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The RUKI-Rule in the Rigveda

Pravilo RUKI v Rgvedi

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List of abbreviations

AB	Aitareya-Brāhmaṇa
Abl.	Ablative
Acc.	Accusative
AiG	Altindische Grammatik
Aor.	Aorist
AV	Atharvaveda
AVŚ	Atharvaveda, Śaunaka recension
AVP	Atharvaveda, Pappalāda recension
Av.	Avestan
Brāh.	Brāhmaṇa(s)
Class. Skt.	Classical Sanskrit
CS	Church Slavonic
subj.	subjunctive
D.	Dative
du.	dual
ext.	external
EWAia	<i>Etymologisches Wörterbuch des Altindoarischen</i> , vol. I-II, Mayrhofer 1986-1996
fn.	footnote
G.	Genitive
Gr.	Greek
Hitt.	Hittite
ib.	ibidem
IEW	<i>Indogermanisches etymologisches Wörterbuch</i> , Pokorny 1959
imp.	imperfect
ind.	indicative
inj.	injunctive
Instr.	Instrumental

KEWA	<i>Kurzgefaßtes etymologisches Wörterbuch des Altindischen</i> , vol. I-II, Mayrhofer 1956, 1963
Lat.	Latin
LIV ²	<i>Lexikon der indogermanischen Verben</i> , Rix 2001
Lit.	Lithuanian
Loc.	Locative
MI	Middle Indic
MIr.	Middle Irish
MS	Maitrāyaṇī-Saṃhitā
med.	middle
n.	Neutrum
N.	Nominative
NHG	New High German
NIL	<i>Nomina im indogermanischen Lexikon</i> . Wodtko, Irslinger, Schneider, 2008
OAv.	Old Avestan
OI	Old Indic
OHG	Old High German
OPruss.	Old Prussian
PIE	Proto-Indo-European
Pol.	Polish
Pruss.	Prussian
pl.	plural
RV	Rigveda
Saṃh.	Saṃhitās without RV
sg.	singular
SV	Sāmaveda-Saṃhitā
ŚB	Śatapatha-Brāhmaṇa, Mādḥ. recension
TA	Taittirīya -Āraṇyaka
Toch.	Tocharian

TS	Taittirīya-Saṃhitā
Voc.	Vocative
VS	Vājasaneyi-Saṃhitā, Mādh. recension
WP	<i>Vergleichendes Wörterbuch der Indogermanischen Sprachen</i> , Walde, Pokorny, 1930
YAv.	Young Avestan

1 Introduction

1.1 Preliminaries

The *RUKI*-rule, first formulated by Pedersen (1895) on the basis of Balto-Slavic, is in Old Indic thoroughly treated by AiG (I, 230–239). In general, PIE **s* becomes OI *ṣ* after vowels other than *ā*¹ and after the consonants *k*, *r* and *ṣ*.² Furthermore, according to AiG (I, 231) the rule operates after nasalized vowels, i.e. *ĩ*, *ũ*, *ṛ* + *m*, as well, giving as examples RV *piṃṣānti*, *piṃṣatĩ*, the N./Acc. pl. n. ending of *iṣ* and *uṣ*-stems *-ĩṃṣi*, *-ũṃṣi*; and the Acc. pl. sandhi variants *-ĩṃr*, *-ũṃr*, *-ṛṃr*, whereas forms like RV *√hims* ‘injure’, *√nimṣ* ‘kiss’ and *puṃs*- (weak stem of *púmāṃs*- ‘man’) are explained to be analogical to their strong stems *hinásti*, **ninasti* and *púmāṃs*-.³ AiG (I, 232) also acknowledges two phonological contexts with absence of *s* > *ṣ*, which is, mainly on the basis of Iranian evidence,⁴ actually defined as reconversion and dissimilation of *ṣ* back to *s*. This occurs in two contexts: (a) if *s* is preceded by *RUKI*-causing phonemes and *r* or *ṛ*⁵ immediately follows, the regular outcome is *s* and (b) in words where the first syllable contains *s* and the two next syllables would contain *ṣ* (*s-ṣ-ṣ*), the second *ṣ*

¹ Also after *i* < PIE **a*, e.g. *kravíṣ*- (AiG I, 231). For the assumption that a schwa vowel **a* already developed in PIE (at least in final syllables), see most recently Lindeman (2010).

² This phonological context will in the following be noted as ^{*R,U,K,I*}*s*.

³ In contrast, Brugmann (1886, 412, fn. 1) takes *s* to be regular in positions after nasal vowel, assuming that by the time of the operation of the *RUKI*-rule in Indo-Iranian, vowels were not yet nasalized and were thus unable to cause it. RV *híṃsanti*, *niṃsate* and *puṃsas* are thus explained as regular assuming analogy in all other forms with *ṣ*, e.g. *piṃṣānti* by *pipéṣa*, *piṣṭá*-. Wackernagel’s main argument against this assumption is that *ṣ* could not be analogically transferred into the Acc. pl. forms.

⁴ Avestan namely does not show such a reconversion, cf. Av. *tīšaro* vs. RV *tīsrás*.

⁵ Often the reconversion occurs in sequences ^{*R,U,K,I*}*sar*- where *s* is, according to AiG (I, 232), influenced by regular forms in ^{*R,U,K,I*}*sr/r*-, e.g. *sísarti* by *sísrate*, *sísrat*-, *sarsré*-, the sequences *-stīr*-, *-stūr*-, *-spr*-, *-spar*- and *-sphūr*- in *RUKI*-context show *s* as well. For these cases one has to object to Wackernagel’s claim that *s* here “bleibt [...] unverändert”, even though he previously had argued for the existence of an intermediate stage with *ṣ* based on Iranian material. The sibilant *ṣ* in forms like RV *ajuṣran* from *√juṣ* is constrained by the system. Because of the lack of examples it is further impossible to tell whether the sibilant in position after *k* and before *r* was pronounced as *ṣ* or *s* (AiG I, 232).

dissimilates to *s* (*s-s-ṣ*). Schematically, we could thus present the sound law together with the exceptions as **s > ṣ / ĩ, ĩm, ũ, ũm, ř, řm, e, o, ai, au, k, r, ṣ _*; **ṣ > s / _ r, ř*; **ṣ > s / s ... _ ... ṣ*. Other words in which *s* is found in *RUKI*-context that cannot be explained by either dissimilation rule (a) or (b) are said to be of non-Indo-Aryan origin (AiG I, 233). In some words, however, *-āṣ-* can be a reflex of PIE **-r̥s-*, **-rs-*, **-l̥s-* or **-ls-* with a Middle Indic sound change *ṛ > a* and *ar > ā*, which is, however, old enough to preserve the distinction of both sibilants that later in Pāli and Prākṛit fell together, e.g. AV *kaṣati* vs. Lit. *kařszti*, Samh. *paṣṭha-* vs. RV *pr̥ṣṭhá-* (AiG I, 238).

Since the operation of the *RUKI*-rule and its outcome are closely connected with the position in the word, we must distinguish the *RUKI*-rule in word-initial, word-internal, and word-final position.

1.1.1 Word-internal position

Word-internally, there are positions where the operation of the *RUKI*-rule is seen only indirectly, namely when a voiced **z* is first cerebralized to **ṛ* and then subsequently lost before a voiced consonant causing compensatory lengthening of the vowel (AiG I, 44), e.g. **-izḍ- > -īḍ-* in RV *nīḍá-*, *pīḍ-*, *mīḍhá-*, or *mṛḍāti* vs. Av. *marəždā* etc. On the other hand, the cerebralization of the dental can also be lost by analogy with other forms, e.g. *sīdati*. In more complex contexts like *pīṇḍa-* from *pīnṛḍa-* there is no compensatory lengthening (AiG I, 166, 275). There are also forms where such an **ṛ* is represented by *ḍ*, causing cerebralization of an immediately following dental leading to a geminate cerebral *-ḍḍ(h)-*, e.g. with the imperative ending *-dhi* in RV *aviḍḍhi* from the aor. stem *aviṣ-*, *dviḍḍhi* from *√dviṣ*, and the 2. pl. aor. med. *-iḍḍhvam*. Here also no lengthening of the preceding vowel occurs. These outcomes are claimed to be either dialectal forms or being influenced by forms in *-iṣṭ-* (AiG I, 176–177). Between two occlusives, however, *s* or *ṣ* is regularly lost without trace if the first occlusive is a guttural, e.g. *ābhakta* for **abhakṣta*, *aptúr* for **aps-túr*. Furthermore, if the first occlusive is originally a palatal the outcome is regularly *-ṣṭ- < *-kṣṭ-*. There are also forms where *s* or *ṣ* is lost between occlusive and nasal/liquid or vice versa; this treatment is, however, neither labeled as regular nor as irregular by AiG (I, 269), where only the forms are listed, e.g. RV *ápnas* (< **-psn-*), *dámpati* (< **-msp-*) and TS *mūrkhá-* (< **-rṣkh-*) (AiG I, 269). The *RUKI*-

rule operates on sibilant geminates as well, so that in word-internal context there are three different outcomes of ^{R,U,K,I}ss, namely ś, ṣṣ and the sequence -kṣ- (AiG I, 137). Simplification of the geminate is claimed to be the original outcome (as in RV *jóṣi*, *hoṣi*, *uṣás*). A geminate outcome is thus stated to be an Old Indic innovation, e.g. RV Loc. pl. *haviṣṣu* (AiG I, 111). The -kṣ- (< -ṣṣ-) sequence finally is supposed to have originated in analogy with forms in -kṣ-; since the 3. sg. pres. endings of both forms of roots in final -s and final palatal are the same, namely -ṣṭi; on the basis of such a homophony, the 2. sg. pres. of roots with final ś would have been formed by analogy with the roots in a palatal, thus from √*vaś* 3. sg. *vaṣṭi*: 2. sg. *vakṣi* = 3. sg. *dveṣṭi*: 2. sg. x, x = *dvekṣi*. The outcome would have spread from such forms to other categories, e.g. RV -*rkṣarā-* from √*rṣ*, RV *rírikṣati*, *rírikṣá-* from √*riṣ*, RV *vivekṣi* from √*viṣ*, RV *árūkṣita-* from Class. Skt. √*riṣ*, AV *dvikṣat*, *dvikṣata* from √*dviṣ* and *śíślikṣate* -*śíślikṣu-* from √*śliṣ*, but it is never present in the Loc. pl. (where -ṣṣu, -ḥṣu, and -ṭṣu occur instead). Furthermore, the tendency became productive so that in Classical Sanskrit -kṣ- is the normal outcome of -ṣṣ- (AiG I, 137). Finally, the *RUKI*-rule operates after palatals as well, thus ś, j (< *g^h), h (< *g^h) + s > kṣ because they are in the position before s represented as unvoiced gutturals and thus fell together with the sequences of original gutturals + s, e.g. RV *vakṣi* from √*vaś* and *vakṣyámi* from √*vac*. Iranian on the other hand, distinguishes the two outcomes, namely sequences of original palatal + s are represented by single š, whereas sequences of original guttural + s are represented by xš, e.g. Av. *vaši* from √*vas* and Av. *vaxsyā* from √*vac* (AiG I, 134). There are, however, also cases where the *RUKI*-rule is irregularly absent, for example in reduplicated forms of mostly younger verbs being influenced by unreduplicated ones, e.g. RV *sisice*, *sisicur* beside *śiṣicatur*, in Classical Sanskrit in the weak perfect stem to the root √*tras*, *tres-* besides older *tatras-*; the Classical Sanskrit adverbs in -*sāt* always show s, e.g. *agni-sāt* (AiG I, 232). There is another interesting phenomena that must also be mentioned here, namely guttural appears sporadically instead of dental before a following sibilant s that is then according to the *RUKI*-rule further developed to ś, e.g. SV *prkṣú* vs. RV *prṭṣú* from *prṭ-*, AB *enḥṣva* vs. *ā-intsva* from √*indh*, *avākṣam* vs. *avātsam* from √*vas* (AiG I, 135).

1.1.2 Initial position

In initial position, the *RUKI*-rule regularly occurs with preverbs ending in *-i* or *-u* as well as with the preverb *nís* in verbal and nominal forms. Exceptions to this rule in the Rigveda can be explained either by dissimilation according to rule (a) as given above (e.g. *ví sṛja*, *pári-sruta-*) or by analogy from such dissimilated forms, (e.g. *vi-sargá-*), whereas *s* in the sequences *st-*, *sp-*, *sph-*, preceded by preverbs, ending in *-i* or *-u*, or the preverb *nís* followed by *ā*, *ir*, *ur* is regularly represented as *ṣ*⁶ with the exceptions *abhi-svárantí* and *prati-smarethām* (AiG I, 234). Forms that cannot be explained either according to rule (a) or by analogy are rare; AiG I (ib.) lists only the following: *abhi santi*, *pári santu*, *pári santi* and *ṣanti*, *abhi syāma* and *syāma* from the verb *√as* ‘be’; irregular *s* in forms like *anu-séśidhat*, *ánu-spaṣṭa-*, *pári sanīṣvaṇat* is supposedly caused by prevention of two *ṣ* in the neighboring syllables. The situation is similar in other Saṃhitās; beside the forms explained by (a), there are also examples of prevention of double neighboring *ṣ* like AV *abhi śiṣyade*, as well as other exceptions like AV *ádhi skanda*, *abhi-skándam*, *prati-spásana-*, TS *prati-spaśá-*, *víṣṇv-anu-sthita-*, *ánu sthana* that are not sufficiently explained by AiG I (ib.); Wackernagel only compared them with the absence of *ṣ* in Rigvedic forms from the root *√as*. Even though in Classical Sanskrit *ṣ* is generally preserved, there are also new formations where *s* occurs instead, which is analogically transferred from the simplex, mostly with preverbs and verbs that do not show continuity from Vedic.

On the other hand, *ṣ* spread into forms where it is phonologically unjustified and *s* would be the regular outcome, namely (1) in forms in which an augment or reduplication is inserted between the preverb ending in *-i* or *-is* and the verb and (2) occasionally in forms with other preverbs which are phonetically unjustified to cause the *RUKI*-rule (AiG I, 235). Such an augmented form with analogical *ṣ* (1) is already attested in the Rigveda, although only once in *pary-áśasvajat* from *pári śasvaj(āt)e*, whereas in all other cases in the Rigveda *s* is preserved, e.g. *ny āsādi*, *vy āstabhnās*, *vy-ástthāt* etc. The tendency is also found in other Saṃhitās, e.g. TS *ny-áśadāma*, *abhy-áśiñcan*, AV *abhy-áśicyanta*, *vy-āśahanta*, *ádhy aṣṭhām* etc. and then becomes the rule in Classical Sanskrit in compound verbs from the roots *√sah*, *√siv*, *√skṛ*,

⁶ Contrary to unchanged *-stīr-*, *-spar-* and *-sphūr-* in *RUKI*-context in inlaut position, e.g. *tistiré*.

$\sqrt{stu}$, $\sqrt{svañj}$. The Rigveda lacks reduplicated forms with analogical ṣ , the Atharvaveda, however, already shows analogical forms, e.g. *vi-taṣṭhiré*, *ví taṣṭhe*, but also *ádhi tasthúr* as “*laxer*” connection (AiG I, ib.). Classical Sanskrit also shows this tendency in reduplicated forms, which—like in augmented forms—becomes the rule with the exception of perfect forms from $\sqrt{sad}$ and $\sqrt{svañj}$ and reduplicated aorist forms from $\sqrt{stambh}$ (AiG I, ib.). The forms with initial ṣ after preverbs, which are phonologically unjustified to cause the *RUKI*-rule (2), are according to AiG (I, 235–236) attested in Classical Sanskrit only, and he refuses Pāṇini’s assumption of RV *apaṣṭha-* and *pra-ṣṭha* as belonging to the root $\sqrt{sthā}$ and Benfey’s assumption of RV *práṣṭi-* belonging to the root $\sqrt{styai}$. Furthermore, the root $\sqrt{ṣṭhīṽ}$ ‘spit’ generalizes ṣ in all forms with preverb (cf. already AV *praty-áṣṭhīṽan*) and as simplex *ṣṭhīṽta-*, whereas forms with *s* are not attested at all⁷ (AiG I, 236, 165).

Another context for the *RUKI*-rule in initial position treated by AiG (I, 236-237) are compounds, which, however, show strong variation in the outcome. In older texts ṣ is stated to be more common in the normal *RUKI*-context. Although in compounds reconversion also occurs under the condition stated in rule (a), e.g. *hṛdispṛṣ-*, *susártu-*, *s* also appears and it is actually not rare in the Rigveda where ṣ would be expected as the regular outcome. Forms with variation in the Rigveda are: *gó-ṣakhi-* vs. *gó-sakhi-*, RV *go-ṣaṇi-* vs. Samh. *go-saṇi-*, RV *rayi-sthāna-* vs. AV *rayi-ṣṭhāna-* (AiG I, 236).

According to AiG I (ib.), *s* in Āmreḍitas is forbidden already in the Rigveda, so that we have forms like *suté-sute*, *somé-some*, *stuhí-stuhi*, TS *sávane-savane*, whereas Avyayībhāva compounds show ṣ only in the Rigveda, e.g. *anu-ṣvadhám*, *anu-ṣatyám*, *upa-stút*, but TS *anu-savanám*. Furthermore, there are examples of ṣ after *r*, such as RV *svar-ṣá-* and *svàr-ṣāti-*, and one single example of ṣ after *k*, TS *fk-ṣama-* vs. VS *fk-sama-*. In Classical Sanskrit *s* is stated to be regular, the only exceptions being inherited compounds such as kinship terms, e.g. *pitr-ṣvasṛ-*, *mātr-ṣvasṛ-*. On the other hand, just as ṣ spread analogically in verbal categories, the same happened in compounds as well. Such analogical forms are already found in the Rigveda, e.g. adverbial *upa-ṣtút-* ‘on call’, but nominal RV *úpa-stut-* ‘invocation’, and also

⁷ Contrary, Osthoff (1881: 316) assumes a development PIE **spj-* > OI *ṣṭh-* with analogical transfer to forms of the same root without such anlaut sequence.

later (TS *sa-ṣṭúbh-*, formed after *anu-ṣṭúbh-*, *tri-ṣṭúbh-*, AV *savya-ṣṭhá-* after *savye-ṣṭha-* etc.; AiG I, 236–237).

1.1.3 Sandhi

In sandhi the *RUKI*-rule in initial position operates only in the oldest texts and even there only sporadically; in the Rigveda it is mostly found with monosyllabic particles and pronouns, either enclitic ones such as *sīm*, *sma*, *svid* or orthotonic ones such as *sá(h)*, *syá(h)*, *sá* and *sú*, further with the verbal forms *stha*, *sthas*, *sthana*, *santu*, *syām*, *syāma*, *sīdati*, *satsat*, *satsí*, *since*, *siñcata*, *stavāma*, *stave*, *stuhi* and with participles and verbal adjectives such as *sán*, *satás*, *sīdan*, *suvānás*, *sitām*, *stutás*, *skannám* (AiG I, 237). Other forms with *RUKI*-rule are stated to be rare, e.g. *ánu rājati ṣṭúp*, *trí ṣadhásthā*, *níṣ ṣadhásthāt*, *nú ṣṭhirám*, *ádhi ṣṇúnā*. In all cases where *ṣ* occurs as a result of the *RUKI*-rule the words concerned are closely connected but there exist no form showing exclusively *ṣ* in such position. Furthermore, *ṣ* in other Saṃhitās apart from *ū ṣú* and direct quotes from the Rigveda is very rare, e.g. AV *ád u ṣṭenám*, TS *máhi ṣád dyumán námaḥ* (AiG I, 237–238).

There is no special paragraph in AiG I about the *RUKI*-rule in word-final context except in the context of sandhi rules, which implies its, comparatively, unproblematic nature. Thus, after vowels other than *ā*⁸ final *s* appears as *r* before following vowels and voiced consonants.⁹ This *r* seems to be the direct reflex of older **z*, which is shown by Iranian cognates like Av. *duž-ita-* vs. *dur-ita-* (AiG I, 336). This *r* is, however, regular only in position before vowels; before voiced consonants the regular outcome would be *ḍ* or loss of **z* before *b(h)*,¹⁰ and in both cases one should expect compensatory lengthening of the preceding vowel. Such forms are indeed attested in some compounds with *duṣ-*, e.g. *dūdābha-*, *dūḍaś-*, *dūḍhí-*.¹¹ In other cases, the regular outcome before vowels has analogically been transferred into positions

⁸ The treatment of the final sequence *-rs* in AiG is insufficient, since the problem is mentioned only in passing, with the example of the G. sg. ending in *-uḥ* and only further literature is given (AiG I, 29), namely Brugmann (1886, 232–234) where the treatment **-trs > *-trš > *-trr > -tur* is assumed.

⁹ With the exception of *r*.

¹⁰ The same happens also after *n* and maybe even after *v*, e.g. in RV *dū-ṇása-* and *svádhitī va*, where *va* stands for younger *iva* (AiG I, 337).

¹¹ AiG I (ib.) also gives a possible example of such outcome in external sandhi, *urv iva* for *urúr iva*.

before voiced consonants (AiG I, 337). Before *r* final *s* in the *RUKI*-context is lost with compensatory lengthening of the preceding vowel (AiG I, 336). On the other hand, the treatment of final *s* before unvoiced consonants is somehow even more problematic. In AiG (I, 339–340) *ṣ* is claimed to be the regular outcome of *s* after vowels other than *ā* and before *t(h)*, which is in the Rigveda preserved in compounds and is to be found quite often in external sandhi, especially before pronouns, e.g. *agníṣ te*, *krátuṣ tam* and the isolated *níṣ tatakṣur*, *gobhíṣ tarena*, *nákiṣ tanúṣu*. However, there are also forms with *s* which are explained by analogy with forms in *-ās* in positions where the outcome is the same, namely before pausa (*s* both in *-ās* and *-īs*, *-ūs*, *-ṛs* appears as *-h*) as well as before *t* and *c* (where *s* both in *-ās* and *-īs*, *-ūs*, *-ṛs* appears as *-ṣ* or *-ś* respectively). In AiG I (ib.) it is further assumed that the spread of *s* was caused by the tendency to preserve initial *t*. In the other Saṃhitās *ṣ* occurs in compounds, direct quotes from the Rigveda, and before pronouns. Furthermore, AiG I (ib.) claims *ṣ* to be the regular outcome before *k(h)* and *p(h)* as well, often preserved in the Rigveda. There is, however, a tendency that *s* appears as Visarjanīya in these positions, also represented as Jihvāmūliya before gutturals or as Upadhmānīya before labials, respectively.¹² The same tendency, but with more conservative restrictions is present in compounds as well, e.g. TS *bahiḥ-paridhí* for *bahiṣ-paridhí*¹³ (AiG I, 341). The Visarjanīya, however, is the regular outcome before occlusive consonants followed by *s* or *ṣ*, e.g. *śatákratuḥ tsárat*. In Classical Sanskrit *s* before sibilants either becomes the corresponding sibilant or *h*, the first being the original form (AiG I, 341–342). The Rigveda shows loss of *ṣ* in the one example *barhi-śád* (from *barhiṣ*), with other forms being doubtful; the Atharvaveda also shows such an example, but without the *RUKI*-rule *dyáu-saṃśíta-* (*dyaus*). Moreover, if final *s* or *ṣ* stands in position before an initial sequence sibilant + unvoiced occlusive, it can be lost completely and its loss is even regular, according to the Rigveda-Prātiśākhya, Taittirīya-Prātiśākhya, and Vājasaneyi-Saṃhitā-Prātiśākhya (e.g. RV *du-ṣtutí*). The same loss happens sporadically when final *s* or *ṣ* stands in position before an initial sequence *s* + nasal or

¹² AiG I (ib.) mentions here an exception: AVP *adaṣ pito* instead of *adas pito*, RV *ádo pito*; but Roth interprets the form as *ada u*.

¹³ In Āmreḍita compounds the regular outcome of final *s* or *ṣ* is *h* from the Rigvedic period onwards, but only if the second member shows no sibilant, e.g. TS *páruḥ-paruḥ*, but AV *páruṣparur* (AiG I, 341).

semivowel such as RV *nisvarám* from *niṣ-svarám* (AiG I, 342). That loss is explained by the fact that initial *sT* and *ssT* are supposed to be similar with respect to pronunciation.

In the scope of external sandhi of final *-n* a phenomenon is treated which is actually the result of the *RUKI*-rule, namely final *īn*, *ūn*, and *ṛn* before initial vowel appear as *īm̐r*, *ūm̐r*, and *ṛm̐r*. The cause for such an outcome is the fact that originally in these cases an **s* followed the *n*. Thus in the *RUKI*-context final **-Nṣ* through the voiced stage **-Nz* regularly results in **-Nr* and the nasal is at any point represented as anusvāra or anunāsika (AiG I, 330).

The regular outcome of original guttural consonants followed by *s* with a probable¹⁴ intermediate stage *ṣ* according to the *RUKI*-rule is the loss of *ṣ* while the final guttural is represented by its unvoiced counterpart (AiG I, 302–303), thus *k, g, gh* + *-s* > *-k*, e.g. *vák* from *√vac*. The situation is, however, more complicated when original palatals are concerned. AiG (I, 173) assumes **-kṣ* as original outcome of *ś, j* (< **gʷ*), *h* (< **gʰ*) + *-s* like in initial position, which is subsequently simplified to unvoiced guttural *k*, according to the usual simplification of final clusters, whereas the unvoiced cerebral in such positions is claimed to be analogically transferred from other forms, namely from N./Acc. sg. n. forms, where the cerebral is regular because no *s* is following; further from first members of compounds without *s* and from *bh*-case forms, where the cerebral is also regular. The guttural is preserved after *ṛ* in order to avoid a sequence of an *r*-sound and a cerebral, further in *ṛtvík* and in *anák*. In the other Saṃhitās there are innovations in both directions, i.e., cerebral instead of a guttural, e.g. *sarát* from **saráh-* and vice versa, e.g. *dík* from *diś-*, on the basis of *dṛk* from *dṛś-*. In Classical Sanskrit the usual outcome is the cerebral, with the exception of forms that show a guttural in older texts (AiG I, 173–175).

Cerebral also appears instead of *ṣ* in root formations, e.g. RV *edhamāna-dvít*, in the other Saṃhitās further *vi-prút*, *aṣṭá-prūt* from *pruṣ-* and it becomes the normal outcome in Classical Sanskrit. Furthermore, cerebral represents expected *ṣ* in *bh*-cases, e.g. VS *vi-prúdbhis*, ŚB *vi-prúdbhyas*, which is again the normal outcome in Classical Sanskrit. Further, in Classical Sanskrit cerebral appears in first members of compounds, e.g. *viṭ-* for *viṣ-* and before the Loc.

¹⁴ If the *RUKI*-rule is older than simplification of final clusters.

pl. ending *-su*, e.g. *dviṣu* from *dviṣ*. For all these cases, the only regular outcome is claimed to be the cerebral before *bh*-cases, whereas in word-final context and in front of the Loc. pl. ending *-su* the *ṣ* is otherwise preserved if it is not weakened to *ḥ* or represented as *s*. Therefore the cerebral from *bh*-cases has been transferred to other positions (AiG I, 176).

1.2 Tables

The purpose of the following tables is to attain a better overview of the *RUKI*-rule as it is treated in AiG I and to show which categories and positions need better or more accurate treatment. As it is seen, the *RUKI*-rule in Old Indic is far from unproblematic. Moreover, the operation of the *RUKI*-rule should be treated according to its position, especially with respect to the separation of external and internal sandhi, and metrics should also be taken into consideration. Some left-located and right-located conditions and consequently the outcome cannot be determined with certainty. For the sake of this representation *RUKI*-causing phonemes have been divided into groups according to their nature, in contrast to AiG I where often not even vowels and consonants that cause *RUKI*-rule are sufficiently separated, although this would be very useful since the outcome depends greatly on the nature of the causing phoneme. Furthermore, the discussion in AiG is divided into several different chapters, which clouds the comprehensive picture of the phenomenon.

In the first column of the following tables a successive number for each phenomenon is given in order to facilitate referring to a certain position/outcome later in the text. The columns with right-located and left-located condition follow. The next column represents the outcome which in the first four tables includes both right-located and left-located conditions because sometimes besides the *RUKI*-rule other changes occur that need to be noted as well. In the other tables the outcome column marks only the outcome of the sibilant since no additional changes occur there. The operation of the *RUKI*-rule varies, at least to some extent, in all positions according to the part of the Old Indic literature it appears in; the initial position somehow shows the strongest variation. In order to represent the different outcomes according to the periods more precisely, an additional column designates the period of the

text it appears. The last two columns contain examples, if they are given, in AiG I and the number of the paragraph(s) where a particular problem in AiG I is treated. Some more precise definitions, limitations or further explanations are given in the footnotes.

Symbols used in the tables represent the following *RUKI*-causing phonemes:

- $V_{(R)}$ = any *RUKI*-causing vowel: $\check{i}, \check{i}\check{m}, \check{u}, \check{u}\check{m}, \check{r}, \check{r}\check{m}, e, o, ai, au$;
- $C_{(R)}$ = any *RUKI*-causing consonant: $r, s, k, g, gh, \acute{s}, j (< *g^{\check{h}}), h (< *g^h)$;
- $R_{(R)}$ = only the semivowel: r ;
- $S_{(R)}$ = only the sibilant: s ;
- $G_{(R)}$ = guttural consonants: k, g, gh ;
- $C'_{(R)}$ = only palatal consonants: $\acute{s}, j (< *g^{\check{h}}), h (< *g^h)$;
- *RUKI* = *RUKI*-context in general;
- non-*RUKI* = non-*RUKI*-context;
- $FM_{(R)}$ = first member in compounds, ending in a *RUKI*-causing phoneme.

General terms are represented with the following symbols: V = any vowel, C = any consonant, T = any unvoiced occlusive, D = any voiced occlusive, Y = any semivowel; Prev. = preverb; FM= first member of a compound; – = without; [] = not specially treated.

1.2.1 Internal position

1.2.1.1 The *RUKI*-rule

Regular outcome					
	left-located condition	right-located condition	outcome	example	§ in AiG I
I1	$V_{(R)}$	$V(-\check{r})/T/N/[Y]$	$V_{(R)}sV(-\check{r})/N^{15}/[Y]/T$	<i>agniṣu, havīmṣi, -iṣṭa-, uṣṇá-</i>	§203, §145a), §167aβ),
I2	$V_{(R)}$	$d(h)$	$\nabla_{(R)}d(h)$	<i>nīḍá-</i>	§40, §145a), §238b)
I3	$V_{(R)}$	$D(-d(h))$	$V_{(R)}dD(-d(h))$	<i>viprúḍbhis</i>	§150a)
I4	$R_{(R)}$	$V(-\check{r})/[N/Y/T]$	$R_{(R)}sV(-$	<i>gīrṣú</i>	§203

¹⁵ Whereby $t(h) > \check{t}(h)$, $n > \check{n}$.

			$r)/[N/Y/T]$		
I5	$R_{(R)}$	T/D	$R_{(R)}T/D^{16}$	<i>mūrkhá-</i>	§233c)
I6	$G_{(R)}/C'_{(R)}$	$V(-r)/Y$	$kṣV(-r)/N/Y^{17}$	<i>vakṣi, vakṣyāmi, mekṣāmi</i>	§116a, b), §203, §235a)
I7	$G_{(R)}/C'_{(R)}$	T/D	$G_{(R)}/C'_{(R)}T/D^{18}$	<i>ābhakta, ataṣṭa, jagdhá-, tādhi</i>	§111b), §116d), §149bγ), §202, §202c), §209a3), §233c), §236
I8	$S_{(R)}$	$V[T/N/Y]$	$ṣV[T/N/Y]$	<i>joṣi</i>	§97aα)

Irregular outcome					
	left-located condition	right-located condition	outcome	example	§ in AiG I
II1	$V_{(R)}$	$d(h)$	$V_{(R)}dd(h)^{19}$	<i>avidḍhi</i>	§150b)
II2	$S_{(R)}$	V	$ṣṣV$	<i>havíṣṣu</i>	§97aα)
II3	$S_{(R)}$	V	$kṣV$	<i>dvekṣi</i>	§118
II4	$S_{(R)}$	V	$ḥṣV$	<i>yájuḥsu</i>	§227a)
II5	$S_{(R)}$	V	$ṭṣV^{20}$	<i>dviṭsu</i>	§118, §150aδ)
II6	$V_{(R)}$	D	$V_{(R)}rD$	<i>havírbhiḥ</i>	§189cα)

1.2.1.2 Absence of the *RUKI*-rule

Regular absence					
	left-located	right-	outcome	example	§ in AiG I

¹⁶ It is not clear whether this treatment is regular or not.

¹⁷ Furthermore, loss of *y* after *ṣ* is not rare (AiG I, 271).

¹⁸ Which further undergoes voicing assimilation, Bartholomae's law and $C'_{(R)}T > ṣṭ$.

¹⁹ This outcome is in AiG (I, 176–177) stated to be either dialectal or influenced by forms with *-iṣt-*.

²⁰ In Loc. pl. forms of root formations in Classical Sanskrit (AiG 137, 176).

	condition	located condition			
III1	V _(R)	<i>r̥/r</i>	V _(R) <i>s̥r̥/r</i>	<i>tisrās, tis̥r̥bhih</i>	§203bα)
III2	<i>s ... RUKI</i>	<i>...ṣ</i>	<i>s ... s ... (V_(R)/C_(R)) ṣ</i>	<i>yāsisīṣṭhās</i>	§203bβ)
III3	<i>RUKI</i>	<i>t̥r, tūr, p̥r, par, phūr</i>	<i>RUKI + st̥r, stūr, sp̥r, spar, sphūr</i>	<i>tistiré, pís̥p̥r̥śas</i>	§203bα)

Analogical absence					
	left-located condition	right-located condition	outcome	example	§ in AiG I
IV1	V _(R)	<i>ar</i>	V _(R) <i>sar</i>	<i>sísarti</i>	§203bα)

1.2.2 Initial position

1.2.1.1 Regular outcome

Verb and its nominal derivates						
	left-located condition	right-located condition	outcome	appearing in	example	§ in AiG I
V1	Prev. (- <i>i</i> , - <i>u</i> , <i>niṣ</i>)	- <i>r̥/r</i> , (- <i>ār</i>) ²¹	<i>ṣ</i>	RV, Saṃh., Class. Sanskrit		§204
V2	Prev. (- <i>i</i> , - <i>u</i> , <i>niṣ</i>)	<i>r̥/r</i> , (<i>ār</i>) ²²	<i>s</i>	RV, Saṃh., Class. Sanskrit	<i>ví srja, pári- sruta-, ví- sargá-</i>	§204a)
V3	Prev. (- <i>i</i> , - <i>u</i> , <i>niṣ</i>)	<i>t̥r, p̥r</i>	<i>s</i>	RV, Saṃh., Class. Sanskrit	<i>ví st̥ṛṇītām, ni-sp̥r̥ś-</i>	§204a)
V4	Prev. (- <i>i</i> , - <i>u</i> , <i>niṣ</i>)	<i>t̥ār, t̥ir, tur,</i>	<i>ṣ</i>	RV, Saṃh.,		§204a)

²¹ Analogically.

²² Analogically.

	<i>niś</i>)	<i>p(h)āṛ, p(h)ir,</i> <i>p(h)ur</i>		Class. Sanskrit		
V5	Prev. (-i, -u, <i>niś</i>)	... ś	s ²³	RV, Saṃh.	<i>abhī siśyade</i>	§204b)

Compounds							
	type	left- located condition	right-located condition	outcome	appearing in	example	§ in AiG I
VI1	other	FM(- V _(R))	- <i>spṛ/sar/svar</i>	<i>s/ś</i>	already RV ²⁴	<i>gó-śakhi-</i> , <i>gó-sakhi-</i>	§206a)
VI2	other	FM(- V _(R))	+ <i>spṛ/sar/svar</i> ²⁵	<i>s</i>		<i>su-sārtu-</i> , <i>hr̥dispṛś-</i> , <i>ṛṣi-svarā-</i>	§206a)
VI3	Āmreditas	FM(- V _(R))	/	<i>s</i>	already RV	<i>suté-sute</i> , <i>stuhí-</i> <i>stuhí</i>	§206a)
VI4	Avyayībhāva	FM(- V _(R))	?- <i>ṛ/r</i> , (- <i>āṛ</i>) ²⁶	<i>ś</i>	RV only	<i>anu-</i> <i>śvadhām</i>	§206a)
VI5	other	FM(- R _(R))	?- <i>ṛ/r</i> , (- <i>āṛ</i>) ²⁷	<i>ś</i>	RV	<i>svar-śā-</i> , <i>svār-śāti-</i>	§206a)
VI6	other	FM(- G _(R))	?- <i>ṛ/r</i> , (- <i>āṛ</i>) ²⁸	<i>s</i>	VS	<i>ṛk-sama-</i>	§206a)
VI7	other	FM(- G _(R))	?- <i>ṛ/r</i> , (- <i>āṛ</i>) ²⁹	<i>ś</i>	TS only	<i>ṛk-śama-</i>	§206a)

²³ The question is whether this outcome is regular or not.

²⁴ Variation between *s* and *ś* occurs already in the Rigveda, but older text show *s* more frequently (AiG I, 236).

²⁵ In AiG (I, 236) is not clearly stated how regular this outcome is.

²⁶ Not treated specifically in AiG I.

²⁷ Not treated specifically in AiG I.

²⁸ Not treated specifically in AiG I.

²⁹ Not treated specifically in AiG I.

Sandhi						
	left-located condition	right-located condition	outcome	appearing in	example	§ in AiG I
VII1	V _(R) / V _(R) <i>ṛ</i> ³⁰	V/Y/M/T ³¹	<i>ṣ</i>	RV and oldest texts	<i>trí</i> <i>ṣadhásthā,</i> <i>agni(ṣ)</i> <i>ṣṭave</i>	§207
VII2	V _(R) / V _(R) <i>ṛ</i> ³²	V/Y/M/T	<i>s</i>		<i>‘imé sómā</i>	§207

1.2.1.2 Analogical forms, mostly sporadical

Verbs						
	left-located condition	right-located condition	outcome	appearing in	example	§ in AiG I
VIII1	Prev. (- <i>i</i> , - <i>is</i>) + augment	?- <i>r</i> / <i>r</i> , (- <i>ṛ</i>) ³³	<i>ṣ</i>	RV and Saṃh. ³⁴	<i>pary-</i> <i>áṣasvajāt</i>	§205a)
VIII2	Prev. (- <i>i</i> , - <i>is</i>) + reduplication in <i>ā</i>	?- <i>r</i> / <i>r</i> , (- <i>ṛ</i>) ³⁵	<i>ṣ</i>	AV and Class. Sanskrit	<i>vi-taṣṭhiré,</i> <i>ví</i> <i>taṣṭhe</i>	§205a)
VIII3	Prev. (non- <i>RUKI</i>)	?- <i>r</i> / <i>r</i> , (- <i>ṛ</i>) ³⁶	<i>ṣ</i>	Class. Sanskrit	<i>ava ṣṭambh-</i> , <i>ava ṣvan-</i>	§205 b)

Compounds

³⁰ Left position is not exactly defined.

³¹ Mostly with the forms *sīm*, *sma*, *svid*, *sá(h)*, *syá(h)*, *sā*, *sú*, *stha*, *sthas*, *sthana*, *santu*, *syām*, *syāma*, *sīdati*, *satsat*, *satsí*, *since*, *siñcata*, *stavāma*, *stave*, *stuhí*, *sán*, *satás*, *sīdan*, *suvānás*, *sitām*, *stutás*, *skannám*. Texts, however, also show counterexamples with *s* even in this position.

³² Left position is not exactly defined.

³³ Not treated specifically in AiG I.

³⁴ In the Rigveda only once and in other Saṃhitās and in Classical Sanskrit regularly.

³⁵ Not treated specifically in AiG I.

³⁶ Not treated specifically in AiG I.

	type	left-located condition	right-located condition	outcome	appearing in	example	§ in AiG I
IX1	other	FM (non- <i>RUKI</i>)	?- <i>r</i> /r, (- <i>ā</i> r) ³⁷	ś	RV, AV, TS etc.	<i>upa-śtút</i> , <i>sa-śtúbh-</i>	§206 b)

1.2.3 Final position

Regular/original outcomes					
	left-located condition	right-located condition	outcome	example	§ in AiG
X1	V _(R) (?- <i>r</i>) ³⁸	V/[Y]/[N]-	-V _(R) <i>r</i> V/[Y]/[N]-		§279bα), §285aα)
X2	V _(R)	<i>r</i> -	-V _(R) <i>r</i> -		§285aα)
X3	<i>ī</i> , <i>ū</i> , <i>ṛ</i> + * <i>ns</i>	V/Y/h-	<i>īm̐r</i> , <i>ūm̐r</i> , <i>ṛm̐r</i> V/Y/h-	<i>paridhīm̐r āti</i> , <i>abhīsūm̐r-iva</i> , <i>nṛm̐r abhī</i>	§203, §281a), §279bα)
X4	V _(R)	<i>d(h)</i> -/ <i>n</i> -/ <i>v</i> -	-V _(R) <i>d(h)</i> -/ <i>n</i> -/ <i>v</i> -	<i>dū-dābha-</i> , <i>dū-ṇāśa-</i> , <i>svādhitī</i> <i>va</i>	§285aβ)
X5	V _(R)	D (- <i>d(h)</i>)-	V _(R) <i>d</i> D(- <i>d(h)</i>)-		§285aβ)
X6	V _(R)	<i>t(h)</i> - <i>s</i> -	-V _(R) ś <i>t(h)</i> - ³⁹	<i>agnīś te</i> , <i>gobhīś</i> <i>ṭarema</i>	§286b)
X7	V _(R)	T(- <i>t(h)</i>)- <i>s</i> -	-V _(R) ś T(- <i>t(h)</i>)- ⁴⁰	<i>dyáuś pitā</i>	§286c)
X8	V _(R)	T <i>s</i> -	-V _(R) ḥ/Ø ⁴¹ T <i>s</i> -	<i>śatákratuḥ</i>	§286d)

³⁷ Not treated specifically in AiG I.

³⁸ The final sequence -*ṛs* is in AiG treated insufficiently, so the exact right position in this and in the following cases cannot be given (AiG I, 29).

³⁹ Especially before pronouns.

⁴⁰ In compounds except for the Āmreḍitas this is the regular outcome in the Rīgveda and mainly also in other Saṃhitās with some sporadical exceptions, as per AiG (I, 341).

⁴¹ Loss happens occasionally. In addition, no example for loss after *RUKI*-causing phonemes is given in AiG (I, 341).

				<i>tsárat</i>	
X9	V _(R)	ś(c)/ś/s-T-	-ś ś(c)- ⁴² /-ś ś/-s s/-Ø ś- ⁴³	<i>dévīṣ ṣaḍ, barhi- śád-</i>	§287a)
X10	V _(R)	ś/ś/s + T/Y/N-	-V _(R) Ø ś/ś/s + T/Y/N-	<i>du-ṣtutí-, nisvarām</i>	§287b, c)
X11	V _(R)	#	V _(R) ħ#	<i>haviḥ</i>	§260d)
X12	G _(R) /C' _(R)		-kś > -k	<i>ṛtvík</i>	§149aα)

Irregular/analogical outcomes					
	left-located condition	right-located condition	outcome	example	§ in AiG
XI1	V _(R)	D	-V _(R) r D/h-	<i>dur-d(h)-</i>	§285aα)
XI2	V _(R)	t(h)-	-V _(R) s t(h)-	<i>cátus-trimśat-</i>	§286b)
XI3	V _(R)	T(-t(h))-	-V _(R) ħ T(-t(h))- ⁴⁴	<i>bahiḥ-paridhí</i>	§286b)
XI4	V _(R)	ś/ś/s-	-ħ ś/-ħ ś/-ħ s-		§287a)
XI5	V _(R) ś		-V _(R) ś ⁴⁵	<i>edhamāna-dvít</i>	§150aα)
XI6	C' _(R)		-t	<i>sarát</i>	§149

1.3 Scope of the work

The scope of this work is to investigate the operation of the *RUKI*-rule in the Rigveda. Every outcome of the *RUKI*-rule will be listed according to its position in the word, position in the verse and according to the book it is attested in. This method, accordingly, incorporates all right-located and left-located conditions, so that previous tables can be supplemented and

⁴² Whereas in *duṣ- + śuná-* = *ducchúnā* (AiG I, 156).

⁴³ The only examples are compounds, RV *barhi-śád*, and even without the *RUKI*-rule AV *dyáu-saṃśíta-* (AiG I, 342).

⁴⁴ Whereas in Āmreḍita compounds this is the regular outcome when the second member also shows no sibilant (AiG I, 341).

⁴⁵ In N. sg. forms of root nouns, but the outcome is stated to be analogical.

arranged more coherently. As for the exceptions, explanations already given in the literature will be quoted. For examples without or with insufficient explanation, an attempt will be made to explain them. Thus the aim of this study is to give new and thorough survey of the *RUKI*-rule in the Rigveda.

2 Data analysis

2.1 Introductory remarks

To prepare the basis for this research, I have examined the Rigveda text and collected every *RUKI*-context in it. The source was mainly the metrically restored text by van Nooten & Holland (1994) which is based on Aufrecht (1877), and the electronic version by H.S. Ananthanarayana. In case of errors or problematic readings the editions by Müller (1877²) and Viśvabandhu Sarma (1963) were taken as a basis. Thus, tables were created, for each book one table with four columns (see the Appendix): Form, Right/left-located condition, Rule, and Metrics. For finding parallels in other Vedic texts the *Vedic Word-Concordance/Vaidika-Padānukrama-Koṣa* by Viśvabandhu Sarma (1942-1963) was occasionally used.

Words with the *RUKI*-context are written in their sandhi forms as they appear in the Saṃhitā text and are accented as well. If the sandhi form contains more than one word, the word with the *RUKI*-context appears again with resolved sandhi in round brackets, e.g. *sācaiṣū* (eṣū). Words of which the final vowel or *ṣ* causes the *RUKI*-rule of the following *s* in word-initial position in external sandhi and in sequences of preverb + verb (rules VIII1 and V1) are written in both sandhi variant and sandhi-free variant in brackets, the only exception being the lengthened variants of the particle *u*, which are not specially marked. If a sandhi form exceeds the pāda boundary, only the part within the pāda is spelled out and the boundary is marked with an underscore, e.g. *ṣīdata_*. The sandhi forms were chosen for the examination in order to see whether the operation of sandhi anyhow influences the *RUKI*-rule. However, metrically restored forms were not taken into consideration, since the *RUKI*-rule is conditioned by the preceding phoneme which in the metrically restored form is never changed. The only affect on the outcome could come from metrically restored forms with disyllabic diphthongs and vowels (van Nooten & Holland, 1994: iv), e.g. *jyēṣṭha-* vs. *jyayiṣṭha-*,

but in those cases no peculiarities were observed. Boundary between two members of the Āmredita-compounds are marked with a hyphen (-).

Every *RUKI*-context is further classified by the rule, right- or left-located condition, and position in the verse. In addition to the classification of the rules established in 1.2 some subgroups were created which are marked with an additional letter to the number of the rule in order to distinguish the different *RUKI*-contexts more precisely. Thus I1a denotes *RUKI*-context in word-internal position after the nasal vowels, e.g. *paṃsyē*, whereas III1n denotes the regular absence of the *RUKI*-rule after nasal vowels because of the following *r*, e.g. *hiṃsrāḥ*. The strong-stem forms of the root $\sqrt{piṣ}$ with the analogical *RUKI*-outcome (e.g. *pinaṣṭi*) are marked by I1a1. The subrule I1b denotes the irregular absence of the *RUKI*-rule in the *RUKI*-context, and the subgroup I1c contains the problematic word *iḍ* and its derivatives, which includes forms of *írā-* and *írāvat-*; but in the statistics, these are treated separately. The forms of *riṣṭá-* and *ářiṣṭa-* are marked by I1r. The subrule I4a denotes forms with *ṣ* after *ā*, supposedly from an original sequence **ār*. The subrule V1y denotes the absence of the *RUKI*-rule in initial position of the preverb *sám* when it is preceded by another preverb of the same verb with final *RUKI*-vowel, e.g. *ánu saṃcárantaṃ*. The subrule V1z denotes assumed irregular absence of the *RUKI*-rule in initial position of the verb preceded by the preverb with the final *RUKI*-vowel and *nís*. The subrule X9a denotes the outcome *ch* of final *-ṣ* with the initial *ś*, which actually appears only in the noun *duchúnā-* and the derived verb $\sqrt{duhunāy}$ (AiG I, 156). The subgroup XI6a contains the problematic 2. and 3. sg. inj. pres. forms of the verb $\sqrt{piṣ}$. If a form is ambiguous, meaning the *RUKI*-rule can either operate or the outcome is conditioned by some other rule /Y is added to the number of the rule, e.g. I1/Y. Especially interesting cases and exceptions are marked with an exclamation mark (!) next to the number of a rule (e.g. I6!).

The Left/Right-located condition field is used to determine the context of the *RUKI*-rule more precisely. Within the rule I1 and I4 the right-located condition is extra noted (as $_t(h)$ or $_n$) when *ṣ* is followed by *t(h)* or *n*, which then further appear as $_t(h)$ or $_n$, respectively. Within the rule I6, the sequence *kṣ* is more precisely determined by the underlying etymological guttural. Problematic etymologies are marked by the abbreviation PE. Whenever possible the

reconstructed gutturals are given; sometimes, however, the etymologies are too uncertain and only Proto-Indo-Iranian reconstructions or Avestan equivalents are presented, sometimes even parallels from other Iranian languages. The main source for etymologies is EWAia and LIV². The same principles are also used within the rules I7, X12, and XI6. Within the rules V1, V2, V3, and V4 the preverb causing the *RUKI*-rule is noted beside the verbal form, but only if it is not already part of the entry. The sandhi-free forms are given in brackets. Within the rule VII1 the word causing the *RUKI*-rule is given in brackets in both sandhi and sandhi-free form, separated by comma. On the other hand, within the rule VII2 which denotes absence of the *RUKI*-rule in external sandhi, it is noted whether the preceding *RUKI*-causing phoneme is a vowel ($V_{(R)}_$), guttural ($C_{(R)}_$) or *r* ($R_{(R)}_$). Within the rule X1 and X3 the initial phonemes of the following word are marked with the symbols $_V$ for vowels, $_Y$ for semi-vowels and $_N$ for nasals. Within the rules X6, X7, X9, XI1, XI2, XI3, and XI4 the initial consonant of the following word is marked if not already part of the entry. If the initial *t(h)* or *t(h)* is part of a cluster, the next consonant is written as well ($_tv$). Within the rule X8 and X10 the following cluster is marked, if not already part of the entry. Within the rule X10 the whole syllable of the following word is marked if it contains *t/r* in the first syllable or *r* in the second following syllable. Forms, phonemes, and sequences in the field Right/left-located condition always appear in italics.

Every *RUKI*-context is further determined by its position in the verse. The position is always determined according to the position of the *ś*, respectively *s*, *ś*, *ṣ*, *r*, *ḥ*, *ḍ*, *ṇ*, *k*, *t* or $\emptyset$ and the rules of syllabification of AiG (I, 278) are followed. In metrics the final consonant before a word with initial vowel belongs to the next syllable and this rule was here also followed in the cases of determining the position of the *RUKI*-rule in word-final position. However, in cases where the *RUKI*-context in word-final position comes directly in front of the caesura or minor caesura and the following word begins with a vowel, the consonant (= result of the *RUKI*-rule) is considered as part of the preceding syllable. In the sequence VC.*ś*CV *ś* is considered as part of the following syllable. The position of the caesura in cases where four syllables in the opening are followed by a monosyllabic word which is not a clitic is determined according to the canonic structure of the break; if the structure is $\sim$ - the caesura

is after the 4th syllable, if the structure is --˘ the caesura is after the 5th syllable. If the break, however, has a rare structure, the preference is given to the caesura after 4th syllable, but the position is additionally marked by °. The following symbols are used to mark the metrical position:

- 8/ Inside the opening of an eight-syllable verse
- /8 Inside the cadence of an eight-syllable verse
- //8 At the end of the cadence of an eight-syllable verse
- 10/ Inside the opening of a ten-syllable verse
- /10 Inside the cadence of a ten-syllable verse
- //10 At the end of the cadence of a ten-syllable verse
- 11/ Inside the opening of an eleven-syllable verse
- 12/ Inside the opening of a twelve-syllable verse
- |^{ea} Directly in front of the early caesura in eleven- or twelve-syllable verses
- |^{la} Directly in front of the late caesura in eleven- or twelve-syllable verses
- ^{ea}| Directly after the early caesura in eleven- or twelve-syllable verses
- ^{la}| Directly after the late caesura in eleven- or twelve-syllable verses
- | Inside the break of an eleven- or twelve-syllable verse
- ; Directly in front of the minor caesura in eleven- or twelve-syllable verses
- /11 Inside the cadence of an eleven-syllable verse
- //11 At the end of the cadence of an eleven-syllable verse
- /12 Inside the cadence of a twelve-syllable verse
- //12 At the end of the cadence of a twelve-syllable verse

There are cases where the verse has one syllable more or less than required by the tradition. Thus, if tradition classes a verse as being Jagatī, but one of the verses shows a Triṣṭubh structure, the verse is still marked as lacking one syllable, in order to examine whether such irregular verses have some impact on the *RUKI*-rule as well. This is marked by +, respectively -:

e.g., //8+ At the end of the cadence of an eight-syllable verse that has one syllable more

e.g., //11- At the end of the cadence of an eleven-syllable verse lacking one syllable

Sometimes the verse has two syllables more or less, which is marked by two ++ or --, respectively. Also some marginal verses with the number of syllables from 4-14 appear in the text (van Nooten & Holland, 1994: xiv-xvi). They are marked in the same way as regular verses and by the corresponding number. If there are fewer than six syllables in the verse, only final or initial position is marked, e.g. 4// or //4; if the *RUKI*-context is inside those verses, only the number of syllables is given, e.g. 4. If there is a pāda boundary between the initial *s* and the *RUKI*-causing phoneme within the rule VII2, the letter *a* is added to the metrical symbol, e.g. 8//a.

The analysis is divided into four parts. In the first paragraph book 1 is analyzed and the main problems of the *RUKI*-rule are discussed with reference to examples from the other nine books as well. In the second paragraph books 2, 3, 4, 5, 6, 7, and 9 are analyzed together, since books 2-7 are family books and the ninth book is a collection of all families. Book 8 is by some scholars considered to be influenced by Iranian, therefore it is analyzed separately in order to examine whether the *RUKI*-rule can contribute to such an assumption. Book 10 is also analyzed separately, because it is considered to be the youngest of all the books.

Every rule established above in 1.2 is also statistically analyzed. The basis for this statistical analysis is the collection of every *RUKI*-context of the Rigveda (see the Appendix). This collection allows us to count all instances of a particular rule in a particular book and to compare the number of occurrences in this particular book to the number of occurrences in all ten books together. This ratio is further compared with the relative length of this particular book compared with the whole Rigveda in order to observe whether the rule is represented more or less frequently, or whether it matches with the relative length of the book. To get the relative length (given in percentages), the number of words in a book is divided by the number of words in the whole Rigveda and is given in percentages. The source for this data is taken from Vance (2000: 10). The relevance of the statistical analysis is confirmed by the fact that unproblematic rules which are expected to be distributed equally indeed mostly show matching in percentages of occurrences of a rule with the percentages of words compared

with the Rigveda (e.g. 13.5% of rule I1 in the eighth book vs. 13.3% of words in the eighth book compared with the whole Rigveda). Furthermore, in case of conclusions that are based on statistical data the p-value is added in order to verify the statistical evidence. The p-value is computed according to Fisher's exact test with two tails and is given in decimals. It represents the probability of certain outcome being due to mere chance. By convention, the still accepted p-value for linguistic analysis is 0.05.

To facilitate the representation, the statistical data in the paragraphs 2.2.2-2.2.4 is given in tables with the following four columns: number of a rule; one example of the rule from the book treated in that paragraph; number of occurrences; percentage of occurrences (number of occurrences in the book divided by number of occurrences in the whole Rigveda); deviation of percentage of a rule from percentage of words in the book. Each table is followed by commentaries and discussion of the problematic issues and significant statistical deviations.

2.2 Data analysis by books

2.2.1 Book 1

2.2.1.1 Rule I1

The rule I1 concerning the word-internal context $V_{(R)} + \text{ṣ} + V(-\text{ṛ})/T/N/Y$ occurs in the first book 1986 times, which is 21.1% of all occurrences in the Rigveda and is slightly higher than the percentage of words in book 1 (19.8%).⁴⁶ 403 (20.3%) of these cases cause the following $t(h)/n$ into cerebrals $\text{ṭ}(h)/\text{ṇ}$. One of two problematic words is RV 1.138.2c *úṣṭro* (*úṣṭra-* m. 'camel') which with the Av. counterpart *uštra-* has no clear etymology. Humbach (1974: 193) claims the Vedic word is borrowed from Iranian; however, if the word is inherited from Proto-Indo-European, there are two possible etymologies: **(H)us-tRo-* or **(H)uḱ-tRo-* (EWAia, I 237). In the case of the latter the cause for cerebralisation of *s* would not be the

⁴⁶ In the following the percentages are presented in brackets divided by /; first comes the percentage of the rule and second the one of words in the Rigveda, e.g. (21.1%/19.8%).

RUKI-rule, but regular development of unaspirated palatals before unvoiced dentals. The other problematic word is the *tá*-participle RV 1.131.7f *riṣṭām* (*riṣṭá-*) which can be derived either from $\sqrt{riṣ}$ ‘damage’ or $\sqrt{riś}$ ‘tear’. Grassmann (1996⁶: 1167) in this case decides for $\sqrt{riś}$ that has three meanings: »abreissen, abrufen, *daher* 2) abweiden; 3) zerbrechen, verrenken«. The last is supposed to be the translation for the RV 1.131.7f *riṣṭām*. Whitney (1885:140) translates $\sqrt{riś}$ as »rupfen, abreissen«, Werba (1997: 228) as »rupfen, reißen«, EWAia (II, 460) as »abreißen, abrufen, abweiden, abgrasen« and the participle *riṣṭá-* as »gezerrt, aus der Lage gebracht, zerbrochen«.

The translation in Geldner (1951: I, 185) is:

RV 1.131.7f-g
riṣṭām nā yāmann āpa bhūtu
durmatīr
vīśvāpa bhūtu durmatīḥ //

Geldner
 Wie ein Unfall auf der Fahrt, so soll die
 Mißgunst ausbleiben,
 jede Mißgunst soll ausbleiben!⁴⁷

Although it is hard to decide, the meaning of the participle seem to fit better with the translations of $\sqrt{riṣ}$ »beschädigen« (Whitney, ib.), »Schaden nehmen/anrichten, schaden« (Werba 1997: 229) or »Schaden nehmen« (EWAia II, 462). In EWAia (ib.) the participle of $\sqrt{riṣ}$ is translated with »beschädigt«, but it is marked with a question mark and »wenn nicht in allen Belegen zu REŚ«. Both Geldner’s and EWAia’s translations of the participle assume some semantic development as well. Thus, from ‘reißen, abreißen’ the participle with the meaning ‘gerissen, abgerissen’ would be expected, which can be further developed to ‘zerbrochen’; however, if the participle *riṣṭá-* is derived from $\sqrt{riṣ}$, no such semantic development is needed. The meaning of the participle of ‘schaden, beschädigen’ is namely ‘beschädigt’, and by assuming nominalization, we get the appropriate meaning for *riṣṭām* in RV 1.131.7f. Similarly, *āriṣṭa-* ‘unverletzt’ is in EWAia (II, 461) listed under $\sqrt{riś}$,⁴⁸ but Grassmann (1996⁶: 106) derives it from $\sqrt{riṣ}$. Both examples in the first book show that *āriṣṭa-*

⁴⁷ The translation in Witzel and Gotō (2007: 246) does not fundamentally differ from Geldner.

⁴⁸ This is even more unusual since *riṣṭi-* ‘Schädigung’ and *āriṣṭi-* ‘Unversehrtheit, Sicherheit’, on the other hand, are both listed under $\sqrt{riś}$ (II, 462).

‘unverletzt’ should be derived from *riṣṭá-* ‘beschädigt, verletzt’ which is further from $\sqrt{riṣ}$ ‘beschädigen’ (see above).

The translation in Geldner (1951: I, 51) is:

RV 1.41.2

yām bāhúteva píprati pānti
*mārtyaṃ **riṣāḥ** /*
***āriṣṭaḥ** sārva edbate //*

Geldner

Wen sie wie auf dem Arm hinübertragen und vor
 Schaden behüten, der Sterbliche gedeiht ganz
 und unversehrt.⁴⁹

From the context above it is clear that *āriṣṭa-* directly refers to *riṣ-*, since the one whom they protect from *damage*, thrives *undamaged*. The second example also confirms this assumption:

RV 1.112.25a-b

dyúbhir aktúbhiḥ pári pātam asmān
āriṣṭebhir aśvinā saúbhagebbhiḥ /

Geldner (1951: I, 148)

Tag und Nacht schützt uns mit unversehrtem
 Glück, ihr Áśvin!⁵⁰

There are also three compounds with *āriṣṭa-*, all with the meaning of the first member ‘unversehrt’: *āriṣṭa-grāma-* ‘deren Schar unversehrt ist’, *āriṣṭa-nemi-* ‘dessen Radfelge unversehrt bleibt’, and *āriṣṭa-vīra-* ‘dessen Mannen unversehrt sind’. For all reference words (with ‘Schar’, ‘Radfelge’, and ‘Mannen’) the meaning ‘unhurt’ from the root $\sqrt{riṣ}$ ‘damage’ clearly fits better in than a form of the root $\sqrt{riś}$ ‘tear’. In any case, this example has no implication for the *RUKI*-rule, since the problem concerning *riṣṭá-* and *āriṣṭa-* is a semantic (and etymological) one and not a phonological one.

The context for rule I1a (if *anunāsika* is between the *RUKI*-causing vowel and *s*) occurs eighteen times (16.2%/19.8%). Sixteen of these eighteen (88.9%) forms show absence of the *RUKI*-rule. The percentage of absence in the first book is higher than that of all books together (57.7%). However, the percentages are not relevant, since the presence of the *RUKI*-rule after nasal vowels is for the most part morphologically conditioned, as will be

⁴⁹ The translation in Witzel and Gotō (2007: 78) does not fundamentally differ from Geldner.

⁵⁰ The translation in Witzel and Gotō (2007: 200) does not fundamentally differ from Geldner; *āriṣṭaḥ* is translated as ‘unbeschädigt’.

shown immediately. In the Rigveda there are 47 forms that show application of the *RUKI*-rule, of which no less than 45 are N./Acc. pl. n. forms of *iṣ-* and *uṣ-*stems. At the same time, in the group of forms that show no *RUKI*-rule across *anunāsika* there are no N./Acc. pl. n. forms of *iṣ-* and *uṣ-*stems. The application of the *RUKI*-rule in the N./Acc. pl. n. of *iṣ-* and *uṣ-*stems, in fact, does not occur over *anunāsika*, since originally there was no nasal between *i* or *u* and *s*. Nasal in this position is analogical from *as*-stems ending *-āmsi* and even there it is analogical from *nt*-stems in the first place (AiG III, 288, 293). The original **-i/usə* thus regularly yielded **-i/uṣi* which was later analogically transformed to *-ī/ūṃṣi* with preservation of cerebral *ṣ*. Even if the analogical nasal would have been introduced into the ending before the operation of the *RUKI*-rule, the cerebral *ṣ* could easily be explained as analogically transferred from all other cases with *ṣ*. The only two other forms that are not N./Acc. pl. n. forms of *iṣ-* and *uṣ-*stems are two forms from the root $\sqrt{piṣ}$, one of them appears in the first book, RV 1.191.2d *piṃṣatī*, and the other *sampiṃṣānti* in RV 10.85.3b. There are, on the other hand, forms of the same root that show irregular *ṣ* in the strong stem, which must be analogical; in the first book RV 1.191.2d *pinaṣti* appears and elsewhere RV 7.104.18b *pinaṣtana* and RV 10.136.7b *pināṣti*. The given situation can be explained either by assuming the analogical *ṣ* in the strong stem on the basis of the weak stem or by assuming that both forms are analogical and the *ṣ* was generalized to all stems on the basis of other forms with regular *RUKI*-outcome, e.g. *pipeṣa*, *pipiṣa*, *sāmpiṣṭād*, i.e. something similar to what has happened in the case of the root $\sqrt{sthiv}$ ‘spit’ (see 1.1.2). The latter explanation presumes proportional analogy and the former only intraparadigmatic analogy; however, in case of the assumption that after nasal vowels operation of the *RUKI*-rule is regular, all other 64 examples that show no *RUKI*-rule need to be explained by analogy, which is far less motivated, since among those cases there are examples of absence of the *RUKI*-rule within the root without strong stem variants, e.g. *nīṃsate*, *ābiṃsyamāna*, that as such cannot be explained by analogy. Furthermore, the reason why forms of the root $\sqrt{piṣ}$ exhibit analogical forms with *ṣ* and forms of the roots $\sqrt{nīṃs}$ and $\sqrt{hiṃs}$ do not is because the first root involves forms without nasal and the latter two do not. The only other stem with a nasal vowel and *s* in the Rigveda is *pumṣ-* and its derivatives (*paūṃsye*) that never show the application of the *RUKI*-rule. Thus, the

data of the Rigveda with 45 examples of operation of the *RUKI*-rule in the N./Acc. pl. n. of *is*- and *us*-stems that can easily be analogically explained and two examples of operation within one verbal paradigm that also show motivation for analogy versus 64 other examples among which there are also such with absence of the *RUKI*-rule in the root shows that the *RUKI*-rule does not apply after nasal vowels (contrary to AiG). The other main argument brought forth by AiG (I, 231) in favor of such a rule concerns the sandhi variant of the Acc. pl. m./f. morpheme *-i/umr* which will be treated under rule X3.

In the first book there are four (30.7%/19.8%) forms that do not show operation of the *RUKI*-rule contrary to expectation: RV 1.93.4c *bṛ̥sayasya*, RV 1.116.8c *ṛbī̥se*, RV 1.117.3b *ṛbī̥sād*, and RV 1.127.7a *kīstāso*. For the first, *bṛ̥sayā*- m. ‘name of a demon’, a name of foreign origin is assumed (EWAia II, 231). Hillebrandt (1927: 514) further connected it with the name of a Satrap in Arachosia, Drangiana or another land nearby, βαρσαέντης, which is, however, rejected as »*not probable*« in MacDonell (1967³: 70). Another etymology by Wüst derives the name from *bṛ̥śī̥* ‘roll of twisted grass, pad, cushion’ (see KEWA II, 445). Scheftelowitz (1933: 248) reconstructs Proto-Indic **vṛ̥ṣaya-* and connects it further with Slavic material, e.g. Russ. *volchit* ‘magician’. The non-application of the *RUKI*-rule is supposed to be of vernacular origin and for the development of **v* > *b* no explanation is given by him. The latter can either be seen as fortition, or more probably, hypercorrection of **v* > *b* because of the Middle Indic development *b* > *v*.

RV *ṛbī̥sa-* n. ‘stove’ appears as *arvī̥ṣa-* in the Jaiminīya-Brāhmaṇa and with *ṣ* also in Bhāradvāja and Bīraṇyakeśin (Caland 1919: 50-51). As it is seen from Caland’s translation, *arvī̥ṣa-* there means ‘chasm’, e.g. *taṃ vā arvī̥ṣa upavapeti*, »*Lege ihn in eine Erdspalte*« (Caland, ib.). Burrow (1976: 37) follows Scheftelowitz’s (1933: 427) assumption that RV *ṛbī̥sa-* with absence of the *RUKI*-rule is a dialectal variant of **ṛvī̥ṣa-*, the suffix being clearly *-ī̥ṣa-*. Furthermore he assumes that variation of initial *ṛ-* and *ar-* is dialectal as well, »*rather than reflecting IE ablaut*«. Scheftelowitz (ib.) further connected **ṛvī̥ṣa-* with Lit. *ūrwa* and Pol. *rów*, Pruss. *rawys*. However, it is highly doubtful that an Indic dialect would lack the *RUKI*-rule because the rule is assumed to have operated already in the Indo-Iranian stage, the source dialect for RV *ṛbī̥sa-* would have to show too many features: the merger of *s* and *ṣ*

> *s*, development of *r̥* > *ar-* and fortition of *b* > *v*, though the first two are quite common, especially in Middle Indic, and the last is possible as well. Neither Scheftelowitz (ib.) nor Burrow (ib.), nor KEWA (I, 124) clearly mention possible roots for **r̥vīṣa-* and the connection with Lit. *ūrwa* and Pol. *rów* leads us to **reṽH-* ‘tear open’ (LIV² 510) with the meaning(s) »*aufreißen, graben, aufwühlen; ausreißen; raffén*« (IEW 868). The verb $\sqrt{ru/rū}$ is in the Rigveda attested with the meaning »*verletzen, wundschlagen, wundscheuern*« (Narten 1964: 224) and »*zerbrechen, zerschlagen, zermettern*« (Grassmann 1996⁶: 1170).⁵¹ Apparently, Vedic verbal forms have undergone some semantic development from reconstructed ‘aufreißen’ to ‘verletzen’, which is easily motivated, but **r̥vīṣa-*, on the other hand, as a derived noun would have more or less preserved the original meaning. The suffix *-īṣa-* can be namely explained as original suffix *-só-*, added to *seṭ*-roots, as in *púrīṣa-* from **pelh_r-* or *kārīṣa-* from **sk^ualH-*. Thus we may derive **r̥vīṣa-* > *arvīṣa-* from **r̥ṽṣ-só-* < **r̥ṽH-só-* with the meaning ‘plucked, dug’ that could have easily further developed to ‘chasm’. There are, however, phonological problems with such a derivation. The expected reflex of laryngeal in the non-final position would be *ĩ* and not *ī* (Jamison 1988). Furthermore, according to Narten (1964: 226), the *iṣ*-aorist and other forms with *iṭ* are secondary and Ved. $\sqrt{ru/rū}$ is an *aniṭ*-root. Rasmussen (1989: 200) explains the absence of *seṭ* character analogically from forms like **róṽ-no-*. The variation of presence and absence of laryngeal in root-final position can well be already Proto-Indo-European (Mayrhofer 2005: 117; EWAia II, 440) since Latin show ambiguous forms as well, e.g. Lat. *rūta caesa* vs. *ruō, rūtus* (Schrijver 1991: 234, 236). Anyway, even if we assume a variant with laryngeal for **r̥vīṣa-*, the syllabification remains problematic. We would namely expect **ruH-só-*, so that **r̥vīṣa-* could only have been formed secondarily with the suffix *-īṣa-* from $\sqrt{ru/rū}$, but in this case the semantic would somehow be problematic. Another fact supporting the assumption of **r̥vīṣa-* being secondary is that there are no other forms with the suffix **-só-* to be formed from this root. Other etymologies for RV *r̥bīṣa-* are, however, even less probable (EWAia I, 259).

⁵¹ Narten (1964: 224-226) contrary to Grassmann (1996⁶: 1170) assumes only two forms of $\sqrt{ru/rū}$ in the Rigveda, namely the Inj. *iṣ*-aorist in RV 10.86.5 *rāviṣaṃ* and the verbal adj. *rutá-*.

The last example of absence of the *RUKI*-rule in the first book is *kīstá-*. AiG (I, 143) assumes a foreign origin, Burrow (1976: 37) lists two etymologies; Scheftelowitz's etymology, again, works with an irregular sequence *-st-* in the *RUKI*-context from a root with parallels in Av. $\sqrt{kaēš}$ 'to teach', Lat. *quaerō*, and Bailey's etymology with a development of *-tt-* to *-st-* with a parallel in Av. *kaēta-* 'learned man, magician'. The most probable, according to EWAia (I, 358), is the assumption of a hyper-Sanskritism of **kīrthá-* 'praise', according to the *ukthá*-type with personification and MI development to **kitthá-*. This is then the source of hypercorrection to *kīstá-*, since MI *-tth-* < OI *-st-* and MI VCC < OI VCC. All in all, the forms showing absence of the *RUKI*-rule are somewhat suspicious, and have no bearing for the question of the *RUKI*-rule.

There are ten forms (13.9%/19.8%) of the words *íḡ* f. and *íḡā-* f. 'refreshment, libation' and no examples of *írā-* or its derivatives in the first book. The words are clearly connected with *is̥-* 'refreshment, strength' and OAv. *īžā-*, YAv. *īžā-* (EWAia I, 187) from the root $\sqrt{is}$ 'start moving' (Schindler 1972: 11), but the question is how to explain such an irregular phonological distribution. Humbach (1958: 44) explains *íḡā-* and *īžā-* as **is̥ + ā* where *s̥* is treated as in compositional sandhi with the Av. parallel *yužəm* < *yuš + əm*. Schindler (1972:12), on the other hand, assumes *írā-* to be the lautgesetzlich result of **is̥ + ā*, whereas he explains cerebral *íḡ* and *íḡā-* or *īlā-*, respectively, as analogies from case endings with initial consonant (thus already AiG I, 176). Kuiper (1967: 114) explains the distribution differently. First, he assumes a development from the N. sg. **is̥+s* on the basis of »*emphatic pronunciation*« to **is̥ts* and further to **īts* > **īt*. His explanation of the N. sg. *írā* differs from that of Humbach and Schindler, since the source for the analogy is the Instr. pl. **is̥+ bhiḥ* > **irbhiḥ*, from where *r* was introduced in the Instr. sg. **ir-ā* and then in the N. sg. *írā*. Forms with *ḡ* like the Instr. sg. *íḡ-ā* Kuiper (ib.) basically explained in the same way as Humbach and Schindler did, namely by analogy from Instr. pl. **íḡ-bhiḥ* to Instr. sg. *íḡ-ā*, but in addition Kuiper (ib.) explains the cerebral before the *bh*-cases from the Loc. pl. **is̥+ su* that again on the basis of »*emphatic pronunciation*« developed to **is̥tsu* > **ītsú*, and from there was introduced to the Instr. pl. **íḡ-bhiḥ*. In AiG (I, 176) it is further assumed that the verb *íḡaya-* or $\sqrt{ilay}$ 'hold still, come to rest' belongs to the same root as well showing the frequent

change $\acute{d} > /$ in the *Samhitās*, since it appears in RV 1.191.6d as *tīṣṭhatelāyatā* (*ilāyatā*). The assumption is rejected by EWAia (I, 196) that follows Narten's etymology from PIE $*(H)rh_1\acute{e}j_2 < *(H)reh_1$.

In conclusion, if s is preceded by a *RUKI*-causing vowel and followed by $V(-r)/N/Y/T$, the *RUKI*-rule regularly applies. The very few exceptions are lexically conditioned and often philologically unclear. These suspicious and etymologically unclear examples are most commonly explained by a foreign or a dialectal influence. Such explanations are, in fact, justified, since in other, inherited words with clear etymologies only two examples of variation between the absence and the presence of the *RUKI*-rule in this context are attested (*sisicur*, *sisice*). The data further supports the assumption that across *anunāsika* the *RUKI*-rule does not apply.

2.2.1.2 Rule I2

There are 95 (20.8%/19.8%) forms of rule I2 concerning the word-internal context $V_{(R)} + \acute{s} + d(h)$ in the first book. In all cases, $\acute{d}(h)$ is synchronically part of the root which in most of the cases arose from roots with underlying root-final s and dental root-extension, e.g. $\sqrt{i}\acute{d} < *h_2e\acute{s}-d$ (LIV² 261). There is, however, an interesting example of a verbal root with zero-grade and preverb *nī*, *nīḍá-* < *nī-ṣd-ó-* that would actually belong to the rule V1; however, since the formation is already Proto-Indo-European and s or its reflex before d was at some stage reinterpreted as part of a new root and is therefore synchronically part of a root, the word is listed here. The only example of the rule I2 in a synchronical morpheme boundary is the 2. pl. med. s -aorist of $\sqrt{stu}$ RV 1.124.13a *ástodhvam*; however, there is no lengthening of the preceding vowel, since e and o do not undergo additional lengthening.⁵² Preceding vowels i and u are, on the other hand, always lengthened, the length of preceding r is in the *Samhitā* never marked, but can be restored as long in metrics. Such restorations in the case of r are

⁵² The lengthening does not occur because e and o are developed from the diphthongs $*a\acute{i}$ and $*a\acute{u}$, which means not a vowel, but a semi-vowel as part of a diphthong immediately preceded $\acute{s}$. This would further mean that the lengthening occurred before the development of $*a\acute{i}$ and $*a\acute{u}$ to e and o .

common outside the rule I2 as well, also when the cerebral is due to a sequence $*-g^ht-$, e.g. transmitted $dṛlḥá-$ vs. metrically restored $dṛlḥá-$, $nṛnám$ vs. $nṛnám$ (cf. van Nooten & Holland 1994: v; AiG I, 31).

In AiG (I, 275) the left condition for the operation of the *RUKI*-rule and further loss of $ṣ$ or $*z$, lengthening and cerebralisation of the following $d(h)$ (rule I2) can be understood as limited to vowels other than $ā$. The explanation is: »*Wie s hinter andern Vokalen als ā zu ṣ (zunächst indoir. zu š) wurde nach §203 ff., so wurde z zunächst indoir. zu ž, dann dieses ž ai. zu cerebralem ṛ.*« (AiG I, 275). Furthermore, as left condition for cerebralisation of $d(h)$, only preceding $*z$ is given (AiG I, 166). Thus, a reader could conclude, the rule I2 occurs only after vowels other than $ā$. There are, however, two forms in the first book and additional twelve in other books that after consonantal r exhibit the same outcome as after vowels, e.g. RV 1.79.9c $mārḍīkām$ and RV 1.84.19c $marḍitā$. The first form is clearly a *vṛddhi*-formation to $mṛḍīká-$ and as such cannot prove that consonantal r in such cases causes *RUKI*-rule with the same outcome since the formation is probably younger than the loss of $*z$, but $marḍitṛ-$ could be older, although i must be analogical. However, strong evidence for postulating consonantal r as left condition in rule I2 is lacking.

If cerebral $ḍ$ is followed by t in a morpheme boundary, the first becomes unvoiced and the second becomes cerebral. There are three (23.1%/18.9%) such cases in the first book, e.g. RV 1.84.18a $īṭṭe$.

A form with a problematic etymology is furthermore RV 1.161.12a $sammīlya$ that is grammatically an absolutive with the preverb *sam* from the root $\sqrt{mīl}$ ‘close the eyes’. EWAia (II, 358-359) follows Bradke’s (1887: 298) interpretation of the form as *d*-extension of $\sqrt{miṣ}$ with an intermediate stage $*mīḍ-$ ‘open the eyes’, and also his semantic explanation; the underlying meaning of $\sqrt{miṣ}$ ‘open the eyes’ would namely be ‘blink with the eyes’, from where forms with the preverb *ud* would develop the meaning ‘open the eyes’ and forms with the preverb *nī* with the meaning ‘close the eyes’. If we assume such a derivation, the expected outcome would, of course, be $**mīlya$ with cerebral liquid $ḷ$. In fact, as the data shows this would be the only example of such an outcome in the Rigveda. However, the semantic

evidence is so strong that it is not rational to derive it from another root. The non-cerebral variation is further explained by Gotō (1987: 74) as »*eine kindersprachliche Form*« and the context would support such a hypothesis:

RV 1.161.12a-b

sammīlya yād bhūvanā
paryāsarpatā
kvā svit tātyā pitārā va āsatuh /

Geldner (1951: I, 221)

Als ihr mit geschlossenen Augen die Wesen
 umschlichet,
 wo waren den eure zärtlichen Eltern?⁵³

There is further evidence that could support the child-language origin of the non-cerebral reflex. In the same sentence an expressive adjective *tātyā-* is used that is derived from *tatā-*, an expressive word for ‘father’. So it is obvious that the poet wanted to illustrate a childish atmosphere. However, the root $\sqrt{mīl}$ is further attested in AV *pra-mīlín-* ‘name of a demon, »*der Einschläfernde*« (KEWA II, 644)’ where it is hard to explain it with child-language influence, but rather as an expressive form (likewise in Kāṭha Saṃhitā *sām-milita-* ‘having closed eyes’). Thus, the non-cerebral variant must have spread from child/expressive language, to neutral contexts. Alternative explanations by Charpentier (root variants **mī-s-* and **mī-l-* from **smi-* ‘smile’) or Scheftelowitz (connection with Av. hapax *avāmīrā* and consequently reconstruction of root with final liquida) are very unlikely (KEWA II, 645).

2.2.1.3 Rule I3

There are no examples of rule I3 concerning the word-internal context $V_{(R)} + \text{ṣ} + g(h)/b(h)$ in the first book. In AiG (I, 176) *ḍ* is assumed to be the regular outcome of *ṣ* in front of voiced occlusives other than *b(h)*. However, there are no examples of this development in the Rigveda. It is attested in the root nouns VS *viprúḍbhiḥ* and ŚB *viprúḍbhyaḥ* (AiG I, ib.), but the cerebral *-ṭ* in *bh*-cases is most probably analogically transferred from the N. sg. forms. To my knowledge, no other instance of *ḍ* < *ṣ* exists. Thus the question remains what was the original outcome of sequences $V_{(R)} + \text{ṣ} + g(h)/b(h)$. We can assume that *ṣ* was lost with the lengthening of the vowel, similarly to the loss and lengthening of *ṣ* in front of *d(h)* or to the development of *āṣ* + *g(h)/b(h)*, however, no such examples are attested word-internally.

⁵³ The translation in Witzel and Gotō (2007: 289) does not fundamentally differ from Geldner’s.

Outcome with *r* and short vowel is most probably regular only in word-final position before vowels (cf. 2.2.1.38), from where it is spread to other positions of $V_{(R)} + \text{ṣ} + g(h)/b(h)$.

2.2.1.4 Rule I4

There are 62 forms (12.1%/19.8%) of rule I4 concerning the word-internal context $R_{(R)} + \text{ṣ} + V(-r)/N/Y/T$ in the first book. Forms show the same outcome if *s* in *RUKI*-context is part of root, e.g. *marṣiṣṭhā* or the morpheme boundary, e.g. *piparṣi*. There are six forms with an internal sequence *-RṣN-*, namely four of the noun *śīrṣan-* n. ‘head’ and one of the noun *pārṣni-* m./f. ‘heel’, where *ṣ* is followed by *n* that undergoes cerebralisation $n > ṇ$ because of the preceding cerebral, e.g. *śīrṣṇā*, and one where *m* is following, e.g. *kārṣmevātiṣṭhad* (*kārṣma*). There is also an example of the sequence *-RṣY-*, e.g. *hārṣyā*_. In all other forms *ṣ* is followed by vowel. The sequence *-rṣṭ-* is attested in the other books, but it is rare.

There are five (38.5/19.8%) forms of three different nouns with cerebral *ṣ* after *ā* where underlying *ar/r* that causes the *RUKI*-rule and is further developed to *ā* (subrule I4a) can be assumed, though in most cases the etymologies are problematic. In EWAia (I, 346) the most credible etymology for RV *kāṣṭhā* f. ‘race-course, limit, goal’ is the assumption of connecting it with *kāṣṭhā* n. ‘piece of wood, stick’ with the semantic development »“*Holzstamm*” > “*Balken*” > “*Barrieren der Rennbahn*”« (KEWA I, 205) and then through »dichterische Übertragung« *pars pro toto* from a part of racetrack (‘barriers of racetrack’) to ‘racetrack’ itself (Thieme 1971: 52-53). Thieme (ib.) further claims that the original meaning ‘wooden trunk’ is still attested in RV 1.146.5. One formal phenomenon in this case is interesting, but, to my knowledge, not treated in the literature, namely the accent shift, since its function cannot be nominalization. Since the other two examples of deverbatives in *-thā-* in the Rigveda (*gāthā-* and *nīthā-*) are also barytones (cf. Broger 2004: 56), the accentuation in *kāṣṭhā-* could be analogical. Even if this connection is correct, the etymology is still problematic, as there are several attempts to etymologize *kāṣṭhā* n. itself. Hiersche (1964: 137) follows the connection with Romani *kašt* and *karšt* ‘wood’ and derives it from OI **karṣṭā-* or **kṛṣṭā-* > MI *kaṭṭha-* and with hyper-Sanskritism to *kāṣṭhā-*. Further an *s*-extension of the root PIE *(*s*)*ker-* ‘cut’ is assumed. Burrow (1975:58), on the other hand, follows Klima’s etymology that claims *kāṣṭhā-* to have a suffix »-tho- added to a *s*-extension of the IE

root kelā ‘to hew’«, thus, with Burrow’s view on Brugmann’s rule, the reconstruction would be **kolsthō-*. There are, however, also other etymologies available for the noun *kāṣṭhā*- f. that do not connect it with *kāṣṭhā*- n. The only other »ernstzunehmende« etymology, according to EWAia (I, 346) is a derivation from the root $\sqrt{kṛṣ}$, similar to *kārṣman*- ‘target-furrow’. In this case, the difference between *kārṣman*- and *kāṣṭhā*- would lie only in the initial consonant of the suffix. Thus, in the first case, the original form could be preserved because the following consonant is a nasal; the second, however, shows a Middle Indic sound change,⁵⁴ and although sequences *-rṣṭ-* do occur in the Rigveda,⁵⁵ they are rare. They occur either if *ṛ* is part of an ending or if they are vṛddhi-formations to forms with vocalic *ṛ*, which means that in both cases the sequences can be young and analogical, whereas in *kāṣṭhā*- the form is neither a vṛddhi-formations nor is *t(h)* an ending, but part of a suffix. If the etymology is correct, one could assume that all original *-āṛṣṭ-* sequences in the Rigveda undergo Middle Indic sound change, which would mean that this is actually a regular outcome,⁵⁶ whereas forms with *-rṣṭ-* are analogical. The same would be valid in case of Burrow’s etymology and also the phonological development of Hiersche’s etymon could be explained in the same manner. In conclusion, although the etymologies for *kāṣṭhā*- are very diverse, the underlying sequence **-rs-* is common to all of them, that is why the word is treated under subrule I4a. Another word in which an underlying sequence **-rs-* is assumed on basis of Kati *parśi* ‘mountain, pass’ (Turner 1966: 8140) is *pāṣyā*- n. ‘stone’ (EWAia II, 125), but this shows a suffix with initial semivowel. Further connections with Gr. $\pi\acute{\epsilon}\lambda\lambda\alpha$ < **πελσᾶ*, OHG *felis*, Mlr. *all* lead to PIE **pels-* (Frisk 1960: 499) and an Old Indic reconstruction **pārṣ-yā*- (KEWA II, 266). However, the etymology is not completely clear and there are other interpretations as well and even doubts about the meaning ‘stone’ (cf. EWAia II, ib.). The sequence *-rṣy-* occurs once in the first book in a form of the word *hārṣi*, RV 1.56.5c *hārṣyā*_, and eleven times elsewhere in the Rigveda. In five of these occurrences the sequence *-rṣ-* is followed by *i* that is in external sandhi before a word with initial vowel represented as *y*, e.g. *dārdharṣy*. However, the other

⁵⁴ It seems the unvoiced occlusive catalyses the Middle Indic sound change.

⁵⁵ The forms are: *asvārṣṭām*, *ārṣṭiṣeṇó*, *ārṣṭiṣeṇéna*, *ārṣṭiṣeṇó*, and *gārṣṭeyó*.

⁵⁶ The problem is that there is only one example in the Rigveda to confirm such an hypothesis.

six occurrences are forms of three words: *hárṣi-*, *varṣyā-* and *tarṣyāvat-*,⁵⁷ the latter two showing the suffix *-yā-* or *-íya-* (*-yā-*), respectively. According to the data, a sequence *-rṣy-* is stable in the Rigveda and in the case of *pāṣyā-* an irregular loss of *r* must be explained by Middle Indic sound law. The form is also relatively late attested: besides the occurrence in the first book there is only one more in RV 9.102.2a, whereas *kāṣṭhā-* is attested also in 4th, 6th, 7th, 8th, 9th and 10th book. The only relatively clear example of the subrule I4a left is *caṣā́la-* m. ‘wooden ring on the top of the sacrificial post’ in RV 1.162.6b *caṣā́laṃ*.⁵⁸ In Maitrāyaṇi Saṃhitā the meaning is also »*der scheibenförmige Rüssel (eines Ebers)*« (Schmidt 1928: 181). In EWAia (I, 538-539) this meaning is assumed to be the source for further specialization and the word is connected with *carṣaṇi-* f. ‘people, folk’, where the underlying root is $\sqrt{\text{karṣ}}$ ‘draw, tow, plow’ with the semantic development *‘plowing’ > *‘furrow, border furrow’ > ‘border’, ‘tribe inside that border’, ‘folk’. Therefore, *caṣā́la-* ‘Rüsselscheibe (des Ebers)’ can be derived from *carṣaṇi-* and its reconstructed meaning ‘furrow’ from *karṣú-* ‘furrow’ (Hoffmann, by letter, in KEWA III, 704). The suffix *-āla-* seems to form denominatives (AiG II/2, 288), e.g. *kapā́la-* ‘shell, skull’ vs. *kapúć-chala-* ‘tuft’. The intermediate form would thus be **carṣā́la-*. Loss of *r* cannot be explained by a Middle Indic sound law, since we would in this case expect a long *ā*, but rather by dissimilation because of the following *l* (EWAia I, ib.).

There are eleven other forms with a sequence *-āṣ-*,⁵⁹ but their etymologies or even meanings are too unclear to be treated within the subrule I4a. Thus, neither the meaning nor etymology of *jālāṣa-* is clear (EWAia I 579). Scheftelowitz (1925: 267) translates the word as ‘having healing herbs’ and connects it with Lit. *žolė́*. As for the cerebral *ṣ* in the suffix *-āṣa-* he assumes analogical transfer from the suffix *-sa-* in forms with *RUKI*-context, like in *kalmā́ṣa-* vs. *kaluṣa-*. Burrow (1970: 91), on the other hand, connects *jālāṣa-* with Hitt. *galaktar*, Gr. γάλα, γάλακτος, ‘milk’ and Lat. *lac*, *lactis* and reconstructs **gʷalagʷ-s-o-* > **jalaṣṣa-*, which undergoes

⁵⁷ Grassmann (1996⁶: 531) derives this noun from an unattested *tarṣya-*

⁵⁸ The only other occurrence of this word, but with suffix *-vant-* is in the third book, RV 3.8.10b *caṣā́lavantaḥ*.

⁵⁹ The forms as they occur in the Rigveda are: RV 1.43.4b *jālāṣabbeṣajam*, RV 1.164.5c *baṣkāyē*, RV 1.173.4a *karmā́satarāsmāi* (*āṣatarā*), RV 2.33.7a *jālāṣaḥ*, RV 7.18.12a *kavāṣaṃ*, RV 7.35.6c *jālāṣaḥ*, RV 7.50.2b *aṣṭhīvāntau*, RV 8.29.5b *jālāṣabbeṣajāḥ*, RV 10.97.13b *cāṣeṇa*, RV 10.163.4a *aṣṭhīvādbhyām*, RV 10.165.3b *āṣṭryām*.

dialectal development to *jālāṣa-*. That would mean that the word should be treated within I6, but the etymology and the phonological development are quite doubtful.

The phonological structure of the next example *baṣkaya-* ‘mature, adult’⁶⁰, especially the phoneme *b* (AiG I, 184), would indicate its foreign origin; or the unusual structure could be due to a special phonological development from *√vakṣ* (EWAia II 219). Differently, Scheftelowitz (1925: 250) derives this word from **balsk-* that is attested also in *bāla-* ‘young, child’, but in that case the expected outcome of a Middle Indic sound law would be with long vowel, ***bāṣkaya-*; on the other hand, if the original form was **bḷsk-* we would get the attested outcome.

The passage where *āṣatara-* occurs is described by Geldner (1951: I, 250) as »*verderbt*« and by Oldenberg (1909: I, 171) as »[*w*]ohl *hoffnungslos*«. There are many attempts of translation and etymologization; e.g. Foy (1897: 271) follows Sāyaṇa’s assumption of reading the word as *arṣatarāṇi* ‘vyāpta’, but no explanation of loss of *r* is offered.

The etymology of *kavāṣa-* ‘open, wide apart, yawning’ is unclear as well (EWAia I, 327). Burrow (1948: 372) and Kuiper (1948: 130) connect it with Tamil *kavaṭu* ‘forked branch, fork of the leg; separation, division’.

The example *aṣṭhīvāt-* must most probably be connected with *āśman-* (EWAia I, 143), but there are other attempts as well.

The next example *āṣṭrī-* can also be connected with *āśman-*, but the meaning of this word is not unanimously established and consequently etymologies are unclear as well (EWAia I 180-181).

The next example is in AiG (Nachträge, 133) *cāṣa-* ‘the blue jay, *Coracius indica*’ connected with OPruss. *colwarnis* ‘rook’, Lat. *collum* and Slavic **čeles-* ‘brow’, which leads to **kels-*, but this etymology is stated to be less probable by EWAia (I, 540-541), as preference there is given to the assumption of an onomatopoetic origin or to a reconstruction **cākṣa-* and connecting it with OHG *hehara*, NHG *Häher*, Gr. κίσσα, κίττα (Grassmann 1996⁶: 444)

⁶⁰ Grassmann (1996⁶: 422) translates it as ‘young, yearling’.

leading to PIE reconstruction **kok̑so-*. Burrow (1970: 94) further attempts to explain the irregular outcome of sequence *-G's* in the same manner as in *jálāṣa-*.

In conclusion, if *s* is preceded by *r* ($< *l, *r$) and V/Y/N follows, the *RUKI*-rule regularly applies and there are no exceptions to this rule in the Rigveda, i.e. there is no sequence *-rs-*. The situation is, however, more problematic if an unvoiced occlusive (T) follows. Although the sequence *-rṣṭ-* is possible, it is rare and could in all cases be secondary. The regular outcome of **-arṣṭ(h)-* thus seems to be *-āṣṭ(h)-*; however, only one example that speaks for such an assumption is attested in the Rigveda. All other forms with a word-internal sequence *-āṣ-* are etymologically too unclear to contribute to this assumption.

2.2.1.5 Rule I5

There are no examples of rule I5 concerning the context $R_{(R)} + ṣ + T/D > R_{(R)} + T/D$ either in the first book, or in the other books. This rule is based on a single and even very problematic etymology of TS *mūrkhá-* ‘stupid, foolish, dull’ from **mūrṣkhá-* with *ṣ* because of Got. *malsks* ‘foolish’.⁶¹ As it is stated above (2.2.1.4), the regular outcome of $R_{(R)} + ṣ + T$ is rather either $R_{(R)}ṣT$ or $\bar{V}R_{(R)}T$. If the following occlusive is voiced ($R_{(R)} + ṣ + D$), the regular outcome is probably $\bar{V}R_{(R)}D$ as in *marḍitṛ-* (see 2.2.1.2).

2.2.1.6 Rule I6

There are 424 (20.6%/19.8%) forms of rule I6 concerning the word-internal context $G_{(R)}/C'_{(R)} + ṣ + V(-r)/N/Y$ in the first book. In 73 (17.2%) forms the underlying consonant of the sequence *-kṣ-* is an unvoiced guttural **k*; in 103 (24.3%) an unvoiced palatal **k̑*, in eleven (2.6%) an unvoiced labio-velar **kʷ*, in 26 (6.1%) a voiced unaspirated guttural **g*, in four (0.9%) a voiced aspirated guttural **gʰ*; in twenty (4.7%) a voiced unaspirated palatal **g̑*; in twenty (4.7%) a voiced aspirated palatal **g̑ʰ*; in three (0.7%) a voiced aspirated labio-velar **gʷʰ*. There are no clear etymologies with voiced unaspirated labio-velar **gʷ* in the first book.⁶² In the remaining 164 (38.7%) examples the forms are either philologically ambiguous

⁶¹ EWAia (II, 376) prefers the assumption of *mūrkhá-* from $\sqrt{murch}$ on the basis of an analogy with *śoká-* vs. *śócati*.

⁶² Other books also lack clear etymologies with **gʷ*.

or their etymologies are problematic.⁶³ There are two examples of the sequence *kṣN* in the first book (*akṣṇayādrúk* and *yākṣmaṇ*) and 33 such examples in the whole Rigveda. There are no sequences of unvoiced guttural and sibilant *s* without application of the *RUKI*-rule in the first book in word-internal position and no such sequence is attested in the other nine books as well.

Another source for *-kṣ-* are the Proto-Indo-European sequences **k̥p*, **g^hp*, **kp*, **g^hp*, *k^up*, *g^{uh}p* (Schindler 1977: 25). In case of clear etymologies, the *p*-sequences are not included in the data. Thus, forms of the roots $\sqrt{kṣan}^1$, $\sqrt{kṣar}$, $\sqrt{kṣā}^1$, $\sqrt{kṣi}^1$, $\sqrt{kṣf}^2$, $\sqrt{kṣf}^3$, and of the stems *kṣám-*, *ṛkṣa-* are excluded from the investigation. However, there are forms, traditionally reconstructed with thorn, that also have alternative etymologies, mostly with **-k̥s-*. Those forms are included in data, but are always labeled under *problematic etymologies*. These are: forms of the root $\sqrt{takṣ}$ ‘fashion, carpenter’, and of the stems *rákṣas-* ‘damage, injury’, *rakṣás-* ‘name of nightly demons’, and *ákṣi-* ‘eye’ with their derivatives. Thus, in all other forms of the *takṣ*-family with the exception of *tákṣan-*, (= τέκτων) the underlying sequence could as well be **-k̥s-*: **tek̥s-* vs. **te-tk̥-on-* vs. **tek̥-snā* (Schindler after Gunnarson 1977: 28, 32). Further cognates from other branches may point to **-k̥s-* as well, e.g. OIr. *tāl*, < **tōkslo-*, OHG *dehsa(la)*, Gr. τέχνη < **teksnā-*. Furthermore, even the direct cognates *tákṣan-* and τέκτων are questioned by Kuiper’s assumption of a contamination of two synonyms **/téksōn/* and **/tékstōr/* as the two formations are synonyms in Vedic as well (Mayrhofer 1986: 155-156). Similarly, Mayrhofer (1986: 157) approves of a connection of *ákṣi-* with Gr. ὀφθαλμός, but considers them to be rather different formations. He further favours a reconstruction **h₃ok^u-s-*, but the question remains whether *-s-* is part of the stem or analogical from the word for ear (NIL 375). The etymon for *rakṣás-* is on the basis of the Greek cognate ἐρέχθω ‘pull, pull back and forth’ reconstructed as **h₁rek^hp-* by Schindler (1977: 26) and IEW (864). Alternative etymologies connect the word with *ṛkṣa-* ‘bear’, most probably as *vṛddhi-*

⁶³ Among these the most probable or sometimes second most probable etymology (in case the most probable is with **p*) is taken into consideration and thus we get one form with **k*, 45 forms with **k̥*, 36 forms with **k^(u)*, three forms with **g*, two forms with **g^{(u)h}*, one form with **g^(h)*, 45 forms show Iir. **k* on basis of Iranian parallels (*-xš-*), fifteen forms show Iir. palatal on basis of Iranian parallels (*-š-*) and sixteen forms have completely unclear etymology.

formation (WP 322), but these attempts are labeled as »*formal und semantisch unglaublich*« by EWAia (II, 423). As the questions regarding these words remain open, the forms are consequently treated in the data as unclear.

2.2.1.7 Rule I7

There are seventeen (21.8%/19.8%) forms of rule I7 concerning the word-internal context $G_{(R)}/C'_{(R)} + \text{ś} + T/D$ in the first book. Six of them are forms of the problematic root $\sqrt{takṣ}$ (see above 2.2.1.6), the other eleven have relatively clear etymologies. The sibilants *s* or ś ⁶⁴ are lost in root-final position in morpheme boundaries, e.g. before endings with initial *t*, like *caṣṭe*, or before suffixes with initial *t*, like *ṣaṣṭīḥ*; furthermore *-s-* as an aorist-morpheme itself can also be lost, e.g. *asakta*.⁶⁵ The only questionable form of rule I7 in the first book is *nīr-aṣṭa-* 'verschnitten' (RV 1.33.6c *nīraṣṭāḥ*). But since the form is a *tá*-participle of the root $\sqrt{akṣ}$ 'stechen' (*nīs-* $\sqrt{akṣ}$ 'verschneiden') the phonological outcome clearly shows that the sequence underlying *-kṣ-* must be palatal; therefore, Kuiper's connection with $\sqrt{śas}$ 'schlachten' seems also probable (cf. EWAia I, 41). Interesting is further an example showing Bartholmae's law after the loss of *s* in a *tá*-participle, i.e. RV 1.140.2b *jagdhām*. Although the participle is in Grassmann (1996⁶: 463) derived from $\sqrt{jakṣ}$ 'verzehren, geniessen', it is, however, shown in Hoffmann (1975: 307-309) that such a root meaning 'eat' did not exist in Vedic. Hoffmann consequently derives the participle directly from $\sqrt{ghas}$ or from a weak perfect stem of the same root. Thus, we get $*g^h s-tó-$ and after the loss of *s* and operation of Bartholmae's law $> *gdhá-$. This archaic form is preserved in the compound TS *agdhád-*; but as simplex $*gdhá-$ was too unstable and underwent re-formation in order to clarify it; in the same way as *dattá-*⁶⁶ was formed from the weak present stem and could synchronically be interpreted as weak perfect stem *dadur*, thus *jagdhá-* was formed from *jakṣur* $< *jāgṣ^h r$ (Hoffmann, ib.). Another argument that supports the assumption of deriving the participle from $\sqrt{ghas}$ or its weak perfect stem, respectively, and not from root $\sqrt{jakṣ}$ lies in the fact that

⁶⁴ There is no evidence to decide whether the loss occurred before or after the operation of the *RUKI*-rule.

⁶⁵ The form can either be an *s*-aorist of $\sqrt{saj/sañj}$ with zero-grade by analogy with *abhakta* ($\sqrt{bhaj}$) or an old root-aorist, since no 1. sg. or 3. pl. med. with *s* are attested (Narten 1964: 262).

⁶⁶ With simplex preserved in *devá-tta-*.

in the case of $\sqrt{jaks}$ we would expect that the guttural k as part of the root would lose the aspiration and the outcome sequence would be $^{**}-kt-$ with absence of Bartholomae's law.

2.2.1.8 Rule I8

There are two (11.1%/19.8%) forms of rule I8 concerning the word-internal context $RUKI + \dot{s} + \dot{s}$ in the first book. Both examples are G./Abl. sg. forms of the noun $u\dot{s}\acute{a}s-$ f. 'redness of sky, dawn' that goes back to a PIE amphidynamic s -stem N. sg. $*h_2\acute{e}us-os-s$, G. $*h_2us-s-\acute{e}s$. They both appear in hymn 69 in a 10-syllable verse. To the stem $u\dot{s}\acute{a}s-$ an analogical G./Abl. sg. form with full-grade in the suffix $u\dot{s}\acute{a}sas$ was formed that occurs ten times in the first book. Considering that there are thirteen more analogical forms with full-grade in the suffix in other case forms, the regular, amphidynamic form is quite rare and thus an obvious archaism. The G./Abl. sg. and Acc. pl. forms of amphidynamic $u\dot{s}\acute{a}s-$ appear seven times in the other nine books and it is also the only example of degemination of root-final s and suffix-initial s .⁶⁷ All eighteen examples of rule I8 are two-syllable forms. As left-located condition only vowels ($j\acute{o}\dot{s}i$) and semi-vowels ($ca\dot{k}\dot{s}va$) are attested.

2.2.1.9 Rule II1

There are two (22.2%/19.8%) forms of rule II1 concerning the word-internal context $V_{(R)} + \dot{s} + d(h) > \dot{d}d(h)$ in the first book. Both of them are 2. sg. imperative forms of the roots $\sqrt{av}$ 'help' and $\sqrt{vi\dot{s}}$ 'be active'. RV 1.110.9a $avid\dot{d}hy$ is a 2. sg. imperative $i\dot{s}$ -aorist and goes back to PIE $*h_1euH$, but the $i\dot{s}$ -aorist itself is an innovation, since precative RV $avy\acute{a}s$ points to an old root-aorist formation (Narten 1964: 86-87). We could nevertheless assume that s -suffixation occurred before the operation of the sound law $*\acute{o} > i$, which would yield $*au\acute{o}s-dhi$ and one could connect the special outcome $-\dot{d}dh-$ with the development of $*\acute{o}$, but RV 1.27.10a $vivid\dot{d}hi$ speaks against such an assumption: since the underlying PIE root is $*uej\dot{s}$,⁶⁸ 2. sg. imperative $*ui-\acute{u}is-dhi$ clearly shows a high front vowel i before s . The irregular $-\dot{i}ddh-$ for expected $-\dot{i}dh-$ is explained either as dialectal or by analogy with forms in $-\dot{i}\dot{s}t-$, cf. $daddhi$

⁶⁷ In all other forms degemination occurs with root-final s and ending-initial s .

⁶⁸ EWAia (II, 586) even in this root allows reconstruction with laryngeal, $*uej(H)s$, since the root could be seen as an s -extension of $*uejH$. If there was a laryngeal we would, however, still expect $^{**}ui\acute{u}is\dot{s}dhi$ and not the sequence $-\acute{o}sd-$.

vs. *dehi* (AiG I, 177). Narten (1964: 87) further assumes that the gemination remained in order to preserve the closed syllable. In my opinion, the special outcome *-ḍḍh-* could be explained by the fact that all forms of rule II1 in the Rigveda are imperatives and within this category irregular developments are more common than elsewhere, especially in case of germination. Thus *-ḍḍh-* can be considered as special emphatic development in imperative forms. This gives us the opposition ind. *ástodhvam* vs. imperative *avidḍhi*. Short vowel can further be explained as shortened in order to avoid over-long syllables. All examples are 3-syllable words, but that can also be arbitrary.

2.2.1.10 Rule II2

There are no examples of rule II2 concerning the word-internal context $V_{(R)} + \text{ṣ} + \text{ṣ} > \text{ṣṣ}$ in the first book.

2.2.1.11 Rule II3

There are two (40.0%/19.8%) forms of rule II3 concerning the word-internal context $V_{(R)} + \text{ṣ} + \text{ṣ} > kṣ$ in the first book. Both are forms of the desiderative stem *rírikṣa-* < **rí-riṣ-ṣa-* of the root $\sqrt{riṣ}$ ‘is hurt’. The first example is an *nt*-participle, RV 1.129.10g *rírikṣantam*, and the second, RV 1.189.6c *rírikṣór* is a nomen agentis *u*-stem with the meaning ‘wanting to damage’⁶⁹ (AiG II/2, 468). For AiG (I, 137) a possible, but uncertain example of rule II3 is also RV *árūkṣita-* ‘soft, smooth’ to be compared with Class. Skt. $\sqrt{rūṣ}$ ‘pollinate, dust’. This etymology is, however, incorrect, since the word should rather be connected with OHG *rūh* ‘rough’, Lat. *rūga* ‘wrinkle’, Lit. *raukšlė* ‘wrinkle’ that all show the underlying root with final tectal, although more root-extension variants can be assumed, e.g. **reṽ-k-*, **reṽ-k̥-*, (KEWA III, 70; WP II, 353). The word is therefore treated within I6. Another possible example for II3 could be *-rkṣarā-* ‘thorn’, attested in RV *an-rkṣarā-* ‘spineless’, supposedly from $\sqrt{rkṣ}$ ‘sting’ (AiG I, 137). Uhlenbeck (1899: 33) derives the noun from either $\sqrt{rkṣ}$ or **√arś* or even $\sqrt{rakṣ}$ ‘protect’ or *rákṣas-* ‘damage, injury’. Both former two assumptions are refused by KEWA (I, 118) and the word is connected with *rákṣas-* but without any arguments. In EWAia (I, 249)

⁶⁹ Geldner (1951: I, 270) translates the word as ‘Schadensüchtiger’.

again a possible connection with $\sqrt{ars}$ in *arśasānā-* with a questionable semantic reconstruction $\sqrt{*}$ ‘verletzend’ is taken into consideration. WP (I, 147) reconstructs $\sqrt{*erk(so)}$ ‘thorn?’ and connects it with Lit. *erškētis* ‘thorny plant’ and further with the root $\sqrt{*rekʰ}$ ‘damage’. The etymology is apparently very unclear. Therefore the root is excluded from treatment under the rule II3 and since most etymologies still lead to root-final tectal, the word is treated within I6, but labeled as *problematic etymology*. However, semantically the most compatible root for ‘thorn’ would be $\sqrt{r̥ṣ}$ ‘sting’. The form could be analyzed as zero-grade form with the suffix *-sara-*,⁷⁰ $\sqrt{r̥ṣ}$ -*sara-*, especially since we clearly have examples of $\sqrt{*}$ - $\sqrt{ṣṣ}$ $>$ *-kṣ-* in cases with root-final and suffix-initial $\sqrt{s}$, cf. *rīrikṣa-*.

The development $V_{(R)} + \sqrt{s} + \sqrt{s} > kṣ$ is further attested in AV *dvikṣat*, *dvikṣata* from $\sqrt{dviṣ}$ and *śiślikṣate* *-śiślikṣu-* from $\sqrt{śliṣ}$ and in Brāhmaṇas. In the classical language the rule becomes exceptionless (AiG I, 137).

2.2.1.12 Rule II4

There are no examples of rule II4 concerning the word-internal context $V_{(R)} + \sqrt{s} + \sqrt{s} > ḥṣ$, neither in the first book, nor in the other books.

2.2.1.13 Rule II5

There are no examples of rule II5 concerning the word-internal context $V_{(R)} + \sqrt{s} + \sqrt{s} > ṭṣ$, neither in the first book, nor in the other books. Since there are also no examples of rule II5, the conclusion can be drawn that in the Rigveda word-internal clusters $\sqrt{*}$ - $\sqrt{ṣṣ}$ can either appear as *-ṣ-* (I8), *-kṣ-* (II3), or *-ṣṣ-* (II2). The outcome *-ṣṣ-* is attested only once in the ninth book in the Loc. pl. of an *s*-stem, *haviṣṣu*. As it is well known, the sibilant geminates were simplified already in Proto-Indo-European, e.g. $\sqrt{*h_1és-si} > \sqrt{*h_1ési}$, Ved. *ási*. The tendency continued in the Indo-Iranian branch, e.g. *joṣi* $<$ *joṣṣi* and therefore, we can assume a stage of Indo-Iranian in which all sibilant geminates were simplified. Yet, the rule of simplification of sibilant geminates does in historical time not apply anymore, since we have *vivekṣi* $<$ $\sqrt{*vi-veṣ-ṣi}$, *rīrikṣati* $<$ $\sqrt{*ri-riṣ-ṣa-ti}$, and *haviṣṣu*. It is clear that in those three examples, $\sqrt{s}$ was

⁷⁰ This suffix is assumed to be originally a conglomerate of two suffixes, either *-s-ara-* or *-sa-ra-* (AiG II/2, 925).

analogically restituted at a time when the rule of simplification did not apply anymore. However, the language still disfavored sibilant geminates, but instead of simplifying them, affrication applied. Schematically, thus an *-s-* was restituted in ***uīuajš-i* to clarify the ending in a stage when simplification did not apply anymore, which yielded **viveṣṣi*. Just as **śś* developed to *ch* [*tʃ*] and *ss* sporadically to *ts*, thus *ṣṣ* developed to **tʃ* that was further dissimilated to *kṣ*, probably because the system could not bare three phonetically very close affricates **tʃ*, *tʃ*, and *tʃ*. Thus, we get *joṣi* without restitution on one hand and *vivekṣi* with restitution and affrication on the other hand.⁷¹ The reason why only in the Loc. pl. *haviṣṣu* the geminate does not appear either simplified as *ṣ* or as *kṣ*, but as *ṣṣ* can be explained by the fact that here the sibilant geminate *ss* is the characteristical marking for a Locative plural and can be based on analogy from *as*-stems, e.g. *śrávas- : śrávassu = havís- : haviṣṣu*. Note also that there are eleven occurrences of the sequence *-ss-* in the Rigveda and ten of them are Loc. pl. forms of *s*-stem nouns and only one example is a 2. sg. pres., RV 1.31.14d *śáṣsi* again with a morpheme boundary *s-si*.

This word-internal situation is similar to that in compounds. While in **barhiṣ-ṣad-* the geminate is simplified to *barhiṣád-*, it is preserved in *niṣ-śíd-* in order to prevent the homophony with the preverb *ní* (see 2.2.1.42 and 2.2.1.49). There are no examples in which the geminate *ṣṣ* would appear as *kṣ*, but in *duchúnā- < *dus-śuna-* an exact parallel occurs: *s* is assimilated to *ś* and the geminate *śś* undergoes affrication which yields *ch* [*tʃ*] (see 2.2.1.42).⁷² Further, *-ṣṣ-* can appear as *-ḥṣ-*, but as this happens more rarely and only in compounds and in junctions of verb and preverb, it must be secondary.

2.2.1.14 Rule II6

There are five (38.5%/19.8%) forms of rule II6 concerning the word-internal context $V_{(R)} + \text{ṣ} + D > V_{(R)}D$ in the first book. Four forms are Instr. pl. of *havís-* n. ‘oblation’ and one form is the Instr. pl. of *vápus-* n. ‘beauty’. In the other books only Instr. pl. forms of *havís-* occur. No

⁷¹ The development *-ṣṣ- > -kṣ-* is further pursued and becomes a rule in the classical language, but precisely not in the Loc. pl. of *-iś/-us*-stems.

⁷² For a different explanation of this issue, see Kuiper (1967) and Lubotsky (2001).

Instr./D./Abl. du. nor D./Abl. pl. forms are attested. Since *havís-* is formed to an *aniṭ-*root, PIE **g^heu-*, *i* must be analogical or the form is an *s*-extension of an unattested ***havi-*, so the possibility of **ə > i* is excluded. Furthermore, *vápus-* can go back to an *us*-stem or it is also an *s*-extension of an unattested ***vápu-*. The underlying root could be $\sqrt{vap}^1$ ‘scatter’ or $\sqrt{vap}^2$ ‘shave’, since words for ‘wonderful’ often exhibit peculiar original meaning (EWAia II, 505). Phonologically the same outcome appears in D./Abl. pl. forms of *cátur-*, *púr-*, *gír-*, and *rathatúr-*, but since the original context is different, they are excluded from the study.

2.2.1.15 Rule III1

There are 27 (17.2%/19.8%) forms of rule III1 concerning the word-internal context $V_{(R)} + s + \text{ } \text{ } r$ in the first book. All examples in the first book are forms of two words. The first is the feminine stem of the cardinal *trí-* ‘three’, *tisṛ-*, e.g. *tisró*, which can be analyzed as **tri-sr-* with dissimilation; *-sr-* can be connected with the problematic word for ‘woman’ **sor-* (Ledo-Lemos 2002: 109; EWAia I, 677-678), but it is synchronically a stem variant for the feminine gender. The second word that occurs in the first book with its derivatives is the adjective *usrá-* ‘reddish, shiny’, e.g. *usrāḥ*, that can be derived from an *r*-stem *usṛ-*. The two examples show that the rule III1 operates both within the stem and in a morpheme boundary between root-final *s* and suffix initial *r-/r-*. In the other nine books besides *tisṛ-* and *usṛ-* with derivatives also reduplicated forms (reduplicated present, perfect, intensive and desiderative) of roots $\sqrt{sṛ}$ and $\sqrt{sṛp}$, and $\sqrt{sru}$ (e.g. *sísratū*, *prasarsré*, *sarīsṛpām*, *utsísṛpsata*, *susroc*, etc.) and *tamis-rā-* (RV 2.27.14d *tāmisrāḥ*) < **témsH-s-reh₂* (EWAia I, 627) are attested. Again, the reconversion occurs within the root and in a morpheme boundary between root-final *s* and suffix initial *r-/r-*. Thus, there are altogether 157 examples of reconversion $\text{ṣ} > s$ in front of *r* and *r* in the whole Rigveda. However, there is also one exception to this rule, attested in the first book: RV 1.71.1c *ajuṣrañ*, where ṣ is part of the root and *r* part of the ending. In this case, the motivation for analogy is clearly much stronger than for example in a morpheme boundary between the root and the suffix. Therefore, because in all other forms of the paradigm the reconversion does not occur, ṣ was analogically introduced to 3. sg. med. form *ajuṣrañ*. In conclusion, whereas ṣ is regularly reconverted to *s* in front of *r* and *r* within the

stem, the root or in a morpheme boundary between the root and the suffix, it is analogically reintroduced in a morpheme boundary between the root and the ending.

2.2.1.16 Rule III2

One of the three examples of rule III2 concerning the word-internal context $s \dots RUKI + s \dots \text{ṣ}$ occurs in the first book: RV 1.73.8c *sisakṣy* that is a reduplicated present of $\sqrt{sac}$. This rule, accordingly, applies also if the last ṣ stands in position before a guttural. This rule occurs rarely, since not many forms have a structure with three syllables with s and, additionally, two of them in the *RUKI*-context. Therefore two of the three forms are reduplicated presents of roots with the structure $sVC_{(R)}/R_{(R)}$ ⁷³ and the third is an optative of a rare *sṣ*-aorist. In all three cases the *RUKI*-causing phoneme in front of the second s is i .

2.2.1.17 Rule III3

One out of the four examples of rule III3 concerning the word-internal context *RUKI + stṛ*, *stūr*, *spṛ*, *spar*, *sphūr* occurs in the first book: RV 1.108.4b *tistirāṇā*. The form is a medial participle of the perfect stem of the root $\sqrt{star'}$ that goes back to PIE **sterh₂* (Kümmel 2000: 577; LIV² 599). One of the other three examples is again a perfect stem (root $\sqrt{star'}$) and the other two are reduplicated aorist stems of the root $\sqrt{spr'ṣ}$. All examples are thus reduplicated forms to roots with initial cluster *st/sp* and with the root vowel ṛ . In AiG (I, 232) seven word-internal sequences are listed that cause reconversion of the *RUKI*-rule: *-tṛ-*, *-tūr-*, *-pṛ-*, *-par-*, *-phūr-*. However, as the data shows, only two of them are attested in the Rigveda, *-tir-* and *-pṛ-*. Further, one of those two sequences, *-ṣtir-*, is attested only word-internally in external sandhi without reconversion of the *RUKI*-rule, where word-final *-ṣ* appears as *-r* before voiced phonemes and vowels, e.g. *ājuṣtir nāṃbo*. The sequence *-ṣpṛ-* is word-internally not attested in the Rigveda at all. It accordingly seems that the phonemes p and t in position after $V_{(R)}s$ and before the vowel ṛ or a sequence vowel+ r never prevent the reconversion of the *RUKI*-rule.

⁷³ In addition, in the second example RV 3.32.5d *sisarṣi* the reason for the absence of the *RUKI*-rule could also be rule IV1, cf. *sīsarti*.

2.2.1.18 Rule IV1

There are no examples of rule IV1 concerning the word-internal context $V_{(R)} + s + ar$ in the first book.

2.2.1.19 Rule V1

There are 83 (18.4%/19.8%) examples of rule V1 concerning the context preverb (*-i, -u, nis*) + *ś(-r, r, ār)* in the first book. In six forms the *RUKI*-causing preverb is *nís* that in four cases yields geminate *-ṣṣ-* in a morpheme boundary: *puruniṣṣídbe*, *niṣṣapí*, *niṣṣídbo*, *niṣṣāṭ*. This context is the main source for geminate *-ṣṣ-* in the Rigveda, since twelve of thirteen examples of *-ṣṣ-* are forms of rule V1, the only other being RV 9.7.2c *havíṣṣu*. Once, however, final *-s* of the preverb *nís* appears as visarga *-ḥ*, RV 1.127.3f *niḥṣáhamāṇo*. This is the only such outcome in rule V1 in the Rigveda. The only other example of *-ḥṣ-* is *duḥṣábāso* in RV 9.91.5c. If the preverb *nís* is added to a root with initial cluster *sT-*, the final *s* of the preverb is lost according to rule X10. In the first book only one such example occurs, *nīṣṭbito*. Other *RUKI*-causing preverbs in the first book are: *ánu* (10), *ápi* (1), *abhí* (15), *ní* (21), *pári* (11), *prati* (7), and *ví* (12). There are also two forms of a problematic personal name *viṣṇāpū-* ‘son of Viśvaka’ (MacDonell 1967³: 315). Since the form could be analyzed as a compound of *vi-ṣṇā-* from root $\sqrt{snā}$ ‘bathe’ and *-pū-* from $\sqrt{pū}$ ‘clean’ with the meaning »*durch Baden gereinigt*« (AiG II/2, 8, 40), these forms are included in the study.

There are five (22.7%/19.8%) examples of subrule V1y concerning the non-application of the *RUKI*-rule in the preverb *sam* when another preverb with final $V_{(R)}$ is preceding in the first book. In all five cases the preverb *abhí* immediately precedes the preverb *sam* and the *RUKI*-rule never occurs.

There are only two exceptions to rule V1 in the first book (8.3%/19.8%), RV 1.164.21b *vidāthābbisvāranti* (*abbisvāranti*). In AiG (I, 234) it is not clearly stated whether this is a regular or an analogical/exceptional outcome. However, since in the Rigveda no sequence *-ṣvār-* occurs, which means that *ṣ* is always reconverted, also in compounds (*susvāruḥ*), it is more justified to assume reversion to be regular in this position (see 2.2.1.25).

2.2.1.20 Rule V2

There are five (7.6%/19.8%) examples of rule V2 concerning the context preverb (*-i, -u, nis*) + *s* + *ṛ, r, āṛ* in the first book. The percentage is so low because at the end of the eighth and in the ninth book the verse *īndrāyendo pāri srava* occurs 22 times. All five examples are forms of the root $\sqrt{srj}$, twice with the preverb *nīs* and three times with *vī*. The preverb *nīs* appears as *niḥ-* in front of the following *s*, e.g. RV 1.131.3b *niḥsṛjjaḥ*. Assuming reconversion of the *RUKI*-rule, we therefore must reconstruct **niš-ṣṛj-* (as in *niṣṣīdho*⁷⁴) and further assume reconversion of geminate **šš* in front of *ṛ* **niš-sṛj-* and finally to *niḥ-sṛj-*. The form could also be more recent and *nīs* was added to the stem *sṛj-*, but the *RUKI*-rule was blocked because of the following *ṛ*. In RV 1.131.3b and c two out of four sequences of *-ḥs-* after the *RUKI*-causing phoneme occur (*niḥsṛjjaḥ*); the other two are in compounds with *catur-* as first member of compound, *cātuḥsamudraṃ* and *cātuḥsamudraṃ*. In four out of five examples the root vowel is *ṛ* and in one example the root has *vṛddhi* *visāré*.

In AiG (I, 233) only *ṛ* and *r* are assumed to cause the reconversion, whereas in forms with *āṛ* the reconversion is stated to be analogical. However, no sequences *-V_(R)ṣāṛ-* in this context are attested in the Rigveda, which means that in all examples where *s* is preceded by a *RUKI*-causing preposition and followed by *āṛ* reconversion occurs (*visāré, visarmāṇaṃ*).⁷⁵ In addition, the reconversion always occurs even if *v* or *m* stands between *s* and *āṛ* (*prāti smarethāṃ*, cf. 2.2.1.25, 2.2.1.19).⁷⁶ Therefore, it is more justified to assume that also *āṛ* (beside *ṛ/r*) regularly causes the reconversion (cf. 2.2.2.1.2).

2.2.1.21 Rule V3

⁷⁴ Avestan correspondents are lacking, since the preverb *niš* is attested only with the verbs $\sqrt{ay}$, $\sqrt{dar}$, $\sqrt{bar}$, $\sqrt{nāš}$ (Bartholomae 1904: 1087).

⁷⁵ The other such forms in the Rigveda are: *visārjane, visargām, visārjane, atisārpati, visargé, visārjanena*._.

⁷⁶ The *RUKI*-rule is absent also in compounds (*susaraṇām*), but there is one example with the *RUKI*-rule absent: (*suṣārathīḥ*), but here the morpheme boundary lies just in front of *r*: *su-sā-rathī* < **su-sa-rathī* and this could be the reason for preservation of the *RUKI*-rule (see 2.2.1.25).

There are no examples of rule V3 concerning the context preverb $(-i, -u, nis) + s + tr, pr$ in the first book.

2.2.1.22 Rule V4

There are two (22.2%/19.8%) examples of rule V4 concerning the context preverb $(-i, -u, nis) + ś + tār, tīr, tur, p(h)ār, p(h)ir, p(h)ur$ in the first book. In both examples the *RUKI*-causing preverb is $vī$, though the root vowels are different. In the first example the root is $\sqrt{star}^i$, $viṣṭīr-$ RV 1.140.7a $viṣṭīraḥ$. Thus, there are two forms of the same root with the same sequence $-stīr-$ in the same book, but the form with preverb shows the *RUKI*-rule and the form with reduplication does not (see 2.2.1.17): $viṣṭīraḥ$ vs. $tistīrāṇā$. The same sequence but with aspirated dental also shows application of the *RUKI*-rule in a second member of compounds, e.g. $jātūṣṭhirasya$ and even in external sandhi, $nū śṭhirām$. It is thus quite unusual that those sequences undergo the *RUKI*-rule in all these positions, but not word-internally.⁷⁷ The other example is an *s*-stem of the root $\sqrt{sprdh}$ ‘fight’ with full-grade, which yields the sequence $-spar-$ without the *RUKI*-rule, RV 1.173.10a $vīṣpardhaso$.

2.2.1.23 Rule V5

There is one example (50.0%/19.8%) of rule V5 concerning the context preverb $(-i, -u, nis) + ś + \dots ś > (-i, -u, nis) + s + \dots ś$ in the first book (cf. AiG I, 234). Thus initial *s* in RV 1.23.15b $anusēṣidhat$ is dissimilated because of the following $ś$. The only other such example occurs in the tenth book ($ānuspaṣṭo$). Similarly, in RV 8.69.9b $pāri saṇiṣvaṇat$ cerebral sibilant is dissimilated because of the following $ś$, but here $ś$ is the last consonant of the second syllable. The dissimilation was thus reinforced by the fact that otherwise we would have four successive cerebrals $**pāri śaṇiṣvaṇat$.

2.2.1.24 Rule VI1

There are 68 (16.3%/19.8%) examples of rule VI1 concerning the context $FM(-V_{(R)}) + ś(-pr/ar/var)$ in the first book. In 60 (88.2%) examples the *RUKI*-rule is present and in eight (11.8%) examples it is absent. In all ten books together this ratio is almost the same: 89.1% vs.

⁷⁷ The problem is thoroughly treated in 2.2.1.25.

10.9%. In six of the eight examples the first member of a compound is *su* and the second member begins with the preverb *sam* that in four examples appears as *saṃ* and in two as *sam*. In one instance the first member of a compound is a preverb and the second member contains the prefix *sa-*, *vísadṛśā*. The only other example of absence of the *RUKI*-rule is *carṣaṇī-sáh-* that appears once in the first book and seven times in the other books and is always attested without the *RUKI*-rule. On the other hand, all other compounds in the Rigveda with *sah-* as second member show operation of the *RUKI*-rule, e.g. *suṣābhān*, *nṛṣābham*, therefore absence in *carṣaṇī-sáh-* could be seen as dissimilation of the third cerebral in a form with three successive cerebrals, **carṣaṇī-śáh- > carṣaṇī-sáh-*.

The data in all ten books shows an interesting distribution. Only 46 (10.9%) compounds lack the *RUKI*-rule. Among these, nine can be explained by dissimilation; eight of them are forms of *carṣaṇī-sáh-* and one additional (*súsnuse*) has the structure *s ...^{R,U,K,I} s ... ṣ* that regularly lacks the *RUKI*-rule, also in compounds. If we exclude these examples from the count, the other 26 (70.3%) compounds show an initial sequence of the second member *sāN*.⁷⁸ The table below shows the distribution of these sequences:

Sequence	<i>saṃ</i>	<i>sam</i>	<i>san</i>	<i>sān</i>
Occurrences	15	6	3	2
Percent	57.7%	23.1%	11.5%	7.7%

It is noteworthy that such sequences tend to lack the *RUKI*-rule also in initial positions within rule V1 of the verb *√as*, e.g. *abbī sānti* or within rule V1y (see 2.2.1.19), e.g. *abbī sāṃ yantu*. Furthermore, the only two examples of VI6 also have the sequence *sāN* without the *RUKI*-rule, e.g. *ṛksāmābhyām* that gives also the only two instances of a sequence *ks* in the Rigveda. There are, nevertheless, eleven (30.5%) examples that lack the *RUKI*-rule where the sequence is not *sāN* nor can absence be explained by dissimilation because of the neighboring *ṣ*: *babusúvarī*, *gósakbāyam*, *súsadṛśaḥ*, *rayistháno*,⁷⁹ *paśusādhanī*, *āprāmisatya*, *hārimanyusāyaka*, *bhūristhātrām*, *súsabāśati* (*súsaba*), *abbīsatvā* and

⁷⁸ The fact that *n* influences the absence of the *RUKI*-rule is recognized already in AiG (II/1, 128).

⁷⁹ In this example the sequence is not *sāN* but the vowel and following consonant are the same, *-sthān-*.

vísadṛśā. In four of them, *babusúvarī*, *bhūristhātrām*, *vísadṛśā*, and *súsadṛśaḥ* the following syllable contains an *r/ṛ* that could possibly trigger the absence of the *RUKI*-rule. Furthermore, in three examples *s* in the *RUKI*-context is either followed or preceded by *ś* of the neighboring syllable, *súsadṛśaḥ*, *paśusádhanī*, *vísadṛśā*. In *súsaha* the three successive sibilants could affect the absence of the *RUKI*-rule. The other five examples remain completely unclear.

The data shows that the sequences *ṣam* and *ṣan/ṣaṇ* are, on the other hand, not so rare within the rule VI1. There are altogether 14⁸⁰ examples of *ṣāN* vs. 27 examples of *ṣāN*, whereas five of them are forms of *su-ṣāmán-/su-ṣáman-*. In the first book there is one example of *ṣam-* in RV 1.112.7a *suṣaṃsádam*, and two examples of *ṣan-* and *ṣaṇ-* in RV 1.42.6c *suṣāṇā* and RV 1.112.23c *puruṣántim*, thus, altogether three (21.4%) examples. The latter is a personal name that occurs once more in the ninth book. In the first book it denotes »a protégé of the *Aśvins*« and in the ninth »a patron who gave presents to one of the Vedic singers« (MacDonell 1967³: 2). Although the form can as well be feminine, both facts »presumption of the manner in which these three names are mentioned is that they designate men« and »*Sāyaṇa* interprets the names as masculine« (MacDonell, ib.) allow us to interpret them as masculine gender. In EWAia (II, 697) an etymology of a compound *puru-ṣánti-* is proposed with the second member *-ṣánti-* from the root $\sqrt{\text{san}}$ 'win' and with assumed loss of laryngeal in compounds. However, an intermediate stage **puru-sánti-* could be assumed that was later on the basis of a crossing with the word for 'man' *púruṣa-* interpreted as **puruś-nti-*⁸¹ and therefore regularly the *RUKI*-rule applied. For the other two examples I find no sufficient explanation.

On the basis of the high percentage (89.1%) of presence of the *RUKI*-rule in initial position of second members in compounds we could conclude that operation of the *RUKI*-rule is the normal if not regular outcome in this position. The other 10.9%, however, remain puzzling. The question therefore is whether the high frequency of absence of the *RUKI*-rule in second

⁸⁰ Two more examples, *uruṣám* and *goṣám* also show *ṣāN*; however, since the final nasal is part of an ending, they are not taken into consideration.

⁸¹ Especially since the suffix *-anti-* denotes personal names (AiG II/2, 211).

members with an initial sequence *sāN* is purely by chance or whether it is morphologically explainable or phonologically conditioned. The fact that *sāN* occurs in 70.3%⁸² can hardly be due to mere chance, especially since the p-value is 0.0001, yet it is true that in 21 of 26 examples the source for such a sequence is the preverb *sam*.⁸³ Furthermore, in case of two successive preverbs of a verb, the second preverb that precisely never shows *RUKI*-rule is always *sam*. On the other hand, sources for *sāN* are much more heterogeneous attested forms; in compounds are *susanitar*, *adrisāno*, *pṛdākusānur*, *súsanitar*, *susanítā*; in junctions of preverb and verb (rule V1) the 3. pl. ind. pres. forms of the root *√as* appear six times without the *RUKI*-rule and the initial sequence is *san*-; for *sām* only two forms of *rk-sāmā*⁸⁴ (rule VI6) are attested. From this state of affairs it could be assumed that the preverb *sam* by rule lacks the *RUKI*-outcome, but with the four exceptions *suṣaṃsādaṃ*, *svāduṣaṃsādaḥ*, *suṣaṃsādaṃ*, *suṣamīdbā*. Such a rule could originate in junctions of two preverbs where the rightmost is always more closely connected to the verb (Lubotsky 1999b: 306). Thus, between the first preverb and *sam* a stronger syntactic boundary would prevent the operation of the *RUKI*-rule, but I do not see why such a boundary would be more preventive (*RUKI*-rule never occurs) than that of a predicate and adverbial phrase with a noun in the instrumental case, e.g. *góbhiḥ ṣyāma* (*RUKI*-rule does sometimes occur). Furthermore, Lubotsky (ib.) claims that in compounds the *RUKI*-rule is absent if the second member is a *ta*-participle and therefore *sam* is more closely connected to the verb, whereas in other formations the *RUKI*-rule sometimes occurs. But I see no reason why in *ta*-participles the preverb would be more closely connected to the verb and therefore the boundary of the first and the second member would be significantly stronger and thus prevent the *RUKI*-rule. Furthermore, the resistance of the *RUKI*-rule is supposed to be analogically transferred from

⁸² If forms of *carṣaṇī-sāh*- (8) and *sūsnuṣe* (1) are excluded from the count, as they can be explained by dissimilation. Furthermore, if *babusūvarī*, *bhūristhātrām*, *vīsadṛśā*, and *sūsadṛśaḥ* are excluded from the count, as the absence here can be explained by the following *r/ṛ*, the percentage is even higher: 78.9%.

⁸³ However, even if we count all 21 examples of *sam* as one occurrence, the p-value still remains below the acceptable limit (0.0005/0.0264), of course if we also exclude examples of *carṣaṇī-sāh*- (8) and *sūsnuṣe* (1) from the count.

⁸⁴ The outcome without the *RUKI*-rule can also be due to clarification of the morpheme boundary between the two members of compounds, since in the case of ***rkṣāma*- the compound status of the word could easily be lost.

sam to *sa* as well⁸⁵ (Lubotsky 1999b: 307). In this case all other forms with *sāN* have to be explained by coincidence. On the other hand, a phonetic condition *āN* for the prevention of the *RUKI*-rule would be quite unexplainable. The fact, however, is that among compounds that lack the *RUKI*-rule only one (2.7%) example has a following closed vowel *u*, RV 2.32.7b *babusúvarī*, and even in this form the absence could be somehow triggered by the following *r*. In all other 36 (97.3%) forms the following vowel is *ā*. This is not a surprising distribution, since Lubotsky (1999b: 316) has shown that in Avesta »*following closed vowels lead to a retracted pronunciation of š*«. It thus seems that in the Rigveda the following closed vowel stimulates the retraction of *s* in the *RUKI*-context of initial position, whenever the data shows a variation. Therefore, *ā* is a neutral vowel that allows absence of the *RUKI*-rule, but the following nasal would have to prevent it. Why a nasal should prevent the retraction is unclear to me. However, maybe there are two different phonetic conditions involved in *sāN*. In case of *sam* the reason for the preservation of *s* could be the nasalization of the vowel. The lowering of the velum and openness of the nasal cavity could namely disfavour the development of a dental sibilant to a cerebral. On the other hand, sequences with *sān* could precisely tend to avoid the *RUKI*-outcome in order to prevent the following dental nasal to become cerebral (similarly AiG II/1, 128) or in order to prevent sequence of a cerebral and a dental in the same syllables, especially in closed ones where *t* is following, since neither ***ṣānt* nor ***ṣāṇt* is possible. The only attested sequence is thus *ṣant* with application of the rule VIII1 *divī ṣantv* showing dental and cerebral in the same syllable. The other possibility is to assume that nasal consonants or vowels simply tend to prevent the *RUKI*-rule, but that seems less probable.

In conclusion, all explanations of the small group of compounds that lack the *RUKI*-rule seem to be more or less problematic, yet the data shows that in case of the sequence *sāN* the absence of the *RUKI*-rule is significantly higher and the phonetic factors could play a role in this distribution.

2.2.1.25 Rule VI2

⁸⁵ The situation is similar in Avestan. The preverb *ham-* and the prefix *ha-* also often lack the *RUKI*-outcome; the only exceptions are *huš.ham.bərət-*, *huš.ham.bərəta-*, and *huš.ham.sāsta-* (Lubotsky 1999b: 306).

If initial *s* in second members of compounds is followed by an *r*-sound, the reconversion regularly applies, though exact phonetic conditions are not given in AiG (I, 236). Three examples of the rule are listed that contain the sequences *spṛ*, *sar*, and *svar* and further it is stated that the same rules apply in compounds as in word-internal position and in word-initial position in junctions of preverb and verb. The first book contains seven (14.3%/19.8%) such examples. In all of them the initial sequence is *spṛ*. In five examples the second member is a form from the root $\sqrt{spṛś}$ ‘touch’, e.g. *divispṛśā*, and in two examples the root is $\sqrt{spṛh}$ ‘eagerly covet’, e.g. *puruspṛham*. The situation is similar in the other nine books; however, besides 38 forms from these two roots there are also *susvāruḥ*, *ṛṣisvarāṃ*, *susaraṇām*, *susārtvā*. The first two examples involve the sequence *svar* that lacks the *RUKI*-rule also in junctions of preverb and verb (rule V1). However, in *ṛṣisvarāṃ* absence of the *RUKI*-rule can be explained by dissimilation of the two successive cerebrals *ṣ*. Furthermore, the latter two examples show that the reconversion most probably regularly occurred if *ār* followed and that there is no need to assume an analogical *s* from forms where *r/r̥* immediately precedes, since there is only one example without the reconversion: *suṣārathīḥ*. But here the morpheme and syllable boundary lies just in front of *r*, which could be the reason that the reconversion did not occur: *su-ṣā-rathī-* < **su-sa-rathī-*.

The following table now shows the distribution of all sequences with *r/r̥* according to the position and outcome:

		word- internally	word-initially (verb + preverb)	word-initially (compounds)
<i>sTr</i>	-RUKI	<i>piṣpṛśaḥ</i> , <i>piṣpṛśati</i>	<i>nī spṛśa</i> , <i>mandinispṛśo</i> , <i>vī stṛṇītām</i> , <i>nī spṛśa</i> , <i>nispṛśe</i> , <i>nispṛk</i> , <i>uparispṛśam</i>	<i>puru-spṛh-</i> (25×), <i>divi-</i> <i>spṛś-</i> (16×), <i>hṛdi-spṛś-</i> (4×)
	+RUKI	/	<i>āniṣṭṛta</i>	/
<i>sTir</i> , <i>sTur</i>	-RUKI	<i>tistirāṇā</i> , <i>tistiré</i>	/	/
	+RUKI	/	<i>viṣṭīraḥ</i> , <i>viṣṭīraḥ</i> , <i>prāti</i> <i>ṣphura</i> , <i>viṣphurāntī</i> ,	<i>jātúṣṭhirasya</i> , <i>gāviṣṭhiro</i> ,

			<i>niṣṭúré, niṣṭúraḥ</i>	<i>ṛbbuṣṭhira, gáviṣṭhira</i>
<i>svar</i> (<i>smar</i>)	-RUKI	/	<i>abbisvárā, abhisvarā, nisvarām, nisvarām, prāti smarethām, abbí svara, abbí svarantu, abhisvárā, abbí svaranti, abbí svara, 'bbisvartáro, abhisvaré</i>	<i>susváruḥ, (ṛṣisvarām)</i>
	+RUKI	/	/	/
<i>sār</i>	-RUKI	<i>sísartí</i>	<i>visāré, visarmāṇa, visárjane, visargám, visárjane, atisárpati, visargé, visárjanena_</i>	<i>susaraṇám, susártvā</i>
	+RUKI	<i>uṣar, uṣar- búdh- (13×)</i>	/	<i>suṣārathíḥ</i>

According to the data we can assume that the reconversion regularly occurs if *s* is followed by *ār* in junctions of preverb and verb and in compounds, but not word-internally (for the argumentation, see also 2.2.2.1.2, 2.2.1.20, and above). For the other sequences, as it is seen from the table, the distribution tends to be the following: sequences *sTṛ* and *svar* (*smar*)⁸⁶ tend to avoid the application of the *RUKI*-rule; sequences *sTír*, *sTur* tend to undergo the *RUKI*-rule, where *T* = *t*, *th*, *p*, *ph*.⁸⁷ This supports the assumption that *i* and *u* after *s* stimulate the *RUKI*-rule while *ṛ* and *ar* alone block the *RUKI*-rule. The only three exceptions to that tendency are *tistiráṇā́*, *tistiré*, *ániṣṭṛta*. The first two examples are perfect forms of the root $\sqrt{\text{star}}$ 'spread, scatter'. It would be very unusual from a typological point of view that the *RUKI*-rule in sequence *sTír/sTur* would be word-internally reconverted, but be retained after preverbs, in compound and even in external sandhi, since we know that word-internally the operation of the *RUKI*-rule is the most regular and here we have neither word nor any

⁸⁶ There are no sequences *ṣvār*, *ṣmār* in the Rígvēda.

⁸⁷ Likewise, the reconversion never occurs in sequences *sTār* (cf. *víṣpārdhaso* vs. *ní ṣpṛśa*), which is another reason that allows us to assume the regular absence of reconversion also in *sTír* and *sTūr*; if something, we would namely expect the following *ī* and *ū* to reinforce the *RUKI*-outcome and not to block it.

syntactic boundary between the *RUKI*-causing phoneme and *s* (in all other categories, e.g. after preverb or in compounds, such boundaries do exist). The absence of the *RUKI*-rule in *ti-stir-* can therefore well be explained by analogy, since perfect forms from roots with **R̥H* > *īr*, *ūr* show alternation in the reduplication vowel, e.g. from the root $\sqrt{tar^i}$ *tatár-* vs. *titir-* or *tutur-*. Therefore we can assume strong-stem reduplication **ta-star-* and **ti-ṣtir-*, while the absence of the *RUKI*-rule in the weak stem can easily be influenced by the strong stem in order to preserve the root initial sequence *st* throughout the paradigm. If *stir-* is, on the other hand, preceded by a preverb, no such conditions for analogy exist, therefore the *RUKI*-rule regularly applies, e.g. *viṣṭírah*. Another possible reason for absence of the *RUKI*-rule could be the formal and semantic similarity with the root $\sqrt{star}$ ‘niederstecken, unterwerfen’.⁸⁸ The only other form with a sequence *sTṛ* and application of the *RUKI*-rule in the Rigveda is the N. sg. m. adjective *á-ni-ṣṭṛta-* from the root $\sqrt{star}$ ‘niederstecken, unterwerfen’ in RV 8.33.9a *ániṣṭṛta*. The pāda in which it appears is:

RV 8.33.9a-b

*yā ugrāḥ sánn ániṣṭṛta sthiró rāṇāya
sāṃskṛtaḥ /*

Geldner (1951: II, 346)

Der gewaltig, nicht zu Boden gestreckt,
standhaft, zum Kampfe gerüstet ist.

One hymn earlier a form of *ni-ṣtur-* appears:

RV 8.32.27a-b

*prā va ugrāya niṣṭúré 'ṣāḷhāya
prasakṣīṇe / devāttam brāhma
gāyata //*

Geldner (1951: II, 345)

Singet auf dem gewaltigen Niederstrecker, auf
den unbezwungenen Bezwiner euer von Gott
eingegebenes Erbauungswort!

⁸⁸ As Karl Proust (p.c.) has pointed out to me, the respective 3. pl. perfect forms were *ta-str-raj* and *ta-stər-raj*. In the first case, the analogical ending *-ire* was introduced, which yields AV 19.46.3 *tastire*, and in the second example the *r*-geminate was simplified, which yields the same outcome **tastire*. We can further assume that in the weak forms of $\sqrt{star^i}$ *i*-reduplication was analogically introduced, so the absence of the *RUKI*-rule could be influenced by forms of $\sqrt{star}$. In my opinion, however, this possibility is less probable.

From these two contexts it is obvious that regular *nī-ṣtur-* ‘Niederstrecker’ could easily influence the *ta*-participle of the same root with the same preverb and with negative *a-*, *āniṣṭṛta-* ‘nicht zu Boden gestreckt’.⁸⁹

Furthermore, there is, as mentioned above, even one instance of operation of the *RUKI*-rule in external sandhi (VII1) on a word with an initial sequence *sTír*, *sTur*, RV 1.64.15a *nū śṭhirām*. The fact that there are no instances of operation of the *RUKI*-rule in words with an initial sequence *sTṛ*, however, is not relevant, since there are no examples of *sTṛ* in a position, where the *RUKI*-rule over external sandhi is frequent (e.g. after clitics).⁹⁰

Assuming the explanation above is correct, we can now posit the following rule: in sequences *sTṛ* and *svar/smar* sibilant *ṣ* is reconverted, whereas in sequences *sTír/sTur* it is not. This could be valid for all positions, word-internally, after preverbs, in compounds and even in external sandhi.⁹¹

The reason why *ṛ* across *t(h)* or *p(h)* blocks the *RUKI*-rule, while across *k* it does not, must be phonetic. Apparently, place of articulation plays the role; *t(h)* and *p(h)* are closer to dental *s* and therefore dental articulation of sibilant is preferred, whereas *k* is closer to cerebral *ṣ* and therefore cerebral articulation of sibilant is preferred. Again, it is shown that application of the *RUKI*-rule is not only conditioned by left-standing phonemes, but also often right-located context is important and affects the outcome (cf. also Hale 1988).

2.2.1.26 Rule VI3

⁸⁹ Kuiper (1961: 24) derives both *āniṣṭṛta* and *nīṣṭúr-* from one single root with final laryngeal **sterH*. In this case, the influence would be even more probable, but this assumption is not very likely (cf. Narten 1964: 279, EWAia II, 755-757). Nevertheless, because of the similarities in form and meaning, instances of crossing occur already in the Rigveda, e.g. imperfect *astṛṇāt* belongs according to the meaning rather to the root *√star* ‘niederstrecken’ but formally to *√star* (Narten 1964: 279).

⁹⁰ There are instances of *spṛ* after preverbs that stand in tmesis with the verb form they belong to, e.g. *’bhī spṛdho yāsiṣad*. In such a position the *RUKI*-rule can apply, e.g. *nīḥ ṣadbāsthān [...] varatbas*, but is not common and in addition *sTír*, *sTur* in a such position also show absence of the *RUKI*-rule, e.g. *nī sthirāṇi*.

⁹¹ Thus, Hale’s (1998: 217-220) explanation of *RUKI*-dissimilation and blocking in junctions of preverb and verb can be valid for other positions as well.

There is only one Āmredita-compound in the first book in which initial *s* of the second member is in the *RUKI*-position, RV 1.9.10a *sutê-sute*. In the other books, this Āmredita occurs two more times and there is only one other in the eighth book, *sóme-soma*. Thus, there are two different Āmreditas in altogether four occurrences and the *RUKI*-rule never applies.

2.2.1.27 Rule VI4

There is one (14.3%/19.8%) Avyayībhāva-compound in the first book, *anuṣvadhām*. In the other books, the same compound occurs five times. There is only one other Avyayībhāva-compound attested, *anuṣatyām*. In all instances the *RUKI*-rule is regularly applied.

2.2.1.28 Rule VI5

There are five (20.8%/19.8%) examples of rule VI5 concerning the context FM(-G_(R)) + *ṣ(-ṛ/ṛ/āṛ)* in the first book. In four examples the first member of compound is *svar-* and in one example the first member is *dhūr-*. In the other books the situation is similar. Altogether, in seventeen compounds the first member is *svar-*, in four it is *dhūr-* and additional three have *vanar-* as first member. In all instances, the *RUKI*-rule regularly applies.

2.2.1.29 Rule VI6

There are no examples of rule VI6 concerning the context FM(-G_(R)) + *ṣ(-ṛ/ṛ/ar)* in the first book.

2.2.1.30 Rule VII1

There are 64 (20.3%/19.8%) examples of application of the *RUKI*-rule in external sandhi (rule VII1) in the first book. In 58 (90.6%) instances the *RUKI*-affected word is the particle *sú* (44), *sma/smā* (13), or *sīm* (1). The particle *sú* is in 41 instances preceded by particle *u/ū*,⁹²

⁹² With the particle *sú* the *RUKI*-rule always applies when it is preceded by *u/ū* with only one exception in RV 2.28.6a *āpo sú myakṣa*. For this exception I find no sufficient explanation. The following *kṣ*-cluster may possibly have effected the absence of the *RUKI*-rule. We could thus assume dissimilation, but there are five counter examples in the Rigveda where *sú* is preceded by *u/ū* and followed by *ṣ* in the second syllable, RV

once with the preverb *ní* and twice with the pronoun *té, tábhiḥ*. There are thus only six (9.4%) words of other word classes than particles in the first book, in which the *RUKI*-rule applies over external sandhi. In the whole Rigveda the percentage of non-particle words that undergo the *RUKI*-rule within VII1 is significantly higher (39.9%). The p-value for such a distribution is 0.0001. In all ten books there are thus 126 instances of application of the *RUKI*-rule in words that are not particles. Among these 126 instances, the *RUKI*-causing word is in 87 (69.0%) cases again a particle or a preposition/preverb and in 39 (31.0%) cases other word classes. Thus, there are 39 (12.3%) examples of rule VII1 where no particles or prepositions/preverbs are involved in the whole Rigveda. In the first book, however, there is only one example (2.6%) being neither particle nor preposition/preverb and nevertheless causing the *RUKI*-rule in a word that is not a particle itself, RV 1.108.11a *diví ṣṭbó*. The p-value for this distribution is again very low: 0.0038. Furthermore, regardless to what word class the following word belongs, of altogether 316 examples of rule VII1 in the Rigveda, only 50 (15.8%) instances of *RUKI*-causing words are neither particles nor prepositions/preverbs. In the first book, among 64 examples of rule VII1 only four (6.3%) words are neither particles nor prepositions/preverbs. The p-value for this distribution is still acceptable (0.0485). Therefore, the data clearly shows that operation of the *RUKI*-rule in external sandhi is in the first book significantly more limited to particles and prepositions/preverbs than in the other nine books.

Furthermore, in the first book the *RUKI*-rule is only once (5.9%/19.8%) attested after visarga and seventeen times in all ten books together. In the first book the *RUKI*-causing vowel is almost always *ī* or *ū* or *o* as result of external sandhi, respectively. The only exception in the first book is a junction of the N. pl. m. pron. *sá-* and the particle *sú*, RV 1.169.5c *té ṣú*. In the other nine books, the *RUKI*-causing vowel is likewise *ī* or *ū* with only four exceptions. There are two examples of *e* as *RUKI*-causing vowel: in a junction of interrogative pronoun and 2.pl. pres. of *√as*, RV 5.61.1a *ké ṣṭhā* and in a junction of D. sg. *mah-* and particle *sú*, RV

1.182.1a *ó ṣú bhūṣatā*, RV 1.184.2a *ū ṣú vṛṣaṇā*, RV 7.59.5a *ó ṣú ghṛṣvirādhaso*, RV 8.7.33a *ó ṣú vṛṣṇaḥ*, and RV 8.20.19a *ū ṣú náviṣṭhayaḥ*.

3.54.3b *mabé śú*. Especially interesting is a junction of a possessive pronoun *svá-* in the Instrumental case as part of an adverbial phrase and demonstrative pronoun as subject, RV 8.18.13c *svaíḥ śá* and RV 8.97.3c *svaíḥ śá*, where the *RUKI*-rule applies over visarga and the *RUKI*-causing vowel is a long diphthong *ai*. This long diphthong *ai* must somehow be a weaker *RUKI*-causing phoneme than *ī* and *ū* as can be seen from pāda RV 5.20.4d-e *góbhiḥ śyāma sadbhamādo vīraíḥ syāma sadbhamādaḥ*. Within one pāda in exactly the same clause structure we once get the outcome with the *RUKI*-rule and once without it. The only factor in this case can be the *RUKI*-causing vowel. If in the same context within one pāda *i* causes the *RUKI*-rule and *ai* does not, we can conclude that *ai* is a weaker *RUKI*-causing vowel than *i*. The reason why in *svaíḥ śá* it still causes the *RUKI*-rule can be closer syntactic relation or the fact that *svaíḥ* is a monosyllabic word.

Forms with the *RUKI*-rule after visarga allow us to reconstruct the stage with word-final cerebral sibilant and word-initial cerebral sibilant **svaiṣ śa*. The first -*ṣ* was later weakened to visarga, but the *RUKI*-outcome of the following *ṣ* remained.

In the first book the only instance of application of the *RUKI*-rule in words with initial sequence *sTir/sTur* is RV 1.64.15a *nū śṭhirām*. There are, however, sixteen instances with *sTir/sTur* in the *RUKI*-context but without application of the *RUKI*-rule in the Rigveda.⁹³

Around 90% of the instances of rule VIII1 in the first book occur inside the opening sequence. The situation is similar in all ten books together, where around 80% of instances occur there. This distribution is expectable, since more than half of the words that undergo the *RUKI*-rule are particles which tend to stand in Wackernagel's position, which means after the first word in the sentence (Delbrück 1888: 22). The *RUKI*-rule in external sandhi never applies across pāda or even verse boundary, neither in the first book nor in the other books.

⁹³ In three of those sixteen examples the pāda boundary stands before *s* and are as such irrelevant; the other thirteen are: *urú sphirām*, *upāri sphuranty*, *kārmaṇi-karmaṇi sthirāḥ*, *nī sthirāṇi*, *bī sthiró*, *bī sthirāsya*, *mābi sthirām*, *makṣū sthirām*, *sakhyé sthirāpītam*, *rujāti sthirāṇi*, *dadbanvire sthirāya*, *dhṛṣṇo sthirām*, *tanubi sthirām*. At least in three examples the words stand in positions in which elsewhere operation of the *RUKI*-rule is attested (after particle *hi* and preverb *nī*).

Thus, as it is seen from the data, the *RUKI*-rule in external sandhi applies mostly in particles, especially in the first book, where the percentage of particles vs. other word classes with the *RUKI*-outcome is significantly higher than in the other nine books.

2.2.1.31 Rule VII2

There are 529 (15.6%/19.8%) examples of non-application of the *RUKI*-rule in external sandhi (rule VII2) in the first book. In 56 examples in the first book the pāda boundary stands between the word with *RUKI*-vowel in final position and a following word with *s* in initial position; in total there are 284 such examples in the whole Rigveda. The ratio of appli-ance of the *RUKI*-rule in external sandhi (VII1) vs. non-appliance (VII2) is thus 64 (10.8%) vs. 529 (89.2%) in the first book and 316 (8.5%) vs. 3386 (91.5%) in all ten books together, or, if we exclude examples across pāda boundary, 64 (11.9%) vs. 472 (88.1%) in the first book and 316 (9.2%) vs. 3102 (90.8%) in all ten books together. The data shows that the application does not deviate significantly in the first book.

There are also five instances in the first book where a word with initial *s* is preceded by a word with final *k*, e.g. *sadbryāḱ santu*, and five such instances where it is preceded by final *r* that appears as *ḥ*, e.g. *svāḥ sánitā*. In all ten books together there are 26 instances of final *k* and 39 examples of final *r*. The *RUKI*-rule is in those cases never applied.

2.2.1.32 Rule VIII1

There is only one example of rule VIII1 concerning the context preverb (*-ī -is*) + augment + *ṣ* in the first book, RV 1.182.7b *paryāṣasvajat*. No more such examples are attested in the other books. It is a pluperfect 3. sg. form from the root *√svaj* ‘embrace, clasp’ with the preverb *pári*. There are further eleven forms⁹⁴ of *√svaj* in the Rigveda and in all instances the verb is immediately preceded by the preverb *pári*. From all these forms where the operation of the *RUKI*-rule is regular the outcome could easily be analogically transferred to forms in which

⁹⁴ The forms are: *pariṣvājat*, *pári ṣvajāmabe*, *pári ṣvajante*, *pári ṣvajāte*, *pári ṣvajāte*, *pári ṣvajādharma*, *pári ṣasvaje*, *pári ṣasvaje*, *pári ṣasvajāte*, *pariṣasvajānā*, *pariṣvāje*.

the operation would otherwise be irregular. The inner-Rigvedic model would be $\sqrt{s}th\bar{iv}$ and $\sqrt{pi}\dot{s}$ (see 1.1.2 & 2.2.1.1).

2.2.1.33 Rule IX1

There are no examples of rule IX1 concerning the context FM (non-*RUKI*) + $\sqrt{s}(r/r, -\check{a}r)$ in the first book.

2.2.1.34 Rule X1

There are 1159 (21.4%/19.8%) examples of rule X1 concerning the sandhi-context $-V_{(R)}s + V/Y/N- > -V_{(R)}r + V/Y/N-$ in the first book. As right-located context all vowels are attested with the exception of $\bar{r}$ that as such never appears in word-initial position. Further, both glides y and v are attested and the two nasals n and m . Dental nasal n is cerebralized to $\bar{n}$ only if preceding s , which is changed to r , stands in final position of a first member in compounds; however, this does not always happen. In the Rigveda cerebralisation occurs 38 times in the word *nir- $\bar{n}\acute{i}j$* < **niz-nij* and twice in the word *dur- $\bar{n}\acute{a}ma$* < **duz-nāma*. Dental nasal is, on the other hand, preserved in three forms of the word *dur-niyántu*-, which all appear in the first book. The absence of cerebralisation as such cannot be due to dissimilation. Furthermore, compounds in which the first member ends with *-r* also sometimes lack cerebralization of initial n in the second member, e.g. Voc. sg. RV 10.161.5b *punarnava* (vs. AV *punar $\bar{n}$ ava*) in contrast to cerebralized outcome in *svār- $\bar{n}$ ara*-. These four examples are also the only source for the sequence *-rn-* in the Rigveda. Since they are all attested relatively late (first and tenth book only) and the classical language even shows generalisation of the dental nasal in those positions (cf. AiG I, 190; II/1, 139), this can be seen as an innovation of the younger language. Thus, we have more archaic *dur- $\bar{n}\acute{a}ma$* - vs. younger *dur-niyántu*-. Beside those two, there are forms such as *dū- $\bar{n}\acute{a}śa$* - that will be treated under X4. In external sandhi word-final etymological r causes cerebralization of initial n of the following word only in junctions of *svār*- and *vār*- + particle *ná* ‘like’, e.g. *svār $\bar{n}\acute{a}$* and twice of *svār*- and enclitic pronoun *nas*, e.g. *svār $\bar{n}aḥ$* . On the other hand, $r < *z$ never causes cerebralization, even in positions before particle *ná*, e.g. *śocír $\bar{n}\acute{a}$* .

As for the left-located condition, all *RUKI*-causing vowels⁹⁵ are attested with the exception of $\check{r}$.

2.2.1.35 Rule X2

There are 28 (26.4%/19.8%) examples of rule X2 concerning the sandhi-context $-V_{(R)}\check{s} + r- > -\check{V}_{(R)} + r-$ in the first book.⁹⁶ If the *RUKI*-causing vowel is *i* or *u*, it gets regularly lengthened after the loss of *r* without exceptions. The long vowels *e* and *o* are not further lengthened and the long diphthongs *ai* and *au* remain unchanged as well. No examples of $\check{r}$ and $\check{r}$ are attested. The rule applies three times also in compounds when *s* is in final position of a first member and the second member begins with *r*-. The only word with such a condition is *jyotī-ratha*-appearing once in the first book, RV 1.140.1d *jyotīratham*. The rule applies fourteen times across verse boundary in all ten books together but never across pāda boundary. Sandhi in RV 1.69.8b *vive rāpāṃsi* can be resolved either as *viveḥ āpāṃsi* or *viveḥ rāpāṃsi* (see 2.2.2.3).

As Karl Praust (p.c.) pointed out to me, this outcome is connected with the reconversion of the *RUKI*-rule in position before $\check{r}/r$. Word-final $\check{s}$ becomes voiced $*\check{z}$ in front of *r* and is further reconverted to *z*, just like $\check{s}$ to *s* in *tisra*-. This dental voiced sybillant is further regularly lost with compensatory lengthening.⁹⁷ On the other hand, the question remains, why word final $\check{s}$ in front of vocalic $\check{r}$ never yields such outcome, e.g. *āditir ṛtāya*. This outcome without reconversion, which means without the loss of *r* and consequently without compensatory lengthening could, of course, be based on analogy from positions in front of

⁹⁵ There are only four instances of *RUKI*-causing vowel $\check{r}$, one of them appears in the first book: Acc. pl. f. of the *r*-stem *mātṛr āviśad*.

⁹⁶ The problematic passage RV 6.32.3d *muṣāyāś cakrām āvive rāpāṃsi* is not taken into account, since there are two possibilities of resolving the sandhi: *āviver āpāṃsi* or *āviver rapāṃsi*. In the Saṃhitā text, the word border is clearly between *e* and *r* and not between *r* and *a*. In addition, both Grasmann (1996⁶) and Geldner (1951: II, 130) follow the latter solution with the translation: »(So) hast du die Scharten ausgewetzt.«

⁹⁷ Assuming this development we can establish the following relative chronology: (1) $*\check{s}/\check{r}, *z/\check{r} > sr/\check{r}, *z/\check{r}$ with the loss of *z* and compensatory lengthening and (2) $*a\check{i}, *a\check{u} > e, o$. The fact that *e* and *o* do not undergo compensatory lengthening would namely show, that at the time of the loss of *z* they were still diphthongs. However, even if we assume the development $-V_{(R)}\check{s} + r- > -V_{(R)}r + r-$, the simplification with the compensatory lengthening would still have to precede the monophthongization.

other vowels. Another possibility, however, is that $-z$ in front of r was assimilated to $-r$. The first r was further lost or the geminate $-r r-$ was simplified with compensatory lengthening, as it is the case in external sandhi of words with final etymological $-r$ and initial $r-$, e.g. *antā́ ródasī* < *antār ródasī*. This assumption can thus better explain, why in front of r final s in the *RUKI*-position appears as r .

2.2.1.36 Rule X3

There are seventeen (18.7%/19.8%) examples of rule X3 concerning the sandhi-context $\bar{i}, \bar{u}, \bar{r}$ + $*ns$ + $V/Y/h$ > $\bar{i}\bar{m}r, \bar{u}\bar{m}r, \bar{r}\bar{m}r$ + $V/Y/h$ in the first book. Ten of these examples are Acc. pl. m. forms of i -stem nouns and seven of u -stem nouns. In the first book there are no examples of r -stem nouns; the only occurrence is *nṛ̐m̐r abbī* in the RV 5.54.15b. In fourteen examples the Acc. pl. form is followed by a word with initial vowel and in two examples the following words starts with semi-vowel. The only example of rule X3 in front of a consonant that is not y/v is attested in the first book, RV 1.184.2b *paṇī̐m̐r batam*. In the other books further 71 forms are followed by an initial vowel and only three forms by an initial semi-vowel. There are thus only five instances of rule X3 in front of a semi-vowel (three times y and twice v) and one instance in front of a consonant h . Half of those instances appear in the first book. The rule only once applies across verse boundary in all ten books together and never across pāda boundary.

In AiG (I, 231) this outcome is one of the main arguments for the assumption that the *RUKI*-rule applies also after nasal vowels (see 1.1 and 2.2.1.1). However, the cerebral $*\bar{s}$ in the Acc. pl. m. ending or $*z > r$ in case of rule X3, respectively, can also be explained by analogy from the N. sg., partly also on the model of a -stems: $-as$ vs. $-am$ vs. $-ans$ = $-\bar{i}s$ vs. $-\bar{i}m$ vs. $-\bar{i}m\bar{s}$. Furthermore, on the model of m. $-\bar{a}ns$ vs. f. $-\bar{a}s$ the differentiation between m. $-\bar{i}m\bar{s}$ vs. f. $-\bar{i}s$ was developed (Bartholomae 1895-1901: 132).

2.2.1.37 Rule X4

There are six (23.1%/19.8%) examples of rule X4 concerning the sandhi-context $-V_{(R)}s$ + $d(h)/n/v-$ > $-V_{(R)} + d(h)/n/v-$ in the first book. These six examples are forms of three

compounds with *dus* as first member, *dūḍābha-* ‘untrüglich’ < **dus-dabha-* from the root $\sqrt{dabh}$ ‘harm’, e.g. *dūḍābbham*; *dūḍhī-* ‘bösgesinnt’ < **dus-dhī-* from the root $\sqrt{dhī}$ ‘think’, e.g. *dūḍhyāḥ*; and *dūṇāśa-* ‘unzugänglich’ < **dus-nāśa-* from the root $\sqrt{naś}$ ‘be lost’, e.g. *dūṇāśam*. In the other nine books there is only one additional compound that is formally similar, i.e. *dūṇāśa-*,⁹⁸ but this is formed from the root $\sqrt{naś}$ ‘obtain’ and means ‘schwer zu erreichen’. The phonetic development in these cases is clear: **z* is lost with cerebralization of the following voiced dental or nasal with compensatory lengthening of the preceding vowel. This development is similar to that in word-internal position (rule I2), e.g. *nīḍā-* < *nī-ṣd-ó-* or $\sqrt{īd}$ < **h₂eṣ-d-*, but not exactly the same. While in front of *d* the sibilant *s* in *dus-* was retracted and voiced to *ḡ*, since in front of voiced occlusives voiceless sibilant *ś* is not possible, in front of *n* it was still preserved, because in front of nasals, *ś* is possible, e.g. *dhīṣṇyā*. Therefore, there must have been a stage in Proto-Indo-Iranian having **duḡ-dabha-* but **duś-naśa-*.⁹⁹ The sibilant *ś* in the latter form was then voiced by the rule of voicing in word-final position in front of vowels, semi-vowels, and nasals. Thus, we get **duḡ-dabha-* and **duḡ-naśa-* > **duḡ-dabha-* and **duḡ-naśa-* and after that the loss of **z* and compensatory lengthening occurred. In conclusion, the compound *dūṇāśa-* clearly shows that after the voicing in word-final position, loss of **z* with compensatory lengthening was still operative and could occur.¹⁰⁰ However, loss of **z* was shortly afterwards not operative anymore and in the next stage (this affected the majority of cases) we got compounds in which **z* is not lost but appears as *r*, e.g. *durṇāma-*, *nir-ṇīj-*. The last stage starts already in the Rigveda and is further pursued in the classical language where not even initial *n* is cerebralized, e.g. *dur-niyāntu-*.

Furthermore, we know that after the voicing in word-final position the compensatory lengthening was still operative, but abandoned shortly afterwards and that this compensatory lengthening occurred before the development of **aṇ* and **aṇ* to *e* and *o* (see fn. 53).

⁹⁸ Once the form exhibits short vowel, *dūṇāśa-*.

⁹⁹ If we assume that the *RUKI*-rule operated before the rule of voicing in word-final position. Otherwise we would get **duz-dabha-* and **dus-naśa-*, then **duz-dabha-* and **duz-naśa-* and after the *RUKI*-rule **duḡ-dabha-* and **duḡ-naśa-*, but this is less probable.

¹⁰⁰ In all other examples the loss of **z* does accordingly not occur, e.g. *dur-ṇāma-* or *nir-ṇīj-* which could lead to the false assumption that during the time of voicing in word final position, loss of **z* did not occur anymore.

Therefore, we can also conclude that the voicing in word-final position happened before the development **aĩ*, **au* > *e*, *o*. Such a chronology is, of course, proven by the fact that the voicing occurred already in Proto-Indo-Iranian, whereas monophthongization is an only recent development.

2.2.1.38 Rule X5

In AiG (I, 337) the regular outcome of word-final *ś* in front of voiced occlusives *g(h)*, *j(h)*, *ḍ(h)* and *b(h)* is assumed to be cerebral voiced occlusive *ḍ*. The regular outcome of *ukthébbhis jarante* would be ***ukthébbhiḍ jarante* and not *ukthébbhir jarante*, or ***duḍ-gáha-* instead of *durgāhasya*. The attested outcomes are claimed to be analogically transferred from position in front of vowels. I have not found any examples of the assumed regular outcome either in the first book or in the other books. This assumption is obviously based on paralleling the operation of the *RUKI*-rule word-internally and word-finally, but as it was already shown above (2.2.1.37), these positions are not the same. First, let us assume a first stage in which word-final *s* was already retracted, but not yet voiced in front of vowels, semi-vowels, and nasals **ukthebhiṣ jarante*, **duṣ-gaha-*, **svadhitiṣ iva (va)*.¹⁰¹ After the voicing in word-final position the loss of **ṣ* was still operative, and thus we get regularly RV 5.7.8b *svādbhitva*¹⁰² < **svadhitiṣ iva (va)*. However, as we can see, the loss of **ṣ* was declining and shortly afterwards abandoned; therefore the progressive change **ṣ* > *r* began to operate, yielding *nūtanaír utá*. The crucial assumption in this development is that **ṣ* > *r* probably occurred only in intervocalic position, or maybe also in front of semi-vowels and nasals. In the same manner, namely, cerebral *ḍ* and *ḍh* intervocalically in Vedic appear as *ḷ* or *ḷh*, respectively. It thus seems as if voiced cerebrals (**ṣ*, *ḍ* and *ḍh*) are in Vedic intervocalically assimilated to the vocalic environment and become semi-vowels, corresponding with the feature continuant. Sibilant continuant **ṣ* is thus assimilated to continuant *r* and non-continuant occlusive *ḍ(h)* to non-continuant *ḷ(h)*. Another similar development, restricted to the intervocalic position, is

¹⁰¹ This stage can be assumed, since *z* as voiced allophone of *s* in front of voiced occlusives is already attested in Proto-Indo-European, whereas in front of vowels it remains unvoiced unless standing in final position.

¹⁰² This is, to my knowledge, the only such example of external sandhi in the Rigveda. There is one additional, but problematic example RV 9.96.15d *urv iva* (cf. Oldenberg 1909: II, 186).

also found in South Slavic, where only intervocalic *Vže* in front of *e* is rhotacized to *r* (e.g. *može* > *more*, cf. Ramovš 1924: 294; Cvetko Orešnik 1987-1988; Greenberg 1999). Thus intervocalic **z* > *r* would only be attested word-finally after the voicing in word-final position, because elsewhere *ṣ* would not be voiced. Therefore, since in **ukthebhiṣ jarante*, **duṣ-gaha-* the sibilant was voiced much earlier, we would expect **z* to be lost in all examples, yielding **ukthebhī jarante* and **dūgaha-*. However, in these cases, *r* and the short vowel were analogically transferred from positions in front of vowel or maybe also semi-vowel and nasal with the exception of only few cases like *dūḍābha-* (see 2.2.1.37). In conclusion, we need not reconstruct any stage with *ḍ* or similar developments, but rather take the relative chronology of sound changes into consideration.

2.2.1.39 Rule X6

There are 23 (21.1%/19.8%) examples of rule X6 concerning the sandhi-context $-V_{(R)}ṣ + t(h)(-s) - > -V_{(R)}ṣ + ṭ(h)(-s) -$ in the first book. In seven examples final *ṣ* is part of the first member of compound or preverb, e.g. *duṣṭāraṃ*; in other sixteen examples the rule applies in external sandhi, e.g. *vidūṣ ṭe*. The rule never applies across caesura, verse boundary, or even pāda boundary, either in the first book or in the other books. There is only one etymologically problematic example, an epithet of Agni that appears only twice in RV 1.127 b and c: *iṣṭāni*. Bartholomae (1907: 332-333) follows Sāyaṇa and derives the adjective from the infinitive *iṣṭāni* from the root $\sqrt{yaj}$, but KEWA (III, 645), according to Karl Hoffmann, etymologizes it as compound of *iṣ-* and $\sqrt{tan}$ ‘Labung ausbreitend’.¹⁰³ On the basis of this etymology, the adjective is taken into account under rule X6, but labeled as *problematic etymology*. Other etymologies are less probable.

In the first book there are 54 examples with *s* in front of *t(h)* not undergoing the *RUKI*-rule (XI2). The ratio of *RUKI*- vs. non-*RUKI*-outcome in external sandhi is thus 23.2% vs. 76.8%. In all ten books together this ratio is almost the same, 23.6% vs. 76.4%.

2.2.1.40 Rule X7

¹⁰³ Witzel and Gotō (2007: 235) also follow this assumption translating the passage as: »*ein Nahrung Ausbreitender*.«

There are 43 (25.3%/19.8%) examples of rule X7 concerning the sandhi-context $-V_{(R)}\text{ṣ} + k(h)/p(h)(-s)-$ in the first book, twenty of them occur in external sandhi, e.g. *haviṣ kṛtām*. In 23 of them the *s* stands in final position of a first member of compounds or preverb, e.g. *śociṣkeśam*. There is also one example of Āmredita-compound in the first book, RV 1.162.18d *pāruṣ-parur*. This and *pāruṣ-paruḥ* attested in the tenth book are the only two Āmreditas with final *s* and initial T. Both apparently undergo the *RUKI*-rule. There are no examples of rule X7 across caesura, verse, or pāda boundary, either in the first book or in the other books.

In the first book there are 167 examples with *s* in front of *k(h)* or *p(h)* not undergoing the *RUKI*-rule (XI3). The ratio of *RUKI*- vs. non-*RUKI*-outcome in external sandhi is thus 10.7% vs. 89.3%. In all ten books together this ratio is lower, 7.5% vs. 92.5% (the p-value is 0.0779). Therefore, the *RUKI*-outcome compared with the visarga-outcome is in external sandhi if *k(h)* or *p(h)* follows slightly more frequent in the first book than in the whole Rigveda, but this can well be due to mere chance.

For a thorough treatment of the *RUKI*-rule in those positions, see Hale (1990). The outcome with *ṣ* and not with visarga or dental *s* is in front of *k(h)* in most cases conditioned by the right-located word (forms of $\sqrt{kṛ}$, *kaví-*) and in front of *p(h)* or *t(h)* by the syntactic relation between the words (Hale 1990). However, it seems significant to me that 38.6% of words with final *ṣ* in front of T are N. sg. *i/u*-stems or N./Acc. sg. *is/us*-stems. If we exclude *nís* and *āvís* from the count, the percentage is almost 50%. There are only six (4.5%) verbal forms altogether.

In compounds final *s* of the first member in front of initial *k(h)*, *t(h)*, *p(h)* always yields $-\text{ṣ}k(h)-$, $-\text{ṣ}t(h)-$, or $-\text{ṣ}p(h)-$, respectively, e.g. *haviṣkṛtām*, *haviṣpatir*, *duṣṭāram*. The only exception in all ten books together is the compound *catus-trimśat-* ‘thirty-four’ appearing in the first and tenth book, RV 1.162.18a *cātustrimśad*, and even there the final consonant is *r* and not *s*.

2.2.1.41 Rule X8

There are five (25.0%/19.8%) examples of rule X8 concerning the sandhi-context $-V_{(R)}\text{ṣ} + T\text{ṣ} > V_{(R)}h + T\text{ṣ}$ in the first book. In all five examples the initial cluster of the following word is $kṣ$, e.g. *pūrvīḥ kṣapó*. In the other books, $kṣ$ is also the prevailing cluster. Final ṣ in *RUKI*-context is in front of initial ts attested only once: *śatākratuḥ tsārad*. This ratio is, of course, due to the fact that initial $kṣ$ is much more common than ts . As expected, no exceptions like $^{**}\text{-ṣ}kṣ$ or $^{**}\text{-ṣ}tṣ/\text{-ṣ}ts$ are attested, either in the first book or in the other books.

2.2.1.42 Rule X9

There are 47 (21.6%/19.8%) examples of rule X9 concerning the sandhi-context $-V_{(R)}\text{ṣ} + \acute{s}(c)/\text{ṣ}/s\text{-}T\text{-} > -\acute{s} \acute{s}(c)\text{-}/\text{-ṣ} + \text{ṣ}/\text{-}s + s/\text{-}\emptyset + \text{ṣ}$ in the first book. 43 of them appear in external sandhi. There are no examples of -ṣṣ , $\text{-ṣ}\acute{s}$, $\text{-}s\text{-}s$ or $\text{-}\emptyset\text{ṣ}$ in external sandhi, either in the first book or in the other books. This means that final $-s$ in the *RUKI*-context is in external sandhi in front of initial sibilant s , ṣ , $\acute{s}$ always represented as visarga (rule XI4). The only attested position where final s in the *RUKI*-context always appears as s^{104} is in front of c , e.g. *bavīś ca*. Furthermore, in a sandhi-variant of Acc. pl. ending, but attested only once in RV 10.50.4c *nṛ̥ṣ cyautnó*. In the first book, there are no instances of s in front of ch , but in the other books, there are four such examples, e.g. *vāpuś chadayad*.

There are four examples of rule X9 that does not apply in external sandhi in the first book and additional sixteen examples in the other books. All these twenty examples are forms of *niṣṣapín-*, *niṣṣáh-*, *niṣṣídḥ-*, *niṣṣídḥvan-*, *puruniṣṣídḥ-/puruniṣṣídḥvan-*, *barhiśád-*, and *duścyavaná-*. In front of ṣ the preceding sibilant appears as ṣ , which yields geminate ṣṣ , e.g. *puruniṣṣídḥbe* or is lost as in *barhiśádo* < $^{*}\text{barhiṣ-ṣad}$. It is clear that the latter is the regular outcome and that in cases like *nīs s-* the sibilant is secondarily restituted in order to prevent homophony with the preverb *ní*. In front of c , s appears as $\acute{s}$, like in external sandhi, e.g. *duścyavanéna*. In front of $\acute{s}$ the outcome is -ch- (rule X9a). This, however, appears only within one compound and its verbal derivate, *duchúnā-* ‘misfortune, evil deed’, once also

¹⁰⁴ The edition of Aufrecht (1877: 268) (followed by van Nooten & Holland 1994: 167; Lubotsky 1999a: 815; electronic version of H.S. Ananthanarayana) obviously contains a typing error in RV 3.58.7b *niyúdbbhiṣ ca sajóśasā yuvānā*. The ṣ in front of c should be correctly transliterated as $\acute{s}$, *niyúdbhiśca* (thus in Müller 1877²: I, 257; 1890²: 327 and Sarma 1963).

aduchuná- and $\sqrt{du}chunāy$ ‘want to bring misfortune’; it is attested fifteen times in the Rigveda, twice in the first book, RV 1.116.21c *duchúnā* and RV 1.189.5b *duchúnāyai*. The phonetics of this development is problematic, but an assimilation of the final sibilant to initial *ś* can be assumed (AiG I, 156), which yielded **duśśuna-*. Sibilant geminates were disfavored already in Proto-Indo-European. However, simplification in such instances did not occur, instead the geminate was affricated to *ch* [*tʃ*] (cf. 2.2.1.13).

2.2.1.43 Rule X10

There are thirteen (20.6%/19.8%) examples of rule X10 concerning the sandhi-context $-V_{(R)}s + ś/s + T/Y/N- > -V_{(R)}\emptyset + ś/s + T/Y/N-$ in the first book, e.g. *mandíbhi stómebbir*. Twelve examples occur in external sandhi and only one within a compound, e.g. *duṣṭutír* < **duṣ-ṣtutí-*. In all ten books together in 45 examples the rule applies in external sandhi and in nineteen examples it applies in compounds or with the preverb *nís*. In seventeen of these nineteen examples the *RUKI*-rule applies, e.g. *duṣvāpnyam*. The only two forms without the *RUKI*-outcome are RV 7.1.7c *nisvarām* and RV 7.104.5d *nisvarām*. Since in these two instances the *RUKI*-rule is regularly reconverted (see 2.2.1.25), we may therefore conclude that the *RUKI*-rule regularly applies in compounds and junctions of preverb and verb also when the final *s* in the *RUKI*-context is followed by an initial sequence *sT/sv/sm*, with the exception of instances, where it is regularly reconverted because of the following *r*. The sibilant geminate of the sequence $-\ddot{s}T/-\ddot{s}v/-\ddot{s}m-$ is regularly simplified to $-\dot{s}T/-\dot{s}v/-\dot{s}m-$.

In external sandhi, the situation is quite the opposite. The *RUKI*-rule applies in only four (8.2%) of altogether 45 examples and always inside the opening, e.g. *vāsu ṣṭave* (pāda text - *vāsuḥ stave*). Three of four examples occur in front of the 3. sg. pres. form *stave* from the root $\sqrt{stu}$ ‘praise’. Twice, the preceding word that loses final *s* is the subject of *stave*, i.e. the N. sg. of *agní-* or once an attribute of *agní-*, the N. sg. of *vāsu-*. The only left example of application of the *RUKI*-rule occurs in RV 1.181.3b *yāju śkannām*, pāda text *yājuḥ skannām*, where the accusative *yāju-* is an object and the participle *skanná-* its attribute. Obviously, the *RUKI*-rule in external sandhi is in front of initial *sT-* triggered by close syntactic relation. Out of the remaining 45 examples that lack the *RUKI*-outcome, seven are

followed by a word with initial sequence *spār-/spr-/sthūr-* where the absence could be due to reconversion. In conclusion, the conditions for applications of the *RUKI*-rule in position in front of *sT* and *sv/m* are the same as in all other positions: in compounds and junctions of preverb and verb it is regularly applied, whereas in external sandhi it is applied only in case of close syntactic relation. The sibilant geminate is, however, in the Rigveda in all instances simplified and no sequences as *ṣṣT/v/m* are attested at all.¹⁰⁵

2.2.1.44 Rule X11

There are 384 (21.3%/19.8%) examples of rule X11 concerning the sandhi-context $V_{(R)}s + \# > V_{(R)}h + \#$ in the first book. This is probably one of the clearest and most exceptionless *RUKI*-context in the Rigveda. There are no exceptions to this rule, either in the first book or in the other books. Every final *-s* in the *RUKI*-context appears as *-h* in front of the pāda-boundary, e.g. *dhīyāvasuḥ //*.

2.2.1.45 Rule X12

There are 28 (21.5%/19.8%) examples of rule X12 concerning the sandhi-context $-G_{(R)}/C'_{(R)}s > -k$ in the first book. The main issue regarding this position is, how velars and labio-velars on one the hand and palatals on the other hand developed in final position with *s* following, what is the original or regular outcome, respectively, and in case of analogy, how to explain it. In order to get a clear picture of the problem, all examples that are either etymologically or philologically unclear have been labeled with *problematic etymology* and excluded from the main part of the study. Thus, the adverb *āpṛg* from stem *āpṛc-* ‘fulfilling’ is excluded, since adverbs are usually neuter forms, though N. m./f. are also possible. Since the root $\sqrt{pṛc}$ ‘mix, mingle, unite’ is widely acknowledged as a *k*-extension of **pel*, standing besides *pel-h-* (LIV² 476; EWAia II, 96; IEW 820). Therefore, the N. sg. m. adj. *upapṛk* is not excluded from the study. Further, the two root-formations, N. sg. f. forms of *srúc-* ‘large wooden sacrificial ladle’,

¹⁰⁵ The formulaton in AiG (I, 342) can be misleading: »Folgt dem anlautenden Sibilanten ein stimmloser Verschlusslaut, so kann nach Kāty. zu 8, 3, 36 das auslautende -s bezw. -h völlig schwinden.« In the Rigveda *s* is always and exceptionlessly lost.

N. sg. m. adj. *yatá-sruc-* (Schindler 1972: 50; EWAia II, 786), and the N. sg. f. forms of *tvac*¹⁰⁶ (EWAia I, 684) were excluded because of unclear etymologies. The adverbs *híruk* ‘off, away, out of sight’ and *hurúk* ‘offside’ are supposed to belong to the root $\sqrt{hvar}$ ‘go crookedly, go astray, deviate’ (Schindler 1972: 52; EWAia II, 817; Oldenberg 1909: I, 269), but the morpheme *-uk* remains of unknown origin.¹⁰⁷ In addition, both words are adverbs, which means the underlying form was most probably a N./Acc. sg. n.; therefore both examples were not taken into consideration. The etymology of the morpheme *-íj-* in an epithet of the sacrificer *us-íj-* ‘desiring, striving hard’ and in *vaníj-* ‘merchant’ is also unclear. Mayrhofer (1968: 514) regards *-íj-* as a suffix that forms nomina agentis from roots with zero-grade, cf. also *bhur-íj-* ‘carrier’ < $*b^h_r$ -V-; furthermore *-íj-* is reconstructed with final voiced velar $*-ig-$. On the other hand, on the basis of glossing *usíj-* with *rtvij-* in TS 6.3.6.1 the morpheme *-íj-* in *usíj-* may as well be connected with $\sqrt{yaj}$ (AiG II/2, 321). Because of the uncertainty, both words examples are excluded from the study. The underlying root of the 3. sg. aor. form RV 1.169.3a *ámyak* is $\sqrt{myakṣ}$ ‘rest firmly, be fixed, join’. The etymology is, however, unclear. Kuiper (1937: 50), followed by Joachim (1978: 136), assumes an *s*-extension of $*m̥jek-$ which is further connected with $*mej̥k-$ ‘mix’ on the basis of the frequent connection of $\sqrt{myakṣ}$ and *-míśla-*. Anttila (1969: 56) further gives a doubtful typological parallel to a semantic development, Av. $\sqrt{sar}$ ‘join’ and Ved. $\sqrt{srā}$ ‘mix’.¹⁰⁸ Although there are semantic problems with this etymology, other attempts are even less probable. Therefore, this instance can be included in the study. Another case with relatively clear etymology is *bhiṣaj-* m. ‘physician’ with the N. sg. form *bhiṣāg*. The word can be analyzed as *bhiṣ-aj-* with a suffix *-aj-*. For an underlying palatal $*g'$ speak Avestan forms such as 1. sg. subj. *bišazāni* or adj. *baēšazya-*. For the 3. sg. pres. *bhiṣákti* Kuiper (1937: 47) assumes an *eg*-present formation, in which the *k*-reflex of palatal $*g'$ is analogical to a 2. sg. pres. $**bhiṣakṣi$, from where it could also have been

¹⁰⁶ The connection of Ved. *tvac-* with Hitt. *tuekka-* ‘body’ (Puhvel 1984: 314; Tischler 1994: 404-405; Kloekhorst 2008: 886) would demand the reconstruction of velar *k*; however, there are other etymologizations, cf. Schmidt (1987: 295-296) from $*tuek^u$ on the basis of Toch. *ptuk(k) orkām* ‘darkness’ and Ved. *tvāg ásiknī, tvāk kṛṣṇā*.

¹⁰⁷ The morpheme *-uk* can either be a second member of compound of a root with the structure *vaG* or a suffix; however, no suffix $**uc/j/h$ is identified in AiG (II/2).

¹⁰⁸ Grassmann (1996⁶: 1421) translates the root $\sqrt{srā}$ as ‘kochen’.

transferred to N. sg. *bhiṣáj-*. Even more probable is the assumption that in Vedic the root was on the basis of forms like 2. sg. pres. and because the of the merger of $j < *g'$ and $j < *g^{(u)}$ (AiG I, 161) reinterpreted as having an original final velar, since there are many other formations with velar, like *bhiṣák-tama-* and none with the expected sequence *-ṣt-*. Since this etymological attempt with reconstructed final voiced palatal $*g'$ is most probable and some other derivations also involve reconstructed final $*g'$,¹⁰⁹ forms of *bhiṣáj-* are included in the study.

Thus, we get 117 examples with clear etymologies out of altogether 130 instances of rule X12 in all ten books together. There is only one example of underlying unvoiced velar $*k$, *upapṛk*; 49 examples of five different words with $*k^u$, *ānuṣák*, *āyuṣák*, *āraik/āriṇak*, *anák*, *vák*; twelve examples of four different words with $*g$, $^o vṛk/vṛṇak/várk$, *bhāk*, *abhúg*, *sayúk*; twelve examples of two words with $*g^h$, $^o dhrúk$, $^o dhúk$; eight examples of one word with $*g^u$, *nirṇík/°nirṇik*; seven forms of one word with $*g^{dh}$, *dhāk/°dhak*. Altogether, there are 88 forms with word-final sequence velar/labio-velar + *s* and the regular outcome in all examples is *-k*. In addition, although the exact etymology is unclear, other cases than the N. sg. of *srúc-* and *tvác-* clearly show that the underlying tectal must be either velar or labio-velar. For both possibilities we get the regular outcome in word final-position before *s*: *-k*, e.g. *tvág*. There are thus no obstacles to prevent the assumption that final velar/labiovelar + *s* is regularly developed to *-k*. Sometimes, however, *-k* is the outcome of a final sequence palatal + *s*. There are altogether 24 such instances: 21 examples of three words with $*k$, $^o dṛk$, $^o sprk$, *ámyak*, and six examples of three words with $*g$, *asrāk*, *ṛtvík*, *bhiṣák*. There are no examples of final sequence $*-g^h s$ that would yield *-k*. However, RV 1.124.7b *gartārúg* is a compound with a first member *garta-* and a second member *-ruh-* from the root $\sqrt{ruh}$ ‘grow’. The root variant $\sqrt{rudh}$ ‘grow’ with a PIE etymology $*h_1leud^h-$ ‘grow’ shows that in forms of $\sqrt{ruh}$ the sound change of losing the occlusion¹¹⁰ *-dh-* > *-h-* occurred (AiG I, 250-252). In four of altogether

¹⁰⁹ Thieme (1951: 10) analyzes **bhiṣ-ṣáj-* ‘Heiligung aufspürend’ with the second member from the root $*sag^z$, the same assumed Brugmann (1911: 285), but with a first member *abhi-*, $*abhi-ṣáj-$. Both assumptions are refused by EWAia (II, 264).

¹¹⁰ For details, see AiG (I, 250-252) and Gonda (1936: 182-185).

six words with the development -C's > -k either consonant *r* or vowel *ṛ* precedes final -k, °*ḍṛk*, °*spṛk*, *asrāk*, *ṛtvík*. In the remaining two words, *bhiṣák* and *ámyak*, the outcome *k* can well be analogical. In *bhiṣák* for expected ***bhiṣát* velar can be analogically transferred as it also happens in other forms of the word-family, e.g. *bhiṣáktama*-, *bhiṣákti* or, respectively; the word was reinterpreted as having final velar (see above). In *ámyak* the analogy is even better motivated, since the root √*myakṣ* has an *s*-extension and as such *ṣ* is part of the root; therefore throughout the paradigm the non-final sequence *-*kṣ*- was regularly developed to -*kṣ*-, from where it could easily have been transferred to more isolated and only once-attested *ámyak* instead of ***ámyat*.

In conclusion, there are altogether 93 examples where final palatal before *s* appears as *ṭ* (rule XI6) whereas in four of six examples of -C's > -k either *ṛ* or *r* is preceding and the other two examples are clearly analogical. Therefore, it is much more economical and justified to assume a regular development -C's > -*ṭ* and the special development of -C's with preceding *ṛ* and sometimes *r* because of the dissimilation of two successive cerebral phonemes (***ṛ/rṭ*) than to assume a regular development -C's > -*k* (retained in °*ḍṛk*) and to explain all 93 examples of -C's > -*ṭ* can be analogical from either N./Acc. sg. n. forms or from *bh*-cases (AiG I, 173-175). There are, however, also examples of the development -C's > -*ṭ* even if *r* is preceding, but never with *ṛ*, e.g. forms of *rāj* < **h₃rég-*, *rāj* (see 2.2.1.51).

We can now return to the N. sg. f. adj. form of the compound *gartā-rúk*, RV 1.124.7b *gartārúg*. The underlying root of the second member is PIE **h₁leud^h*- 'grow' that yields Ved. √*rudh* 'grow'. If the compound would be formed from this root we would expect ***gartā-rut*,¹¹¹ but because of the attested final velar -*k*, we can assume that the sound change of intervocalic -*dh*- > -*h*- has already occurred and was generalized to non-intervocalic positions, yielding a parallel root √*ruh* 'grow'. The compound was thus formed from √*ruh*, which would yield ***gartā-ruṭ* based on a pattern √*vah* → *havyavāt* = √*ruh* → ***gartā-ruṭ*.¹¹² However, this development was blocked because of the preceding *r*; therefore we get *gartā-*

¹¹¹ Like in N.sg. f. of *vīrúdh*- 'plant' from *vī-* and -*rudh*-, AVŚ 2.8.2c *vīrút*.

¹¹² Other forms from √*ruh* show the same treatment of final *h* as if the underlying consonant was **g^h*, e.g. *árukṣat*, desid. *rúrukṣ*-, AV -*rūḍha*- (AiG I, 224-255; Gotō 1987: 278).

rúk by dissimilation. This example now suggests that *r* was capable of dissimilating and blocking the development to final *-ṛ* even after the sound change of intervocalic *-dh-* > *-h-*. Gotō (1987: 278), on the other hand, accepts the possibility of a »*sonst nicht nachweisbar*[*e*]« root variant **reug^h-/leug^h-*, but this assumption is at least questionable.

2.2.1.46 Rule XI1

There are 248 (19.3%/19.8%) examples of rule XI1 concerning the sandhi-context *-V_(R)s + D/h-* > *-V_(R)r + D/h-* in the first book. In twenty (8.1%) examples the rule applies in compounds or junctions of preverb and verb and in 228 (91.9%) examples it applies in external sandhi. In all ten books together the ratio is similar: 71 (5.5%) in compounds or junctions of preverb and verb vs. 1215 (94.5%) in external sandhi. First members with final *-s* that appear in front of voiced consonants of the second member are: *āśís-*, *krivís-*, *jyótis-*, *tápus-*, *dus-*, *nís-*, *mánus-*, *havís-*, e.g. *bavirdé*. The same outcome occurs in a first member of compounds with final *-r*, *catúr-*, e.g. *caturdhā*. There is also one example of rule XI1 in an Āmredita-compound, RV 9.77.3d *bavír-baviḥ* (for the details of *-s* > *-r*, see 2.2.1.38). Final *-s* > *-r* is attested in front of all voiced consonants in external sandhi (*g(h)*, *j*, *d(h)*, *b(h)*, *h*) except for *jh*, since this phoneme never appears in word-initial position in the Rigveda.¹¹³ In compounds and junctions of preverb and verb it is attested in front of *g*, *j*, *d*, *dh*, *bh*, *h*.

2.2.1.47 Rule XI2

There are 54 (22.4%/19.8%) examples of rule XI2 concerning the sandhi-context *-V_(R)s + t(h)-* in the first book, which means that in 54 instances of final *-s* with *RUKI*-context and initial *t* the outcome is *-s t-* and the *RUKI*-rule does not apply. On the other hand, in 23 words in the first book it does apply (rule X6, see 2.2.1.39). The ratio of application vs. non-application is thus 23 (29.9%) vs. 54 (70.1%). However, the *RUKI*-rule does not only apply in external sandhi. There is only one example in the first book in which the *RUKI*-rule does not apply in compounds, and even there the underlying final phoneme is *r* and not *s*, RV1.162.18a *cātustrimśad*. In all ten books together the ratio of application vs. non-application is similar

¹¹³ The only word with a phoneme *jh* in the Rigveda is the dialectal feminine participle of root *√jakṣ* RV 5.52.6d *jājbbatīr*.

to that of the first book, 109 (31.1%) vs. 241 (68.9%). There is only one additional example in which the *RUKI*-rule does not apply in compounds, again with an underlying *-r*, *cātustrimśad*. Consequently, the *RUKI*-rule always applies in compounds with final *-s* in the *RUKI*-context of the first member and initial *t*- of the second member, yielding the sequence *-ṣṭ*, e.g. *duṣṭāram*. The variation is therefore possible only in external sandhi. The ratio of application vs. non-application in the first book with respect to external sandhi is sixteen (23.2%) vs. 53 (76.8%) and in all ten books together 74 (23.6%) vs. 239 (76.4%). The application of the *RUKI*-rule in external sandhi in front of initial *t*- is conditioned by the close syntactic relation. It applies mostly in front of pronouns (for details, see 1.1.3, 2.2.1.39, AiG I, 339-340, and Hale 1990: 86-87).

2.2.1.48 Rule XI3

There are 167 (23.4%/19.8%) examples of rule XI3 concerning the sandhi-context $-V_{(R)}s + T(-t(h)) \rightarrow -V_{(R)}h + T(-t(h))$ in the first book. Final *-s* appears as visarga *-ḥ* in front of *k(h)* and *p(h)* in external sandhi only. 38 examples are attested in front of *k*, one example in front of *kh*, and 128 examples in front of *p*, one example in front of *ph* in the first book and 142 examples in front of *k*, one example in front of *kh*, 571 examples in front of *p*, and two examples in front of *ph* in all ten books together. No examples of rule XI3 in compounds or junctions of preverb and verb are attested, neither in the first book nor in the other books, which means that final *-s* in the first member in compounds or in junctions of preverb and verb in front of *k* and *p* always undergoes the *RUKI*-rule, which yields *-ṣk-* or *-ṣp-*, respectively. Variation thus exists only in external sandhi. Final *-s* in the *RUKI*-context can either appear as *-ṣ k/p-* or as visarga *-ḥ k/p-* (cf. 2.2.1.40). No examples of dental *-s* in the *RUKI*-context in front of *k* and *p* are attested. For a thorough study on this problem, see Hale (1990). Twice in the Rigveda the Acc. pl. ending *-n* appears as *-ṁḥ* in the *RUKI*-context in front of *p*, in the first and in the eighth book (RV 1.121.1a *nṣṁḥ pātram*, RV 8.84.3b *nṣṁḥ pābi*).

2.2.1.49 Rule XI4

There are 226 (19.5%/19.8%) examples of rule XI4 concerning the context $-V_{(R)}\acute{s} + \acute{s}/\acute{s}/s- > -V_{(R)}h + \acute{s}/\acute{s}/s-$ in the first book. In the first book final $-s$ in the *RUKI*-context stands 432 times in front of $\acute{s}$, three times in front of $\acute{s}$, and 176 times in front of s . There is one example of rule XI4 in compounds, RV 1.23.9c *duḥśāṃsa*, and three in junction of preverb and verb, RV 1.127.3f *niḥśāhamāṇo*, RV 1.131.3b *niḥśṛjaḥ*, RV 1.131.3c *niḥśṛjaḥ*. In all ten books together there are 240 examples of rule XI4 in front of $\acute{s}$, eighteen in front of $\acute{s}$, and 872 in front of s . Altogether there are fourteen compounds and junctions of preverb and verb: *duḥśāṃsa*, *cātuḥśṛṅgo*, *cātuḥśābasraṃ*, *duḥśāṃsa*, *duḥśāṃsam*, *duḥśāṃsam*, *duḥśāsū*, *cātuḥśāmadraṃ*, *duḥśīme*, *niḥśāsābhiśāsā_* (*niḥśāsā*), *niḥśāhamāṇo*, *duḥśābāso*, *niḥśṛjaḥ*, *niḥśṛjaḥ*. Final $-s$ in the first member in the *RUKI*-context thus appears as visarga in front of initial $\acute{s}$ and s of the second member. In the position before $\acute{s}$ the expected development would be $*dus-śāṃsa- > **duḥśāṃsa-$ as in *duḥśānā* (see 2.2.1.42). The development of $^{R,U,K,I}s-ś > ch$ was, however, either not operative anymore at the time of formation of *duḥśāṃsa*, or in order to prevent the indistinct form $**duḥśāṃsa-$, the first member *dus* was clarified by visarga. In position before s , the expected development would be simplification of the sibilant geminate $*duḥśāṃsa- > **duḥśāṃsa-$ as in *barhiśād*. But, apparently, the simplification was again either not operative anymore or the first member was clarified in order to prevent the indistinctive $**duḥśāṃsa-$. However, in this case there are two possibilities of clarifying the form, either with the restitution of $\acute{s}$ which yields the sibilant geminate, e.g. *niḥśāpīn-* (see 2.2.1.42), or with visarga, e.g. *niḥśāhamāṇo*, *duḥśābāso*. The former possibility is attested only in junctions of verb and the preverb *nīś*, the latter also once in a compound. The outcome with visarga is less frequent; it occurs only four times, in the first and in the ninth book. Thus, in junctions of preverb and verb there are twelve occurrences of sibilant geminate vs. three occurrences with visarga. All appearances with visarga are attested in the first book, *niḥśāhamāṇo*, *niḥśṛjaḥ*, *niḥśṛjaḥ*.¹¹⁴ The only example in compounds is attested with visarga and it occurs in the ninth book, *duḥśābāso*. From this state of affairs, it is clear that in junctions of preverb and verb the outcome with visarga is secondary, since it is significantly less frequent and attested only in the first book. In

¹¹⁴ The sibilant in *niḥśṛjaḥ* is not cerebral, since the retraction occurred because of the following *r*.

addition, it appears twice in front of *r̥* that causes reconversion and yields dental *s*. The outcome with visarga could originate in instances in which the preverb *nís* is separated from the verb by tmesis. On the other hand, since there is only one example of compounds attested, it is impossible to decide, which outcome is secondary.

2.2.1.50 Rule XI5

There are no examples of rule XI5 concerning the word-final sequence $V_{(R)}\text{ṣṣ} > V_{(R)}t$ in the first book. The only example in the Rigveda occurs in RV 6.47.16c *edhamānadvíṣ* from *edhamāna-dvíṣ-* ‘hate the lush’. The compound is an adjective of *índra-* in the N. sg. m. Therefore we must assume a N. sg. ending *-s* to the stem $^{\circ}dvíṣ-$, $*edhamāna-dvíṣṣ$. It seems as if final cerebral sibilant geminate $*-\text{ṣṣ}$ yields *-t*, but, this happens only once in the Rigveda. On the other hand, in all other instances with final $*-\text{ṣṣ}$, the outcome is the same as with only one sibilant *-ṣ*, e.g. N. sg. m. adj. of *jána-*, *ābhavir* < $*a-havíṣ-ṣ$, N. sg. m. adj. of *agní-*, *kṛṣṇāvyathir* < $*kṛṣṇa-vyathíṣ-ṣ$, 2. sg. *iṣ-*aorist *ākramīr* < $*a-kramíṣ-ṣ$. However, in AiG (I, 176) the cerebral *-t* in the N. sg. forms is assumed to be analogically transferred from the *bh-* cases.

There are also no examples of subrule X5a concerning the irregular outcome of the final sibilant geminate in the case of the root $\sqrt{piṣ}$ in the first book.

2.2.1.51 Rule XI6

There are 21 (22.1%/19.8%) examples of rule XI6 concerning the word-final sequence $-C'_{(R)}s > -t$ in the first book. All 21 examples are philologically and etymologically unproblematic; in seven instances the underlying palatal is unvoiced $*k̥$, e.g. *vít*; in six instances voiced unaspirated $*g$, e.g. *bavirvát*; in eight instances voiced aspirated $*g^h$. In the other nine books there are 29 examples of underlying $*k̥$, 31 of $*g$, and 35 of $*g^h$. All etymologies are relatively unproblematic, the only example without a clear PIE etymology is *vípāt* from *vípās-* ‘name of a river in Panjab’. MacDonell (1967³: 301) analyzes the name as *ví-pās-* from *pās-* ‘rope, loop, fetter’ and translates it as ‘fetterless’, but, this assumption is refused by Schindler (1972: 32) as

»völlig unsicher«. Since the stem synchronically ends in *ś*, this only one example is included in investigation.

There are altogether 31 examples with preceding *r* in the same or in the preceding syllable, e.g. *rāṭ* and *virāṣāṭ*. 24 of these 31 examples are N. sg. m./f. forms of (^o)*rāṭ* and six examples are forms of $\sqrt{bhrāṇ}^o bhrāṇj- < *b^h rēHg^2$. There is only one example of *r* in the preceding syllable, RV 1.35.6b *virāṣāṭ* < *virā-ṣāh-* ‘subdoing men’. Therefore, if the vocalic *r* precedes the final -C’s sequence, the outcome is never -ṭ, but -k. On the other hand, with consonantal *r* preceding -C’s, the outcome is -k in two examples, e.g. *asrāk*, and -ṭ in 30 examples from two words, e.g. *ābhrāṭ*. Vocalic *r* is thus a much stronger factor for the conditioned change of -C’s > -k.

2.2.2 Books 2-7 and 9

2.2.2.1 Internal position

2.2.2.1.1 The *RUKI*-rule

Regular outcome				
rule	example	no. of occurrences	percentage	deviation
I1	<i>ōṣadhībhyas</i>	4618	49.0%	+ 0.4%
I1a	<i>paūṃsyē</i>	46	41.4%	- 7.2%
I1b	<i>sisicur</i>	7	53.8%	+ 5.2%
I1c	<i>īlā</i>	56	68.3%	+ 19.7%
I2	<i>īḍyaḥ</i>	223	48.8%	+ 0.2%
I3	-	-	-	-
I4	<i>pārṣi</i>	311	60.5%	+ 11.9%
I4a	<i>caṣālavantah</i>	6	46.2%	- 2.4%
I5	-	-	-	-
I6	<i>pṛkṣā</i>	926	45.0%	- 3.6%

I7	<i>acaṣṭa</i>	36	46.2%	- 2.4%
I8	<i>jóṣi</i>	11	61.1%	+ 12.5%

For the details of the rules in the table above, see the paragraphs 2.2.1.1-2.2.1.8.

There are three etymologically problematic examples within rule I1 ($V_{(R)} + \text{ṣ} + V(-r)/T/N/Y$): *viṣāṇínah*, *grṣṭíḥ*, and *śipiviṣṭa*; however, they have no implication for the *RUKI*-rule. The first example could be analyzed as *vi-ṣāṇ-ín-* from the root $\sqrt{sā}$ with the preverb *vi* and would thus belong to rule V1; in the latter the sequence underlying *-ṣṭ-* can be palatal and would as such not be a result of the *RUKI*-rule (EWAia II, 564; II, 636).

The second of the two examples of the semantically problematic *riṣṭá-* is attested in a humoristic hymn of the ninth book:

RV 9.112.1

*nānānām vā u no dhīyo ví vratāni
jānānām/
tākṣā riṣṭām rutām bhiṣāg brahmā
sunvāntam ichati_*

Geldner (1951: III, 118):

Nach verschiedener Richtung (gehen) ja die
Kenntnisse (Gedanken), (gehen) die Berufe der
Leute auseinander: Der Zimmermann wünscht
einen Schaden, der Arzt einen Bruch, der
Hohepriester einen Somaopfernden.

In this case the decision whether *riṣṭá-* goes back to $\sqrt{riṣ}$ or $\sqrt{riś}$ (cf. 2.2.1.1) is more difficult than in the first book (see 2.2.1.1). In the strophe above there is apparently a parallelism. So, if a doctor needs a fracture or something maimed, respectively ('Bruch'), then a carpenter could need both something damaged ('Schaden', from $\sqrt{riṣ}$), which would be a more general description, or something torn, broken ('Abrissenes, Zerrissenes, Zerbrochenes', from $\sqrt{riś}$), which would be a more specialized term. The similarity of 'fracture' and 'break' would speak in favor of the latter assumption.

There are also thirteen examples of *áriṣṭa-*:

RV 2.27.2c-d

Geldner (1951: I, 309):

*ādityāsaḥ śúcayo dhārapūtā
āvṛjinā anavadyā āriṣṭāḥ /*

[...] die reinen Āditya's, die lauter wie die
(Soma)güsse, die ohne Falsch, ohne Makel, ohne
Schaden sind.¹¹⁵

In this pāda it is clear that *āriṣṭāḥ* 'ohne Schaden' would semantically fit better with *√riṣ* 'damage/beschädigen, Schaden nehmen' than with *√riś* 'tear/rupfen, abreisen'. There is even stronger evidence that *āriṣṭa-* belongs to *√riṣ* in the sixth book:

RV 6.54.7a-c

*mākir neśan mākīm riṣan mākīm
sām śāri kévaṭe /
āthāriṣṭābhir ā gabi //*

Geldner (1951: II, 158)

Keines soll verloren gehen, keine **Schaden**
erleiden, keines in einer Grube sich verfallen,
sondern komm mit den **Unversehrten** heim!

In this strophe we have an obvious opposition - no one should be *injured* or *harmed* vs. come home with the *unharmed*. In this case *āriṣṭābhiḥ* stands most clearly in opposition to the verb in the first vers (*riṣan*); therefore we must derive *āriṣṭābhiḥ* from the root *√riṣ* (cf. also 2.2.1.1). In the other eleven examples and in a compound *āriṣṭa-gātu-* 'dessen Gang oder Weg ungefährdet ist' the connection with *√riṣ* also seems the most probable one.¹¹⁶ In any case, since this problem is a semantic one, there is no implication for the *RUKI*-rule.

In the seventh book an interesting example *pinaṣṭana* (RV 7.104.18b) is attested that would speak in favor of the assumption of non-application of the *RUKI*-rule over *anunāsika*. Forms of the root *√piṣ* are namely the only examples of the *RUKI*-outcome over *anunāsika* beside the N./Acc. pl. forms of *iś-* and *us-* stems (see 2.2.1.1). On the basis of the example above, it can be assumed that cerebral *ṣ* in *piṁṣatī* and *sampiṁṣānty* is analogical, since it spread also in positions, where it is completely unexpected (*pinaṣṭana*).

¹¹⁵ The translation in Witzel and Gotō (2007: 394) does not fundamentally differ from Geldner.

¹¹⁶ Some of the examples with translations are: RV 5.18.3 *āriṣṭo yēśāṁ rātho vy āśvadāvann īyate* (Geldner (1951: II, 18): [...] deren Wagen unversehrt davon kommt, du Rossenschenker); RV 6.69.1 *āriṣṭair naḥ pathībhiḥ pārāyantā* (Geldner (1951: II, 172): [...] führet uns auf heilen Wegen zu gutem Ende!; Griffith (1890: 422): unobstructed pathways); RV 7.40.4 *té no āṁbo āti parṣann āriṣṭān* (Geldner (1951: II, 222): [...] diese (alle) mögen uns unversehrt über die Not hinweghelfen).

The only two examples of absence of the *RUKI*-rule in an etymologically clear word are attested in the second and in the third book: RV 2.24.4d *sisicur* and 3.32.15b *sisice*. Both are perfect forms of the root $\sqrt{sic}$. The reason for the absence of the *RUKI*-rule in these two examples is uncertain, but it seems that the sequence of a dental sibilant, a cerebral sibilant and a palatal affricate in the three successive syllables $s \dots \acute{s} \dots c$ causes the second $\acute{s}$ to assimilate to the first sibilant, i.e. something similar to what happens in case of $s \dots \acute{s} \dots \acute{s}$ (rule III2, see 2.2.1.16). Twice, however, also a sequence $s \dots \acute{s} \dots c$ is attested: once word-internally in RV 7.33.13b *siṣicatuḥ* and once in word-initial position in RV 10.101.6b *suṣecanām*. Nevertheless, in favor of the assumption that the forms with absence of the *RUKI*-rule must be archaic would not only speak the fact that they are relatively early attested (second and third book), but also the fact that the *RUKI*-rule is absent likewise in Avestan forms of the root $\sqrt{haēc}$ ‘pour’, e.g. *paiti.hiṇcaiti* (Lubotsky 1999b: 307). The fact that in Avestan a following $\acute{s}$ also causes dissimilation in compounds (*paiti hištaiti*, cf. Lubotsky 1999b: 304-305) could speak in favor of the assumption that c triggers dissimilation in both languages. Lubotsky (1999b: 307) thus assumes palatal environment to be the cause. But as the data shows, for Vedic this only happens in sequence of two sibilants and c ($s \dots s \dots c$). All other forms with absence of the *RUKI*-rule are etymologically unclear; beside the ones already discussed in 2.2.1.1 there are also *bisakbhā* and *vinamṅṛsāḥ*. The first is most probably of foreign origin and the latter is completely unclear (EWAia II, 226-227; II, 556).

Within the rule I6 ($G_{(R)}/C'_{(R)} + \acute{s} + V(-\acute{r})/N/Y$) there are many etymologically unclear examples (e.g. *kṣāmadvam*, *cakṣamītbāḥ*), but they have no implication for the *RUKI*-rule. The only example of rule I7 ($G_{(R)}/C'_{(R)} + \acute{s} + T/D$) with a labial occlusive following is attested in RV 2.209.4b *ṣadbbhīr* < **ṣueks-b^his*. The outcome, however, must be analogical from the Nominative form *ṣat*.

The table above shows the relative distribution of a certain rule compared with the percentage of words in the books 2-7 and 9. Deviation below 5% is to my estimation statistically irrelevant. The higher frequency (+ 11.9%) of occurrence of rule I4 ($R_{(R)} + \acute{s} + V(-\acute{r})/N/Y/T$) is due to the repetition of the verbal forms *arṣa* and *arṣati* in the ninth book and is therefore irrelevant. Since I1a is lexically conditioned to *íḡ*, the higher percentage (+

19.7%) there is not relevant as well. On the other hand, the data shows that the simplification of the sibilant geminate occurs more often than elsewhere in the Rigveda (+ 12.5%).

Irregular outcome				
rule	example	no. of occurrences	percentage	deviation
II1	<i>aviḍḍhi</i>	5	55.5%	+ 6.9%
II2	<i>haviṣṣu</i>	1	100.0%	+ 51.4%
II3	<i>vivekṣi</i>	2	40%	- 8.6%
II4	-	-	-	-
II5	-	-	-	-
II6	<i>haviṛbhir</i>	8	61.5%	+ 12.9

For the details of the rules in the table above, see the paragraphs 2.2.1.9-2.2.1.14. The relative distribution of the rules shows no peculiarities. The only example of rule II2 ($V_{(R)} + \text{ṣ} + \text{ṣ} > \text{ṣṣ}$) is attested in the ninth book. The slightly higher percentage of occurrences of rule II6 ($V_{(R)} + \text{ṣ} + D > V_{(R)}\text{ṛ}D$) is not relevant, since the absence of the *bh*-cases of *iṣ*- and *uṣ*-stems can be due to mere chance.

2.2.2.1.2 Absence of the *RUKI*-rule

Regular absence				
rule	example	no. of occurrences	percentage	deviation
III1	<i>tisrō</i>	89	56.7%	+ 8.1%
III2	<i>sisarṣi</i>	2	66.7%	+ 18.1%
III3	<i>tistirē</i>	3	75.0%	+ 26.4%

For the details of the rules in the table above, see the paragraphs 2.2.1.15-2.2.1.17. The relative distribution of these rules is not relevant, since the deviation in frequency of rule III1 is not significantly higher and the number of occurrences in rules III2 and III3 is too small for such a statistical analysis.

Analogical absence				
rule	example	no. of	percentage	deviation

		occurrences		
IV1	<i>sísarti</i>	1	100.0%	+ 51.4%

There is one example of absence of the *RUKI*-rule in the Rigveda if the sequence *-ar-* follows (RV 2.38.2b *sísarti*). In AiG (I, 232) this outcome is stated to be analogical to the forms of the same paradigm in which *s* is immediately preceded by *ṛ* or *r* (*sísrate*), which implies that the regular outcome would be **sísarti*. However, the fact that we have the attested *sísarti* and that in junctions of preverb and verb and in compounds the reconversion always occurs (*visárjane*, *susaraṇām*, see 2.2.1.25, 2.2.1.20), even if *v* or *m* stands between *s* and *ar* (*abbisvārā*, *prāti smarethām*) demand us to reconsider the possible assumption that the sequence *ār* regularly causes reconversion. Especially, since there are only two counterexamples. The only example of the word-internal sequence *-V_(R)śār-* in a simplex in the Rigveda that shows the *RUKI*-outcome is the Voc. sg. form of *uṣṛ-* (*uṣar*).¹¹⁷ The *RUKI*-outcome here could well be explained by analogy, since in this and the preceding hymn there are twelve Voc. singular forms of an *as*-stem noun *uṣás-* with the regular *RUKI*-outcome. In the last strophe of a four-strophe hymn in which the first three all contain the Voc. of the *as*-stem noun *uṣás-*, unexpectedly a Voc. sg. of an *ṛ*-stem *uṣṛ-* occurs. These twelve *as*-stem forms of the preceding two hymns could now affect the only *ṛ*-stem form attested in the Rigveda. However, the crucial evidence for the assumption that the sequence *-ār-* does word-internally not regularly cause the reconversion is a compound *uṣar-búdh-* ‘early awaked’ (e.g. *uṣarbúdhap*). It is attested thirteen times in the 1st, 3rd, 4th, 6th, and 9th book. In this case, the *RUKI*-rule could only be analogical from the *as*-stem noun *uṣás-*, but this is, in my opinion, much less motivated than the analogy from forms of the same paradigm in *sísarti*. Therefore, we must assume that the sequence *-ār-* word-internally does not cause the reconversion, although strong evidence is lacking. Thus, we now have the reconversion in front of *-ār-* that word-initially occurs in junctions of preverb and verb and in compounds (see

¹¹⁷ Elsewhere, word-internally only the sequence *-kśār-* is attested. If the *RUKI*-rule in *-śār-* is caused by *k*, the reconversion never occurs. The sequence *-V_(R)śār-* is attested only once in compounds (*suṣāratbīḥ*). In the other word-internal contexts, *r* of the sequence *-V_(R)śār-* is part of the second member in compounds (*tveṣāratbo*).

2.2.1.25 and 2.2.1.20), but not word-internally. This is a typologically acceptable assumption, since the *RUKI*-rule word-internally is in general much more affective than word-initially.

2.2.2.2 Initial position

2.2.2.2.1 Regular outcome

Verb and its nominal derivates				
rule	example	no. of occurrences	percentage	deviation
V1	<i>niṣāḍya</i>	218	48.9%	+ 0.3%
V1y	<i>ādhi saṃdadhbūr</i>	9	40.9%	- 7.7%
V1z	<i>abbisvārā</i>	10	41.7%	- 6.9%
V2	<i>visrāsaḥ</i>	48	72.7%	+ 24.1%
V3	<i>ānu sprśa</i>	3	42.9%	- 5.7%
V4	<i>viṣṭīraḥ</i>	4	44.4%	- 4.2%
V5	-	-	0.0%	- 48.6%

For the details of the rules in the table above, see the paragraphs 2.2.1.19-2.2.1.22. Rule V1z denotes the unexpected absence of the *RUKI*-rule in junctions of preverb and verb and its derivates. There are ten such examples in the books 2-7 and 9. The *RUKI*-rule is absent if either the sequence *-var/-mar-* follows (*abbisvārā*) or in the case of the 3. sg. pres. forms of the verb *√as* (*abhī sāntam*). In the first case, the reconversion is assumed to occur regularly (see 2.2.1.25) and in the latter, the presence of a nasal consonant in the same syllable could somehow trigger the absence of the *RUKI*-rule, as it is argued in 2.2.1.24.

The quite higher percentage of occurrence of rule V2 (preverb (*-i, -u, nis*) + *s* + *r, r, ār*) is due to the repetition of the verb *pāri srava* in the ninth book (33 times). The other relative distributions show no significant deviations or are statistically irrelevant because of the small number of occurrences.

Compounds				
rule	example	no. of	percentage	deviation

		occurrences		
VI1	<i>rātiṣāco</i>	202	47.9%	- 0.7%
VI2	<i>puruspṛbham</i>	25	51.0%	+ 2.4%
VI3	<i>sutē-sute</i>	2	50.0%	+ 1.4%
VI4	<i>anuṣvadbām</i>	6	85.7%	+ 37.1%
VI5	<i>dhūrṣādam</i>	12	50.0%	+ 1.4%
VI6	-	-	0%	- 48,6%

For the details of the rules in the table above, see the paragraphs 2.2.1.24-2.2.1.29. The ratio between the application of the *RUKI*-rule vs. the non-application within the rule VI1 (FM(-V_(R)) + s(-pṛ/ar/var)) is in the books 2-7 and 9 89.1% vs. 10.9% and is thus the same as the ratio in the whole Rigveda: 89.1% vs. 10.9%. As the data shows, the occurrence in avyayībhāva compounds (rule VI4) is here much higher than in the rest of the Rigveda, since six of seven attested examples occur in the books 2-7 and 9. This distribution has, however, no implication for the *RUKI*-rule. Furthermore, there are no attested examples of rule VI6 (FM(-G_(R)) + s(-ṛ/r/ar)), but this is either not significant, since there are only two examples of rule VI6 in the Rigveda and they both are attested in the tenth book. The other deviations are not significant either.

Sandhi				
rule	example	no. of occurrences	percentage	deviation
VII1	<i>u śú</i>	149	47.2%	- 1.4%
VII2	<i>dbatte suvīryam</i>	1783	52.7%	+ 4.1%

There are 149 instances of application of the *RUKI*-rule in external sandhi (rule VII1) in the books 2-7 and 9. The ratio of application vs. non-application (rule VII2) is thus 7.7% vs. 92.3%, which is slightly higher in favor of non-application compared to the same ratio in the whole Rigveda: 8.5% vs. 91.5%; however, the difference is not significant and therefore irrelevant.

If the *RUKI*-rule does apply, there are 71 (47.6%) instances in which the *RUKI*-affected word is a particle *sú* (47), *sma/smā* (17), *sīm* (6), or *svid* (1). In the remaining 78 (52.3%) examples the *RUKI*-affected word is not a particle. In comparison, the ratio of particles vs.

non-particles in the whole Rigveda is 60.1% vs. 39.9% (the p-value is 0.0001), and therefore in the books 2-7 and 9 the frequency of application of the *RUKI*-rule with non-particle words is higher than in the whole Rigveda. Furthermore, out of these 78 examples in which the *RUKI*-affected word is not a particle additional 27 (18.1%) instances are attested in passages where the *RUKI*-causing word is neither a particle nor a preposition/preverb (e.g. *rājati ṣṭúp, sūrībhiḥ śyām*). In comparison, in the whole Rigveda this percentage is significantly lower (12.3%).¹¹⁸ Significantly higher is also the percentage of the *RUKI*-causing words that are neither particles nor prepositions/preverbs, regardless of the word class of the following word: 24.8% vs. 15.8% in the whole Rigveda. The *RUKI*-rule is ten times attested after visarga (58.8%), which is also more frequently than in the whole Rigveda. In conclusion, the operation of the *RUKI*-rule in external sandhi is in the books 2-7 and 9 less restricted to particles and/or prepositions/preverbs than for example in the first book or in the all ten books together.

There are also three problematic examples within the rule VIII1. First, RV 6.46.14b *ānu śvāṇi* and RV 9.66.9b *ādhi śvāṇi*, where both forms can either be interpreted as nomina actionis or the first example can be interpreted as inj. aor. form and the second as an adjective (Schindler 1972: 51). Oldenberg (1909: I, 396) decides for the latter interpretation. Concerning the *RUKI*-outcome, both assumptions are possible. Furthermore, in RV 5.74.1a - *kúṣṭho* the 2. du. pres. ind. form of *√as* is preceded by an interrogative pronoun *kú* (cf. Oldenberg 1909: I, 361), but they are written jointly and the pāda text treats the forms as a compound. Again, concerning the *RUKI*-outcome, both assumptions are possible. Probably the most interesting is the sandhi-outcome in RV 9.107.1a *pārītó śiñcatā*, pāda text *pāri itāḥ siñcata*.¹¹⁹ The sandhi-outcome -*o* in front of a unvoiced sibilant *s* is completely irregular and is attested nowhere else in the Rigveda. In addition, the application of the *RUKI*-rule in the following sibilant is also unexpected, since the data shows that the *RUKI*-rule in external sandhi applies only in 8.5% of the cases and, moreover, there is no other

¹¹⁸ The p-value is 0.0107.

¹¹⁹ The assumption of *itā(h) u* instead of *itāḥ* (AiG I, 342) is less probable (Oldenberg 1909: I, 192; Geldner 1951: III, 110)

example of a preceding vowel *-o* causing the *RUKI*-rule at all (see 2.2.1.30). Therefore, either *pārītō* as a whole was reinterpreted as a preverb which would best explain the presence of the *RUKI*-rule (V1); it may be a prakritic sandhi-outcome (thus in Geldner 1951: III, 110); or the strophe is a corrupt recomposition of another, earlier in the ninth book attested strophe.

RV 9.63.10 a-c

*pārītō vāyāve sutām gīra índrāya
matsarām /
āvyo vāreṣu siñcata //*

Geldner (1951: III, 47)

Ergießet von da dem Vāyu den ausgepreßten
(Soma), die Lobreden, für Indra den
berauschenden (Soma) auf die Schafhaare!

RV 9.107.1 a-d

*pārītō siñcatā sutām sómo yā
uttamām havīḥ /
dadhanvāḥ yō nāryo apsu āntār ā
suśāva sōmam ādribhiḥ //*

Geldner (1951: III, 110)

Gießet von da den gepreßten Soma um, der das
höchste Opfer ist, den mannhaften, der ins
Wasser geflossen ist, (diesen) Soma hat (der
Priester) mit Steinen ausgepreßt.

The two strophes include the same verb with the same meaning and the same adverb *itāḥ*, but in the first case *pārītō* stands in front of a semi-vowel *v* which yields the regular sandhi-outcome. The indirect object *vāyū-* which is lacking in the second example would be thus replaced by the finite verb. The operation of the *RUKI*-rule in this case, however, still remains unclear to me. The fact that the forms of the verb *√sic* often occur immediately in front of the preverbs *pāri* or *ní* could play a role in the operation of the *RUKI*-rule, but this is far from certain. Nevertheless, it is still hard to decide which of the three assumptions given above for *pārītō siñcatā* is the most probable one.

2.2.2.2.2 Analogical forms, mostly sporadical

Verbs				
rule	example	no. of occurrences	percentage	deviation
VIII1	-	-	0%	- 48.6%

There are no examples of rule VIII1 (preverb (*-i*, *-is*) + augment + *ṣ*) in the books 2-7 and 9.

Compounds

rule	example	no. of occurrences	percentage	deviation
IX1	<i>upaṣṭút</i>	1	100.0%	+ 51.4%

The only example of analogical application of the *RUKI*-rule in compounds where there is no condition for the *RUKI*-rule is attested in the ninth book: RV 9.87.9d *upaṣṭút*.

2.2.2.3 Final position

Regular/original outcome				
rule	example	no. of occurrences	percentage	deviation
X1	<i>vīṣṇur urugāyó</i>	2649	48.8%	+ 0.2%
X2	<i>rayipātī</i> <i>rayīṇāṃ</i>	51	48.1%	- 0.5%
X3	<i>vādbrīṇr abbī</i>	45	49.5%	+ 0.9%
X4	<i>dūḷabha</i>	16	61.5%	+ 12.9%
X5	-	-	-	-
X6	<i>duṣṭāram</i>	44	40.3%	- 8.3%
X7	<i>baviṣ kṛṇuṣva</i>	65	38.2%	- 10.4%
X8	<i>dbuḥ kṣeṣyānto</i>	10	50.0%	+ 1.4%
X9	<i>gṛbhāpatiś ca</i>	112	51.4%	+ 2.8%
X9a	<i>duchúnā</i>	9	60%	+ 11.4%
X10	<i>gīrbhī stotṛṇāṃ</i>	31	49.2%	+ 0.6%
X11	<i>śúciḥ //</i>	948	52.5%	+ 3.9%
X12	<i>ṛtvīg</i>	67	51.5%	+ 2.9%

For the details of the rules in the table above, see the paragraphs 2.2.1.34-2.2.1.45. There is one problematic example within rule X2 in RV 6.31.3d *āvive rāpāṃsi*. The other such example is attested in the first book RV 1.69.8b *vivē rāpāṃsi*. There are two possibilities for resolving sandhi in this case: *(á)viveḥ āpāṃsi* or *(á)viveḥ rāpāṃsi*. The pāda text resolves it as *āviveḥ rāpāṃsi*. Geldner (1951: II, 130) and Grassmann (1996⁶: 1146) follows this analysis, but Oldenberg (1909: I, 71) refuses it because of the parallels in other hymns and reads *(á)viveḥ āpāṃsi*.

Sixteen of altogether 26 examples of rule X4 ($-V_{(R)}\text{ṣ} + d(h)/n/v > -V_{(R)} + \acute{d}(h)/\acute{n}/\acute{v}$) occur in the books 2-7 and 9, which is almost 13% more than the percentage of words in these books compared with the whole Rigveda. Similarly, the percentage of occurrences of rule X9a ($-V_{(R)}\text{ṣ} + \acute{s} > -V_{(R)} + ch$) is 10% higher. Since these two rules are lexically conditioned, it is hard to draw any conclusions from this statistics, but the fact is that they appear more frequently in the books 2-7 and 9 than in the whole Rigveda.

On the other hand, statistically significant are the lower percentages of rules X6 ($-V_{(R)}\text{ṣ} + t(h)(-s) > -V_{(R)}\text{ṣ} + \acute{t}(h)(-s)$) and X7 ($-V_{(R)}\text{ṣ} + k(h)/p(h)(-s) > -V_{(R)}\text{ṣ} + \acute{k}(h)/\acute{p}(h)(-s)$). The first occurs 44 times in the books 2-7 and 9, which is 8% less than the percentage of words and the latter occurs 65 times, which is more than 10% less than the percentage of words. This data contains examples of rule X6 and X7 both in compounds and in external sandhi. The outcome in compounds is at least to some degree lexically conditioned and if we look at the ratio in external sandhi, the percentages are even lower. Rule X6 in external sandhi occurs in 26 examples in the books 2-7 and 9, which is only 35.1% (compared to the percentage of words this means 13.5% less). Rule X7 occurs 21 times (36.2%), which is 12.4% less. Furthermore, the ratio of the *RUKI*-outcome vs. non-*RUKI*-outcome in external sandhi is in case of a following *t(h)* 18.7% vs. 81.3% (in the Rigveda 23.6% vs. 76.4%) with the p-value 0.0816 and in case of a following *k(h)/p(h)* 5.8% vs 94.2% (in the Rigveda 7.5% vs. 92.5%) with the p-value 0.1021. This result is far from expected, since rules X6 and X7 are believed to be the more archaic outcomes, however, the p-values are in both cases above the conventional limit. In conclusion, the data shows that final -ṣ in front of initial *t(h)* or *k(h)/p(h)* in compounds and especially in external sandhi appears less frequently as -ṣ in the books 2-7 and 9 than in the whole Rigveda, but this is very likely to be due to mere chance.

Irregular/analogical outcome				
rule	example	no. of occurrences	percentage	deviation
XI1	<i>pāyūr dāme</i>	638	49.6%	+ 1.0%
XI2	<i>dyúbhis tvām</i>	113	46.9%	- 1.7%
XI3	<i>śūciḥ praśāstā</i>	340	47.6%	- 1.0%

XI4	<i>devīḥ sādaso</i>	601	52.6%	+4.0%
XI5	<i>edhamānadvīḥ</i>	1	100%	+ 51.4%
XI5a	<i>piṇak</i>	5	83.3%	34.7%
XI6	<i>havyavāḥ</i>	45	47.4%	- 1.2%

For the details of the rules in the table above, see the paragraphs 2.2.1.46-2.2.1.51. The only example of the development $-\text{ṣṣ} > -\text{ṭ}$ in the Rigveda occurs in the sixth book: RV 6.47.16c *edhamānadvīḥ*. Further, the great majority (five of six) of forms from the root $\sqrt{\text{piṣ}}$ are attested in the books 2-7 and 9 (*piṇak*). The forms show two unexpected features: the cerebralization of the nasal and the development of final $-\text{ṣṣ} > -\text{k}$.¹²⁰ In AiG (I, 137) final $-\text{k}$ is assumed to be the regular outcome of the analogical sequence $-\text{kṣ} < -\text{ṣṣ}$. However, this explanation has two main weaknesses. First, it does not explain the cerebralization of the nasal and second, $-\text{k}$ can be the regular outcome of $-\text{kṣ} < -\text{ṣṣ}$ only in 2. sg. forms, whereas in a 3. sg. form we would expect $-\text{ḥ} < *pi\text{-na-ṣṭ}$ or at least an analogical $-\text{ṭ}$, but no such forms are attested; both 2. and 3. sg. forms are formally the same. Further evidence speaks in favor of the assumption that *piṇak* is an analogical form. The PIE root $*peṛs-$ forms a nasal infix present, as forms like Lat. *pīnsō* or CS *pěchnōti* show (LIV² 466). Synchronically, the root $\sqrt{\text{piṣ}}$ belongs to the 7th class (the nasal infix class). The other roots belonging to the same class in the Rigveda are: $\sqrt{\text{aj}}$, $\sqrt{\text{bhaj}}$, $\sqrt{\text{aś}}$, $\sqrt{\text{parc}}$, $\sqrt{\text{varj}}$, $\sqrt{\text{kart}}$, $\sqrt{\text{tard}}$, $\sqrt{\text{ardh}}$, $\sqrt{\text{ric}}$, $\sqrt{\text{vic}}$, $\sqrt{\text{chid}}$, $\sqrt{\text{bhid}}$, $\sqrt{\text{idh}}$, $\sqrt{\text{bhuj}}$, $\sqrt{\text{yuj}}$, $\sqrt{\text{ud}}$, $\sqrt{\text{rudh}}$, $\sqrt{\text{ubh}}$ (Delbrück 1874: 160). In addition, the root $\sqrt{\text{bhiṣṇaj}}$ would also fit this pattern. Almost half of these roots (nine of nineteen) end in a velar. In addition, in the forms of four of these nine roots the nasal is cerebralized because of the preceding ṣ , r , or ṣ (*āriṇak*, *āvṛṇak*, *apṛṇak*, *abhiṣṇak*). Moreover, in the forms of the additional four roots that do not end in a velar the nasal is also cerebralized (*tṛṇatti*, *kṛṇatti*, *ṛṇādhāt*, *ruṇadbmi*). The source for analogy is thus well motivated. Since $\sqrt{\text{piṣ}}$ is the only root with final ṣ that forms a nasal infix present, the 2. and 3. sg. forms with secondary

¹²⁰ The final sequence $-\text{ṣṣ}$ alone must be analogical, since no *RUKI*-condition is given. However, this is not unusual, since forms of the root $\sqrt{\text{piṣ}}$ show analogical *RUKI*-outcome also elsewhere, e.g. *pinaṣṭi* and *piṇṣatī* (see 2.2.1.1).

endings were transformed to *piṇak* in analogy with the more frequent forms ending in a velar. Thus, on the basis of the pattern $\sqrt{ric} \rightarrow riṇák$ also $\sqrt{piṣ} \rightarrow piṇák$ was formed.¹²¹

2.2.3 Book 8

2.2.3.1 Internal position

2.2.3.1.1 The *RUKI*-rule

Regular outcome				
rule	example	no. of occurrences	percentage	deviation
I1	<i>riṣanyata</i>	1275	13.5%	+ 0.2%
I1a	<i>paūṃsyam</i>	17	15.5%	- 2.2%
I1b	-	-	0%	-13.3%
I1c	<i>īlā</i>	3	3.6%	- 9.7%
I2	<i>mṛḷāyāsi</i>	64	14.0%	+ 0.7%
I3	-	-	-	-
I4	<i>ālarṣi</i>	61	11.9%	- 1.4%
I4a	<i>kāṣṭhā</i>	1	8.3%	- 5%
I6	<i>dbukṣan</i>	247	12.0%	- 1.3%
I7	<i>ṣaṣṭīm</i>	7	9.0%	- 4.3%
I8	<i>uṣās</i>	1	5.6%	- 7.8%

For the details of the rules in the table above, see the paragraphs 2.2.1.1-2.2.1.8.

There are two etymologically unclear examples in the eighth book, besides those already treated in the paragraphs above: a »[*n*]icht aufklärbar« hapax *nāviṣṭau* (EWAia II, 26) and an even more unclear *śīṣṭeṣu* (EWAia II, 644). In both cases, *ṣ* can be a result of the sequence $V_{(R)}s$ or the sequence palatal + *t*, or the words are even of a foreign origin. In any

¹²¹ The form *piṇák* can also be explained by proportional analogy 2. sg. *vrṇakṣi* vs. *vrṇak* = **piṇakṣi* < **piṇaṣṣi* (cf. 2.2.1.11 & 2.2.1.13) vs. *piṇák*, although no form **piṇakṣi* is attested.

There are also three forms of the semantically problematic *árista-*. In RV 8.18.4b it appears as a first member of a compound with the second member being *bharman*, n. ‘Tragen’:

Geldner (1951: II, 317) further explains »*Bürde*« as »[*w*]ohl *ihre Leibesfrucht*«. It would be very unusual if the underlying root in this case would be $\sqrt{ris}$ 'abreissen', since 'abgerissen' does not fit with 'Leibesfrucht' at all. From the remaining two contexts it is also clear that $\sqrt{ris}$ is the more appropriate assumption.¹²²

Irregular outcome				
rule	example	no. of occurrences	percentage	deviation
II1	<i>vividḍhi</i>	2	22.2%	+ 8.9%
II2	-	-	0%	- 13.3%
II3	<i>rīrikṣati</i>	1	20.0%	+ 6.7%

100

II4	-	-	-	-
II5	-	-	-	-
II6	-	-	0%	- 13.3%

For the details of the rules in the table above, see the paragraphs 2.2.1.9-2.2.1.14. There are no examples of rule II2 ($V_{(R)} + \text{ṣ} + \text{ṣ} > \text{ṣṣ}$), because it occurs only once in the ninth book (*baviṣṣu*). Likewise, no examples of rule II6 are attested. However, since the rule II6 is limited to *bh*-cases of *iṣ*- and *uṣ*-stems, or more precisely to Instr. pl. forms, the fact that in the ninth books no Instr. sg. forms from this declension class is attested can be due to mere chance. The relative distributions of the other two attested rules do not deviate significantly, especially because the total number of occurrences is so low.

2.2.3.1.2 Absence of the *RUKI*-rule

Regular absence				
rule	example	no. of occurrences	percentage	deviation
III1	<i>tisráś</i>	18	11.5%	- 1.8%
III2	-	-	0%	- 13.3%
III3	-	-	0%	- 13.3%

For the details of the rules in the table above, see the paragraphs 2.2.1.15-2.2.1.17. The fact that there are no examples of rule III2 ($s \dots \text{RUKI} + s \dots \text{ṣ}$) and III3 ($\text{RUKI} + \text{stīr}, \text{stūr}, \text{spṛ}, \text{spar}, \text{sphūr}$) in the eighth book is not significant, since there are only 3, respectively 4 examples of these two rules in the whole Rigveda.

Analogical absence				
rule	example	no. of occurrences	percentage	deviation
IV1	-	-	0%	- 13.3%

For the details of the rules in the table above, see the paragraphs 2.2.2.1.2 and 2.2.1.25. There is only once example of rule IV1 ($V_{(R)} + s + ar$) in the Rigveda and it is attested in the second book (*sísarti*).

2.2.3.2 Initial position

2.2.3.2.1 Regular outcome

Verb and its nominal derivates				
rule	example	no. of occurrences	percentage	deviation
V1	<i>pāriṣkṛtasya</i>	61	13.7%	+ 0.4%
V1y	<i>abhī saṃcāranti</i>	2	9.1%	- 4.2%
V1z	<i>abhī svara</i>	5	20.8%	+ 7.5%
V2	<i>parisrūtaḥ</i>	6	9.1%	+ 4.2%
V3	<i>nī spṛśa</i>	2	25.0%	+ 12%
V4	<i>vīṣpardhaso</i>	3	11.1%	+ 2.2%
V5	-	-	0.0%	- 13.3%

For the details of the rules in the table above, see the paragraphs 2.2.1.19-2.2.1.22. There are 5 examples of absence of the *RUKI*-rule (V1z) in the eighth book. Beside forms with the sequence *svar*, where the absence is argued to be regular (2.2.1.19, 2.2.1.25) and forms of the root *√as* (*āpi santi*), where the nasal is assumed to cause the absence (2.2.1.24), there is also one example that does not belong to either of these classes: RV 8.69.9b *pāri saniṣvaṇat*. In this case, the *RUKI*-rule was either blocked or the first sibilant *ṣ* must have been dissimilated because of *ṣ* in the second next syllable, similar to what happens in *ānuspaṣṭo* (V5), with the difference that here *ṣ* stands in the same syllable. In addition, the absence of the *RUKI*-rule in *pāri saniṣvaṇat* is also triggered by the fact that otherwise four successive syllables would contain a cerebral: ***pāri ṣaṇiṣvaṇat*.

In the eighth book the only exception to the assumption that in the sequence *sTṛ* the reconversion regularly occurs is attested: *āniṣṭṛta* (see 2.2.1.25).

The rules V1z and V3 occur more frequently in the eighth book, but since the total number of occurrences is so low, this is not relevant and has no implication for the *RUKI*-rule.

Compounds				
rule	example	no. of	percentage	deviation

		occurrences		
VI1	<i>suṣṭutīm</i>	85	20.1%	+ 6.8%
VI2	<i>divispr̥śam</i>	9	18.4%	+ 5.1%
VI3	<i>sōme-soma</i>	1	25.0%	+ 11.7%
VI4	-	-	0%	- 13.3%
VI5	-	-	0%	- 13.3%
VI6	-	-	0%	- 13.3%

For the details of the rules in the table above, see the paragraphs 2.2.1.24-2.2.1.29. The ratio of the application of the *RUKI*-rule vs. the non-application within the rule VI1 (FM(-V_(R)) + $\mathfrak{s}(-pr/ar/var)$) is in the eighth book 90.6% vs. 9.4% and is thus almost the same as the ratio in the whole Rigveda: 89.1% vs. 10.9%. The occurrence of rule VI3 (Āmreditas) is 11.7% higher and of rules VI4 (Avyayībhāvas), VI5 (FM(-R_(R)) + $\mathfrak{s}(-pr/ar/var)$), and VI6 (FM(-G_(R)) + $\mathfrak{s}(-pr/ar/var)$) 13.3% lower than in the whole Rigveda. However, the number of occurrences of rules VI4 and VI6 are so low that the statistics is irrelevant and therefore has no implication for the *RUKI*-rule. The lower occurrence of rule VI5 is due to repetition of *svaṛṣā-* and *svaṛṣāti-* in the ninth and tenth book.

Sandhi				
rule	example	no. of occurrences	percentage	deviation
VIII1	<i>svaīḥ śā</i>	67	21.2%	+ 7.9%
VII2	<i>yé sabasríṇaḥ</i>	516	15.2%	+ 1.9%

The ratio of application vs. non-application of the *RUKI*-rule in external Sandhi in the ninth book is 11.5% vs. 88.5%, which is slightly higher (3.0%) than this ratio in the whole Rigveda: 8.5% vs. 91.5%. In 35 (52.2%) of the 67 examples of application the *RUKI*-affected word is a particle: *sú* (24), *sma/smā* (9), *sīm* (1), or *svid* (1). In the whole Rigveda the percentage of *RUKI*-attested words being particles is 60.1%, which would mean that in the eighth book the application of the *RUKI*-rule is less limited to particles. However, this result is also a consequence of the fact that in the eighth book the verse *ānti śād bhūtu vām āvaḥ* that contains *ānti śād* where *sad* is a participle of $\sqrt{as}$ is repeated eighteen times in the eighth

book. In fact, excluding the repeated examples from the count,¹²³ the percentage of *RUKI*-affected words being a particle is much higher (70.0%), which also means much higher than in the Rigveda (60.1%). From this count it cannot be concluded with certainty that the operation of the *RUKI*-rule in external sandhi is in the eighth book much more limited to particles, since the p-value in this case is too high (0.2570). However, the percentage of *RUKI*-causing words not being particles or prepositions/preverbs regardless of the word class of the following word is also lower: 6.1% in the eighth book vs. 15.8% in the whole Rigveda, but for this distribution the p-value is lower (0.0824). In addition, only two examples (4.1%) are attested where no particles or prepositions/preverbs are involved either as the *RUKI*-causing or *RUKI*-affected words (*svaīḥ śā*). In the whole Rigveda this percentage is much higher: 12.3%. For this distribution the p-value is 0.0914. In conclusion, the application of the *RUKI*-rule in external sandhi is in the eighth book mainly limited to particles and prepositions/preverbs; however, because the eighth book is relatively short, we have to reckon with higher p-values (higher probability that this distribution is due to mere chance).

2.2.3.2.2 Analogical forms, mostly sporadical

Verbs				
rule	example	no. of occurrences	percentage	deviation
VIII1	-	-	0%	- 13.3%

There are no examples of rule VIII1 (preverb (-*i* -*is*) + augment + *ṣ*) in the eighth book.

Compounds				
rule	example	no. of occurrences	percentage	deviation
IX1	-	-	0%	- 13.3%

There are no examples of rule IX1 (FM (non-*RUKI*) + *ṣ* > FM (non-*RUKI*) + *ṣ*) in the eighth book.

¹²³ Elsewhere these repeated forms were not excluded from the count because the results do not differ as much as in the eighth book.

2.2.3.3 Final position

Regular/original outcome				
rule	example	no. of occurrences	percentage	deviation
X1	<i>múbur ukthá</i>	620	11.4%	- 1.9%
X2	<i>nākī revāntaṃ</i>	14	13.2%	- 0.1%
X3	<i>trīṃr ekādaśāḥ</i>	13	14.3%	+ 1.0%
X4	<i>dūḍhyāḥ</i>	3	11.5%	- 1.8%
X5	-	-	-	-
X6	<i>dhenúṣ ṭa</i>	18	16.5%	+ 3.2
X7	<i>vībhiṣ pātāt</i>	20	11.7%	- 1.6%
X8	<i>śatákratuḥ tsārad</i>	3	15.0%	+ 1.7%
X9	<i>āsutīś cārur</i>	19	8.7%	- 4.6%
X9a	<i>duchúnā</i>	2	13.3%	0.0%
X10	<i>ṛṣi stómaṃ</i>	12	19.0%	+ 5.7%
X11	<i>dbiyāvasuḥ //</i>	223	12.4%	- 0.9%
X12	<i>ānuśāk</i>	16	12.4%	- 0.9

For the details of the rules in the table above, see the paragraphs 2.2.1.34-2.2.1.45. There is one problematic example in RV 8.4.20c *nīrmajām*. The etymology is unclear (EWAia II, 45), however, the form could be analyzed as containing the preverb *nīs. nīr-maj-*. Anyway, the form has no implication for the *RUKI*-rule.

There are thirteen (17.6%) examples of rule X6 ($-V_{(R)}s + t(h)(-s) > -V_{(R)}s + t(h)(-s)-$) and ten (17.2%) examples of rule X7 ($-V_{(R)}s + k(h)/p(h)(-s) > -V_{(R)}s + k(h)/p(h)(-s)-$) in external sandhi in the eighth book. Both percentages are approximately 5% higher compared with the percentage of words. Furthermore, the ratio of the *RUKI*-outcome vs. absence of the *RUKI*-rule if *t(h)* follows (X6) in external sandhi is in the eighth book 30.2% vs. 69.8%, which is higher than this ratio in the whole Rigveda (23.6% vs. 76.4%). However, for this distribution the p-value is far too high to draw any conclusion (0.3331). Further, the ratio of the *RUKI*-outcome vs. visarga-outcome if *k(h)/p(h)* follows (X7) is also higher: 15.2% vs. 84.8% (in the whole Rigveda 7.5%

vs. 92.5%), but in this case the p-value confirms that the distribution is relevant (0.0241). The data thus shows that final *-s* in the *RUKI*-context in front of *k(h)* and *p(h)* appears more frequently as *-ṣ* in the eighth book than in the whole Rigveda.

Irregular/analogical outcome				
rule	example	no. of occurrences	percentage	deviation
XI1	<i>nīr dbukṣan</i>	134	10.4%	- 2.9%
XI2	<i>pitús tanūr</i>	30	12.4%	- 0.9%
XI3	<i>vāraiḥ pāripūtaḥ</i>	56	7.8%	- 5.5%
XI4	<i>vāvātuh sākhyur</i>	126	11.0%	- 2.3%
XI5	-	-	0%	- 13.3%
XI5a	<i>piṇak</i>	1	16.7%	+ 3.4%
XI6	<i>ekarāḷ</i>	7	7.3%	- 6.0%

For the details of the rules in the table above, see the paragraphs 2.2.1.46-2.2.1.51. The low percentage of rule XI3 ($-V_{(R)}ṣ + T(-t(h)) > -V_{(R)}h + T(-t(h))$) is a consequence of the fact stated above that in the eighth book the outcome *-ṣ* is more frequent than in the whole Rigveda. The fact that no examples of rule XI5 ($-V_{(R)}ṣṣ > -V_{(R)}ṭ$) are attested is not relevant; there is only one example of this rule in the sixth book (*edhamānadvīḷ*). The slightly higher percentage of rule XI6 ($-C'_{(R)}s > -ṭ$) is also irrelevant because of the small number of attestations.

2.2.4 Book 10

2.2.4.1 Internal position

2.2.4.1.1 The *RUKI*-rule

Regular outcome				
rule	example	no. of occurrences	percentage	deviation

I1	<i>eṣi</i>	1552	16.5%	- 1.8%
I1a	<i>baviṁṣi</i>	30	27.0%	+ 8.7%
I1b	<i>busām</i>	2	15.4%	- 2.9%
I1c	<i>iḷāyāḥ</i>	13	15.9%	- 2.4
I2	<i>īḍyasya</i>	75	16.2%	- 2.1%
I3	-	-	-	-
I4	<i>vārṣiṣṭhebbir</i>	80	15.6%	- 2.7%
I4a	<i>kāṣṭhāyā</i>	1	7.7%	- 10.6%
I5	-	-	-	-
I6	<i>vikṣū</i>	460	22.4%	+ 4.1%
I7	<i>caṣṭe</i>	18	23.1%	+ 4.8%
I8	<i>uṣā-uṣo</i>	4	22.2%	+ 3.9%

For the details of the rules in the table above, see the paragraphs 2.2.1.1-2.2.1.8. Beside *uṣṭāreva* (*uṣṭārā*) (for the etymology, see 2.2.1.1) there is only one etymologically problematic example within rule I1 ($V_{(R)} + ṣ + V(-ṛ)/T/N/Y$) in the tenth book: *niṣṭigryāḥ*. This name of Indra's mother remains etymologically completely unclear (EWAia II, 48). In any case, this example has no implication for the *RUKI*-rule.

There are four examples of the problematic noun *āriṣṭa-* in the tenth book. All examples show that the meaning 'unversehrt, unverletzt' from $\sqrt{riṣ}$ fits better than from $\sqrt{riś}$, since no semantic elements 'torn, abgerissen' can be traced.¹²⁴ Additionally, there is one compound and four derivatives of *āriṣṭa-* in the tenth book. In RV 10.6.3d a bahuvrīhi compound *āriṣṭaratha* is attested with the meaning 'whose carriage is unhurt'. For the connection with *rātha-* 'carriage' again the meaning 'unhurt' from the root $\sqrt{riṣ}$ 'damage' clearly better fits in than from the root $\sqrt{riś}$ 'tear'. The same should be assumed for a formation with the suffix -*tāti-* (cf. AiG II/2, 621) *ariṣṭātāti-* 'Unversehrtheit/safeness', attested in RV 10.60.8-10 and RV 10.97.7d as *ariṣṭātātaye* and in RV 10.137.4b as *ariṣṭātātibhiḥ*.

¹²⁴ The examples with translations are: RV 10.63.13 *āriṣṭaḥ sā mārto víśva edbāte* (Geldner (1951: III, 235): Ganz unbeschädigt gedeiht der Sterbliche [...]); RV 10.85.24 *'riṣṭāṃ tvā sabā pátyā dadhāmi* (Geldner (1951: III, 270): [...] versetze ich dich unverletzt mit deinen Gatten); RV 10.128.3 *'riṣṭāḥ syāma tanvā suvīrāḥ* (Geldner (1951: III, 358): [...] wir wollen am Leib unversehrt die Meister sein); RV 10.166.2 *īndra ivāriṣṭo ākṣataḥ* (Geldner (1951: III, 392): [...] gleich Indra unversehrt, unverwundet [...]).

There are two examples of absence of the *RUKI*-rule word-internally: *ṛbīśam* (for the etymology, see 2.2.1.1) and a hapax RV 10.27.24c *busām*. Both the meaning and the etymology of the latter word are unclear. There are attempts to connect *busā-* meaning something like ‘bad weather, fog’ with *busa-* ‘chaff, waste’, attested first in the Kauśika Sūtra. The forms can further be seen as Prakritisms of **vīvasa-*, although the unaspirated voiced labial and the absence of the *RUKI*-rule are two features that would support a non-Indo-European origin (EWAia II, 229-230).

The only example of the underlying sequence $-C'_{(R)}sd(h)-$ word-internally in the Rīgveda is attested in the tenth book: RV 10.180.2d *tāl̥hi*. The sibilant *s* is regularly lost between two occlusives with the further development to $-Vd(h)-$.

Irregular outcome				
rule	example	no. of occurrences	percentage	deviation
II1	-	-	0%	- 18.3%
II2	-	-	0%	- 18.3%
II3	-	-	0%	- 18.3%
II4	-	-	-	-
II5	-	-	-	-
II6	-	-	0%	- 18.3%

For the details of the rules in the table above, see the paragraphs 2.2.1.9-2.2.1.14. The fact that there are no attestations of rules II1 ($V_{(R)} + ś + d(h) > dd(h)$), II2 ($V_{(R)} + ś + ś > śś$), and II3 ($V_{(R)} + ś + ś > kś$) in the tenth book is statistically irrelevant, since the numbers of attestations in the other nine books are too small (9 examples of rule II1, 1 example of rule II2, and 5 examples of rule II3). The fact that no *bh*-cases of *is*- and *us*-stem is attested in the tenth book (rule II6) can also be due to mere chance.

2.2.4.1.2 Absence of the *RUKI*-rule

Regular absence				
rule	example	no. of	percentage	deviation

		occurrences		
III1	<i>sísrāte</i>	23	14.6%	- 3.7%
III2	-	-	0%	- 18.3%
III3	-	-	0%	- 18.3%

For the details of the rules in the table above, see the paragraphs 2.2.1.15-2.2.1.17. There are three examples in which *sr* is preceded by a *RUKI*-causing vowel and an anunāsika: *biṃsrāḥ*, *biṃsrāśānir* (*biṃsrā*), and *biṃsrām*. However, according to 2.2.1.1 the *RUKI*-rule does not apply over anunāsika, therefore in these cases there is in fact no condition for the reconversion.

The fact that rules III2 (*s ... RUKI + s ... ś*) and III3 (*RUKI + stīr, stūr, spr, spar, sphūr*) are not attested in the tenth book is statistically irrelevant, since in the other nine books there are only three examples of rule III2 and four of rule III3.

Analogical absence				
rule	example	no. of occurrences	percentage	deviation
IV1	-	-	0%	- 13.3%

For the details of the rules in the table above, see the paragraphs 2.2.2.1.2 and 2.2.1.25. There is only one example of rule IV1 ($V_{(R)} + s + ar$) in the Rigveda and is attested in the second book (*sīsarti*).

2.2.4.2 Initial position

2.2.4.2.1 Regular outcome

Verb and its nominal derivatives				
rule	example	no. of occurrences	percentage	deviation
V1	<i>niṣādyā</i>	87	19.5%	+ 1.2%
V1y	<i>abbī saṃcāranti</i>	6	27.7%	+ 9.4%
V1z	<i>abbisvaré</i>	7	29.2%	+ 10.9%
V2	<i>abbī sravantu</i>	7	10.6%	- 7.7%

V3	<i>nispṛśe</i>	3	37.5%	+ 19.2%
V4	-	-	0%	-18.3%
V5	<i>ānuspas̥to</i>	1	50%	+ 31.7%

For the details of the rules in the table above, see the paragraphs 2.2.1.19-2.2.1.22. There are six examples of the unexpected absence of the *RUKI*-rule (V1z) in the tenth book. Beside examples with a sequence *svar* or *san* (cf. 2.2.1.24 and 2.2.1.25) there are two interesting examples: RV 10.8.8d *nīḥ sasṛje*, RV 10.71.4c *vī sasre*. The only possible explanation for the absence in the first two examples can be the fact that in both cases either *r* or *ṛ* follows in the second next syllable. Thus, ***vī śasre* is reconverted across one syllable to *vī sasre*. Furthermore, the fact that there would be two sibilants, one dental and one cerebral, in the two successive syllables could also play a role in triggering the reversion and the assimilation at the same time, since there are no sequences *ś ... sr/ṛ* attested at all in the Rigveda. In RV 10.160.4a *ānuspas̥to* (V5) the reason for the absence of the *RUKI*-rule is the dissimilation because of the following *-ṣt̥ < -ḱt̥*.

The unproportional percentages of the other rules are due to the small number of examples (eight of rule V3 and nine of rule V4) and are thus statistically insignificant.

Compounds				
rule	example	no. of occurrences	percentage	deviation
VI1	<i>triṣṭúb</i>	68	16.1%	- 2.2%
VI2	<i>hṛdispr̥śas</i>	8	16.3%	- 2.0%
VI3	-	-	0%	- 18.3%
VI4	-	-	0%	- 18.3%
VI5	<i>svarṣāṁ</i>	7	29.2%	+ 10.9%
VI6	<i>ṛksāmābhyām</i>	2	100.0%	+ 81.7%

For the details of the rules in the table above, see the paragraphs 2.2.1.24-2.2.1.29. The ratio of application vs. non-application of the *RUKI*-rule in rule VI1 (FM(-V_(R)) + *ś(-pr̥/ar/var)*) is

86.8% vs. 13.2%, which is slightly higher in favor of the application than the same ratio in the whole Rigveda (89.1% vs. 10.9%).¹²⁵

The fact that rules VI3 (Āmreditas) and VI4 (Avyayībhāvas) are not attested in the tenth book is not significant, since there are only three, respectively seven examples in the whole Rigveda. The slightly higher percentage of rule VI5 (FM(-R_(R)) + *s*(-p_i/ar/var)) is due to higher frequency of occurrences of *svar-ṣā* in the tenth book. A compound with the first member ending in -k and the second member with initial *s* is attested only in RV 10.85.11a and 10.114.8d *ṛksāmābhyām*. In both instances the *RUKI*-rule is absent (cf. also 2.2.1.24), which yields the only example of sequence *ks* in the Rigveda.

Sandhi				
rule	example	no. of occurrences	percentage	deviation
VII1	<i>bī ṣṭhā</i>	36	11.3%	- 7.0%
VII2	<i>ubhé sādā</i>	559	16.5%	- 1.8%

The ratio of application vs. non-application of the *RUKI*-rule in external sandhi is in the tenth book 6.1% vs. 93.9% and is thus higher in favor of the non-application than in the whole Rigveda: 8.5% vs. 91.5%. 23 (63.9%) of 36 words with the *RUKI*-outcome are particles: *sú* (20) and *sma/smā* (3). In the whole Rigveda the percentage of words being particles is almost the same: 60.1%. However, there are nine (25.0%) examples of *RUKI*-causing word not being a particle nor a preposition/preverb (in the whole Rigveda there are 15.8% such examples). The p-value for this distribution is 0.1418, which is above the accepted limit. There are further eight (22.2%) examples where neither the *RUKI*-causing word nor the *RUKI*-affected word is a particle or a preposition/preverb, which is more than in the whole Rigveda (12.3%). The p-value for this distribution is relatively low (0.0632). In conclusion, the application of the *RUKI*-rule in the tenth book is less limited to particles and prepositions/preverbs than in the rest of the Rigveda. However, since the numbers of occurrences are low, we have to reckon with higher p-values.

¹²⁵ This deviation is, of course, irrelevant, since the p-value is 0.5233.

2.2.4.2.2 Analogical forms, mostly sporadical

Verbs				
rule	example	no. of occurrences	percentage	deviation
VIII1	-	-	0%	- 18.3%

There are no examples of rule VIII1 (preverb (-i, -is) + augment + §) in the tenth book.

Compounds				
rule	example	no. of occurrences	percentage	deviation
IX1	-	-	0%	- 18.3%

There are no examples of rule IX1 (FM (non-*RUKI*) + § > FM (non-*RUKI*) + §) in the tenth book.

2.2.4.3 Final position

Regular/original outcome				
rule	example	no. of occurrences	percentage	deviation
X1	<i>cārur víbhṛta</i>	997	18.4%	+ 0.1%
X2	<i>yuvó rārāvā</i>	13	12.3%	- 6.0%
X3	<i>ṛtūṁr anyō</i>	16	17.6%	- 0.7%
X4	<i>dūdhyó</i>	1	3.8%	- 14.5%
X5	-	-	-	-
X6	<i>agnīṣ ṭād</i>	24	22.0%	+ 3.7%
X7	<i>devayúṣ padām</i>	42	24.7%	+ 6.4%
X8	<i>revatīḥ kṣáyathā</i>	2	10.0%	- 8.3%
X9	<i>vavṛíś cāraṭi</i>	40	18.3%	0.0%
X9a	<i>duhunāyāte</i>	2	13.3%	5.0%
X10	<i>duṣvāpnyam</i>	7	11.1%	- 7.2%
X11	<i>ānnaiḥ //</i>	250	13.9%	- 4.4%
X12	<i>ānuśág</i>	19	14.6%	- 3.7%

For the details of the rules in the table above, see the paragraphs 2.2.1.46-2.2.1.51. Rule X4 ($-V_{(R)}\$ + d(h)/n/v > -V_{(R)} + d(h)/n/v$) is attested only once in the tenth book, but this can also be due to mere chance, since the operation of the rule is lexically conditioned. The other deviations are statistically irrelevant because either the deviation as such is too low or because the total number of examples is too low (e.g. rule X8).

There are nineteen (25.7%) examples of the *RUKI*-outcome in external sandhi if $t(h)$ follows (rule X6), which is more frequent compared with the whole Rigveda. The ratio of the application of the *RUKI*-rule vs. non-application in external sandhi if $t(h)$ follows (rule X6) is thus in the tenth book 30.6% vs. 69.4%, which is higher than the same ratio in the whole Rigveda (23.6% vs. 76.4%), but the p-value is too high (0.1811) to draw any conclusion. Similarly, there are seven (12.1%) examples of the *RUKI*-outcome if $k(h)$ or $p(h)$ follows, which is less frequent compared to the whole Rigveda. The ratio of the *RUKI*-outcome vs. visarga-outcome if $k(h)$ or $p(h)$ follows is 4.4% vs. 95.6%, which is less frequent than in the Rigveda (7.5% vs. 92.5%). However, the p-value is again too high to draw any conclusion (0.1269). Therefore, although the *RUKI*-outcome in the tenth book appears to be more frequent if $t(h)$ follows and less frequent if $k(h)$ or $p(h)$ follow, this distribution is statistically irrelevant.

Irregular/analogical outcome				
rule	example	no. of occurrences	percentage	deviation
XI1	<i>agnír bbānúnā</i>	267	20.7%	+ 2.4%
XI2	<i>pātis tanvām</i>	44	18.3%	0.0%
XI3	<i>ṛtúbhiḥ kalpāyāti</i>	152	21.3%	+ 3.0%
XI4	<i>aratīḥ sāmiddho</i>	192	16.8%	- 1.5%
XI5	-	-	0%	- 18.3%
XI5a	-	-	0%	- 18.3%
XI6	<i>spā!</i>	22	23.2%	+ 4.9%

For the details of the rules in the table above, see the paragraphs 2.2.1.46-2.2.1.51. No examples of rules XI5 ($-V_{(R)}\$\$ > -V_{(R)}\dot{\$}$) and XI5a (strong-stem forms of the root $\sqrt{pi\dot{s}}$) are

attested in the tenth book. However, this is not relevant, since XI5 is attested only once in the sixth book (*edhamānadviḷ*) and XI5a is attested only five times, which means that the absence of these examples in the tenth book can be due to mere chance.

3 Conclusion

The scope of the present work was to investigate the *RUKI*-rule in the Rigveda. For this purpose every *RUKI*-context was collected and labeled according to the type of the context and the outcome. Furthermore, *RUKI*-contexts were classified by right- or left-located condition and by their positions in verse. The given database also served for statistical analysis. Only results with p-values below 0.05 were considered relevant. The purpose of the statistical analysis was to investigate whether a certain *RUKI*-outcome is more or less common in a certain book of the Rigveda. For many contexts the analyses presented in AiG and other works could be confirmed. Where the data deviates from the handbook description, however, alternative explanations are proposed. For some issues debated in the literature, the data seems to prove decisive for settling the question. Some problems, however, still remain unclear and are left open for further investigation.

3.0 The RUKI-rule in general

The following general statements about the *RUKI*-rule can be established:

- it operates after vowels other than $\tilde{a}$ and after the consonants r and k
- it operated in general in the early language (also in Iranian), but does not seem to work as automatically in the classical language any more
- my data shows that metrics does not play a significant role for the operation of the *RUKI*-rule, but some phenomena are not evenly distributed between the individual books
- different contexts have to be kept apart, as will be presented in the following.

3.1 The RUKI-rule word-internally

As already clearly stated in AiG (I, 230-232), word-internally *s* regularly appears as *ṣ* in *RUKI*-context. A following *t* or *n* is further regularly cerebralized to *ṭ* and *ṇ*. There are only thirteen examples of non-cerebralized *s* in *RUKI*-context in the whole Rigveda, and all of them involve vowels other than *ā*; there are no examples of *s* after *r* or *k*. Most commonly, these exceptions are explained as borrowings from a non-Indo-Aryan language or due to influence from a later or non-standard stage of Sanskrit. Since some of these words with irregular *s* also show other non-Indo-Aryan characteristics (e.g. voiced labial occlusive *b*), the assumption of borrowings is certainly justified. It has to be admitted, however, that some of these words are etymologically very problematic and that simply assuming a borrowing if *RUKI* fails to operate can be circular. There are only two words with a clear Indo-Aryan etymology showing irregular *s* (*sisice* and *sisicur*). Since in both cases a sequence *s ... s ... c* is involved, it has been proposed by me to assume a sporadical dissimilation of *s ... ṣ ... c*, parallel to the regular dissimilation of *s ... ṣ ... ṣ*. It is uncontroversial that a sequence **s ... ṣ ... ṣ* in the Rigveda regularly shows dissimilation to *s ... s ... ṣ*; see AiG (I, 233). Even though this is a nice parallel, the assumption of a similar dissimilation of *s ... ṣ ... c* to *s ... s ... c* is hampered by the fact that a non-dissimilated sequence *s ... ṣ ... c* is indeed possible in Rigvedic words: we have it once word-internally (*siṣicatur*) and once in a compound (*suṣecanám*). Noteworthy, on the other hand, is the fact that in Avestan forms of the root *√haēc* also lack the *RUKI*-rule (cf. Lubotsky 1999b: 307). It is also important to mention that in Avestan initial **š* (**šh*) is dissimilated in case of following *š*, e.g. *paiti hištaiti* (cf. Lubotsky 1999b: 304-305). These two parallels show that *c* could be the triggering sound for the dissimilation in both languages (for Avestan Lubotsky 1999b: 307 assumes precisely the palatal environment to cause dissimilation), but in Vedic only if an additional *s* was preceding (*s ... s ... c*).

As byproduct of my investigating of the *RUKI*-rule in word-internal position it was also possible to show (contrary to EWAia II, 461-462) that *ářiṣṭa-* is most probably derived from the root *√riṣ* and not from *√riś*. The main argument for such an assumption is the opposition

riṣan vs. *āriṣṭābhir* in RV 6.54.7. Furthermore, the past participle *riṣṭá-* in RV 1.131.7 is also most probably derived from $\sqrt{riṣ}$, whereas the occurrence in RV 9.112.1 it is hard to judge. In any case, these two words do not have any implication for the *RUKI*-rule itself.

Traditionally (AiG I, 232), it was assumed that *ṣ* is word-internally reconverted to *s* before following *r*, *ṛ*. On the other hand, if *āṛ* follows, this reversion is assumed to be blocked, while all instances with the irregular absence of the *RUKI*-rule are explained by assuming analogy. Furthermore, in AiG (I, ib.) the word-internal sequences *tīṛ*, *tūr*, *pṛ*, *par*, *phūr* are supposed to cause reversion, which would be quite an unsystematic distribution. In addition, this list only covers word-internal sequences, but for a thorough picture of reversion other contexts also need to be taken into consideration. In AiG (I, 233-234) sequences of *sTṛ* in junctions of verb and preverb and in compounds are assumed to undergo reversion, whereas sequences of *sTīṛ* and *sTūr* are assumed to block reversion. Thus the sequence *tīr* would cause reversion word-internally, but block reversion in junctions of verb and preverb, in compounds, and even in external sandhi, which is highly unlikely. To be sure, we would expect precisely the opposite distribution, since word-internally the application of the *RUKI*-rule is in general much more effective. To clarify this issue, every word-internal sequence *sāṛ*, *sTīṛ*, *sTūr*, *sTṛ*, *svar*, and *smar* (*T* = *t*, *th*, *p*, *ph*) in the *RUKI*-context both in junctions of verb and preverb and in compounds were examined in paragraph 2.2.1.25. Considering the data I posit the following new and more systematic distribution: sequences of *sTṛ* regularly undergo reversion in all positions, likewise sequences of *svar* and *smar*; sequences of *sTīṛ* and *sTūr* lack reversion and in sequences of *sāṛ* reversion regularly occurs in junctions of verb and preverb and in compounds (e.g. *atisárpati*, *susaraṇá-*), but not word-internally (e.g. *uṣarbúdh-*). Reversion is further absent in sequences of *sTāṛ*. There are only four exceptions to this rule. The two perfect forms of $\sqrt{star}^i$ *tistirāṇá* and *tistiré* are analogical from the strong stem **ta-star-*; the adjective *āniṣṭṛta-* ‘nicht zu Boden gestreckt’ is influenced by *niṣṭúr-* ‘Niederstrecker’ in the preceding hymn; the 3. sg. pres. form *sísarti* is analogical to the weak stem forms; and the reason for absence of the *RUKI*-rule in the compound *suṣārathí-* is to be seen in the fact that both the morpheme

boundary and the syllable boundary lie in front of *r* (*su-ṣā-rathí-*). All other forms in the Rigveda conform to the assumption proposed here.

On the other hand, cerebral *ṣ* in position before *kṛ* is never reconverted. This gives us the opposition: across dental *t(h)* and labial *p(h)* reconversion occurs, whereas across velar *k(h)* reconversion is absent. The reason must be phonetic and considering the fact that *k* is a *RUKI*-causing sound, this is no surprise. Velar *k* causes the following dental *s* to cerebral *ṣ* (the *RUKI*-rule). Similarly, velar articulation of *k* favors the preceding *ṣ* to remain cerebral (e.g. *ṣkṛ*) and therefore the reconversion is blocked. On the other hand, *t(h)* and *p(h)* are not *RUKI*-causing phonemes, and consequently they cannot favor the preceding **ṣ* to remain cerebral, which allows the reconversion to occur regularly (*spṛ*).

The investigation also shows that the *RUKI*-rule does not apply over anunāsika (contrary to AiG I, 231). Beside the N./Acc. pl. forms of *iṣ-* and *uṣ-*stems, where the analogical introduction of the nasal probably happened later than the operation of the *RUKI*-rule, *s* appears as *ṣ* after anunāsika only in two forms of the root $\sqrt{piṣ}$, which itself shows other analogical forms with *ṣ* (e.g. *pináṣti*). On the other hand, in forms of the roots $\sqrt{nims}$ and $\sqrt{hims}$, where such an analogy is not possible because no forms without nasal exist, the *RUKI*-rule is regularly absent. The only other stem with a nasalized vowel and *s* in the Rigveda is *pums-* with its derivatives that also regularly lack the *RUKI*-rule. The main argument in AiG (I, 231) for regular application of the *RUKI*-rule over anunāsika is that *ṣ* or *r* < **z*, respectively, in the sandhi variant of the Acc. pl. m. ending *-īmṛ*, *-ūṁṛ*, *-ṛmṛ* cannot be explained by analogy. However, analogy could have originated in the N. sg. vs. Acc. pl. opposition of *a*-stems: *-as* vs. *-am* vs. *-ans* = *-iṣ* vs. *-im* vs. *-imṣ* (Bartholomae 1895-1901: 132). Therefore, as I tried to show, it is justified to assume that after anunāsika the *RUKI*-rule does not occur.

If *s* in the *RUKI*-context is followed by voiced dental occlusive *d(h)* either the dental is cerebralized and the preceding vowel gets lengthened (e.g. *nīḍá-*) or no compensatory lengthening occurs and the sibilant appears as *ḍ* with the following dental also being cerebralized (e.g. *avidḍhi*). AiG (I, 177) assumes the latter outcome to be either of dialectal origin or analogical on the basis of forms with *-iṣṭ-*. Since all forms showing the development

$V_{(R)}s\dot{d}(h)$ to $-\dot{d}\dot{d}(h)-$ are imperatives, I propose this is rather a special emphatic development confined to the imperative. Thus we get indicative *ástodḥvam* vs. imperative *avidḍhi* (cf. 2.2.1.9).

It remains an open question what the original outcome of $V_{(R)} + \dot{s} + g(h)$, $b(h)$ has been. In AiG (I, 176) $\dot{d}$ is claimed to be the regular outcome of $\dot{s}$ in front of bh . To my knowledge, no other example of this outcome is attested beside the bh -case forms of *viprúṣ* ‘drop’, but I think that one cannot rule out the possibility that $-\dot{d}$ here may also have been analogically transferred from the N. sg. *vi-prúṭ* (as attested in AV 20.134.4c).¹²⁶ I therefore propose that $*\dot{z} < *\dot{s}$ was lost with compensatory lengthening of the preceding vowel, similarly to the loss of $*\dot{z}$ in front of dentals (e.g. *nīḍá-*, *dūḍábha-* < $*du\dot{z}-dabha-$) or to the loss of $*z$ in $*az + D$ with lengthening. However, no such form is attested word-internally. The attested outcome with r and short vowel (e.g. *havírbhiḥ*) is probably analogical, transferred from word-final $*-\dot{z} > -r$ in position before vowels.

There was a stage in pre-Vedic in which word-final $*\dot{z} < *\dot{s}$ (after voicing in word-final position) was prone to be lost; a trace of this can be found in the archaic sandhi outcome in RV 5.7.8b *svádhītīva* < $*svádhithiz\ iva$. Later, however, the more productive development $*\dot{z} > r$ started to operate, originally probably only intervocalically, or maybe also in front of semi-vowels and nasals. One can compare the intervocalic appearance of underlying cerebral $\dot{d}$ and $\dot{d}h$ as $ṛ$ or $ṛh$, respectively. I therefore propose the following rule: voiced cerebrals ($*\dot{z}$, $\dot{d}$ and $\dot{d}h$) are assimilated to the vocalic environment by increasing their level of vocality, which yields the semi-vowels r , $ṛ$ and $ṛh$, corresponding with the feature continuant. Sibilant continuant $*\dot{z}$ is thus assimilated to continuant r and non-continuant occlusive $\dot{d}(h)$ to non-continuant $ṛ(h)$. The place of articulation remains the same, since both r and $ṛ(h)$ are cerebrals. Another example of a similar development that is restricted to intervocalic position is also found in South Slavic, where $\dot{z}$ is rhotacized to r only intervocalically, more precisely in front of e (e.g. *može* > *more*, cf. Ramovš 1924: 294; Cvetko Orešnik 1987-1988; Greenberg 1999). Now, $*\dot{z}$ stands in intervocalic position only word-finally before a following vowel and

¹²⁶ I will discuss elsewhere that a case can be made for assuming a regular development of word-final $*-\dot{s}\dot{s} > -f$, i.e., $*vi-pru\dot{s}\dot{s} > vi-prúṭ$.

nowhere else. And precisely from here the outcome with *r* and a short vowel has been spread to positions before a voiced consonant, e.g. *havírbhiḥ* or *dur-gáha-* (cf. 2.2.1.3 and 2.2.1.38).

There are some instances of the Middle Indic sound law **arṣ > āṣ* and **ṛṣ > aṣ* in the Rigveda. However, if an occlusive follows the sequence **arṣ*, the regular development seems to be *āṣ*, as I tried to show by the difference in *kārṣman-* and *kāṣṭhā-*. All other *-ārṣ-* sequences in the Rigveda are either *vr̥ddhi*-formations (and may hence be influenced by the base noun) or *ṛ* is part of an ending, which means they can be secondary. On the other hand, there is no indication that *kāṣṭhā-* can simply be a Middle Indic form. On the whole, since there is no further evidence, the assumption of *-āṣ-* being the regular outcome of **-arṣ-* has to remain uncertain.

Another problematic issue is the development of cerebral sibilant geminate **ṣṣ* in Vedic. It is clear that the tendency of simplification of sibilant geminates in PIE continued into the pre-Vedic period. Thus we get the 2. sg. form *jóśi*. However, from a certain stage onwards, *s* in morpheme boundaries was restituted and the new geminates were not simplified anymore, but rather affricated to **ṣ̣* with the further development to *kṣ*, e.g. *rírikṣa-* < **ri-riṣ-sa-* (see 2.2.1.11, contrary to AiG I, 137). The only example of word-internal sibilant geminate *ṣṣ* in the Rigveda is found in the Loc. pl. form *havíṣṣu*, where it is surely due on the model of other Loc. pl. forms of *s*-stems (such as *śrávassu*). Ten out of eleven instances of *ss* in the Rigveda occur namely in the Loc. pl. In junctions of verb and preverb and in compounds the situation is similar. The geminate can be simplified as in *barhiṣád-* < **barhiṣ-ṣad-* or restituted to *ṣṣ* as in *niṣṣíd-*, in the latter case to prevent the homophony with the preverb *ní*. The restituted geminate can also appear as *ḥṣ* (which according to the data must be secondary, since it is attested less frequently and also later than *ṣṣ*). In compounds and in junctions of verb and preverb no affrication to **ṣ̣ > kṣ* occurs (cf. 2.2.1.42 and 2.2.1.49). In external sandhi we are allowed to reconstruct, at least in close sandhi positions, a stage with word-final and word-initial cerebral sibilant, e.g. **svaiṣ ṣa*. Later, a word-final *-ṣ* was weakened to visarga, but the following *RUKI*-outcome remained, e.g. *svaiḥ ṣá* (also similar in AiG I, 237).

The PIE sequences palatal + *s yield Proto-Indo-Iranian *ćš, which turns out as kš word-internally and -t word-finally. Traditionally, the outcome kš from *ćš is explained by dissimilation of *ć. In my opinion, this assumption has some weaknesses. First, dissimilation is phonologically not very well motivated, since it is difficult to find an explanation for the question why ć is dissimilated in front of š and why precisely to k and, second, the development of word-final *-ćš > *-t cannot be satisfyingly explained either, if one does not want to work with analogy in every instance. Rather, I propose a common stage in the development of both *ćš and ^{*R,U,K,I}*śś, since the two sequences have striking similar outcomes (namely both kš word-internally and -t word-finally).¹²⁷ We know that sibilant geminates get affricated in Vedic (e.g. *rírikṣa-* < **rí-riṣ-ṣa-*; *duchúnā-* < **duś-śunā-*; *jíghatsa-* < **jī-ghas-sa-*). In my opinion, *ćš could also have been deoccluded to ^{*R,U,K,I}*śś, which further undergoes affrication to ^{*R,U,K,I}*tś like ^{*R,U,K,I}*śś. In word-final context it then simply yields occlusive -t. Word-internally the affricate ^{*R,U,K,I}*tś is further dissimilated to kš just like -t is dissimilated to -k if t precedes (e.g. *°drk* < **-drt*). The reason for dissimilation may be sought in the fact that the system could not tolerate three very close affricates (*tś*, *tś*, and *tś*) too long. Another possibility is to assume that the affricate *ć was cerebralized to ^{*R,U,K,I}*tś because of the following ś with the subsequent loss of the sibilant; further, it would have developed exactly parallel to ^{*R,U,K,I}*tś < ^{*R,U,K,I}*śś.

Note that in the same manner *śś < *sk gets affricated to ch [*tś*]. In Iranian the situation is similar: *ć is deoccluded and then assimilation occurs yielding *śś < *śś < *ćš and *ss < *sc. The only difference is that in Indo-Aryan sibilant geminates show affrication, whereas in Iranian the rule of simplification still operates.

3.2 The RUKI-rule word-initially

For the word-initial context it is reasonable to treat different categories separately, namely junctions of verb and preverb and its nominal derivatives, compounds, and external sandhi.

¹²⁷ The assumption of deocclusion and assimilation to ^{*R,U,K,I}*śś is assumed also in Jamison (1991: 83).

In junctions of verb and preverb initial *s*-regularly undergoes the *RUKI*-rule if the preceding preverb ends with *-i* or *-u* and after the preverb *nís*. However, if *ṛ*, *r*, *āṛ*, *var*, *mar*, or *Tṛ* follows, reconversion regularly occurs, whereas in front of *Tṛṛ/Tṛr* no reconversion occurs. This distribution is the same as word-internally with the exception of the sequence *āṛ*. In AiG (I, 233-234) *āṛ* is assumed not to cause reconversion, but as already discussed in word-internal context, the data shows it is more justified to assume regular reconversion also in this case (cf. 2.2.1.22 and 2.2.1.25). If the preverb *sam* is preceded by another preverb ending in a *RUKI*-causing phoneme, it always lacks the *RUKI*-rule, e.g. *abhi samnavāmahe*. Likewise, the *RUKI*-rule is irregularly absent in 3. pl. present forms of the verb *√as*, e.g. *āpi santi*. Thus, it seems as if sequences *sāN* tend to block the *RUKI*-rule. This distribution is even more obvious in compounds (cf. 2.2.1.24). The absence of the *RUKI*-rule in junctions of verb and preverb is found sporadically if *ṛ/r* follow in the next syllable (e.g. *nīḥ sasṛje*). If *ṣ* follows, initial *ṣ* is regularly dissimilated (e.g. *ānuspaṣṭa*). Once, initial *ṣ* is dissimilated even because of *ṣ* in the next syllable (e.g. *pāri saniṣvaṇat*) in order to prevent four successive cerebrals (***pāri ṣaniṣvaṇat*). Such dissimilations also occur in compounds (*súsnuṣa*).

AiG (I, 236) states that in older texts initial *s* of second members in compounds more frequently undergoes than lacks the *RUKI*-rule; to be sure, lack of the *RUKI*-rule in this context is not rare even in cases where one does not expect blocking of *RUKI* (if, e.g., *pr*, *ar* or *var* follow). In AiG (II/1, 128) it is also recognized that *n* can influence the absence of the *RUKI*-rule here. My survey (cf. 2.2.1.24) shows that approximately 90% of compounds do undergo the *RUKI*-rule. Of the remaining 10% (in total 46 cases) that lack the *RUKI*-rule thirteen (28%) can be explained by dissimilation because of a neighboring *ṛ/r* or *ṣ* and in 26 (57%) compounds the initial structure is *sāN*, including the sequences *sam*, *sam*, *san*, and *sān*. Therefore, I assume that in compounds the *RUKI*-rule regularly applies. There is only a very small group of exceptions to this assumption where the absence cannot be explained sufficiently (seven instances or 2% of all compounds). The survey also showed that the high frequency of the structure *sāN* in compounds that lack the *RUKI*-rule cannot be due to mere chance. Considering the fact that also in junctions of verb and preverb the *RUKI*-rule tends not to operate if *s* is followed by *āN*, one can assume that sequences of *sāN* indeed tend to

lack the *RUKI*-rule. The reason for the absence thus appears to be a phonetic one. The vowel *ǣ* is a neutral one that allows the absence of the *RUKI*-rule, which is also clear from the fact that in all examples of absence of the *RUKI*-rule (with the exception of *bahusúvarī* where the *RUKI*-rule is absent because of the following *r*) the following vowel is precisely *ǣ*. It is more difficult to explain why nasals would prevent the *RUKI*-rule. Apparently, we must reckon with two slightly different contexts. In the sequence *sam̐* the nasalization of the vowel could prevent the *RUKI*-rule. The lowering of the velum and openness of the nasal cavity could namely disfavor the development of a dental sibilant to a cerebral, whereas in case of *sān̐*, the *RUKI*-rule could be absent in order to prevent the following dental nasal to become cerebral or in order to prevent sequence of a cerebral and a dental in the same syllables, especially in closed ones where *t* is following, since neither ***ṣāṇt* nor ***ṣāṇ̐t* is possible.

In junctions of verb and preverb reconversion in compounds regularly occurs if the sequences *ǣr*, *var*, *mar*, and *Tṛ* follow. On the other hand, reconversion does not occur if *Tīr* or *Tūr* follow (cf. 2.2.1.25). The only exception to this rule is a compound *su-ṣā-rathīh̐*, but here the morpheme and the syllable boundary lie in front of *r*, which is the reason for absence of reconversion.

In Āmredita-compounds the *RUKI*-rule is always and regularly absent (e.g. *suté-sute*), whereas in Avyayībhāvas the *RUKI*-rule regularly applies (e.g. *anuṣvadhām*), although there are not too many examples of either of these two types in the Rigveda (cf. AiG I, 236-237, 2.2.1.26 and 2.2.1.27).

If a first member of compounds ends with *r*, an initial *s* of the second member regularly undergoes the *RUKI*-rule (e.g. *svar-ṣā*). As for the opposite structure, there is only one example in the Rigveda with a first member ending in *-k* (*ṛksāmābhyām*) and here the *RUKI*-rule here is apparently absent yielding, in fact, the only attestation of the sequence *ks* in the whole Rigveda (cf. 2.2.4.2.1). Note that again the structure of the sequence is precisely *sāN̐*.

In external sandhi the *RUKI*-rule occurs only rarely (AiG I, 237). My survey shows that the ratio of application vs. non-application of the *RUKI*-rule in external sandhi is 8.5% vs. 91.5% in the whole Rigveda. The *RUKI*-rule is mostly limited to particles and prepositions/preverbs.

When the particle *sú* is preceded by *u/ū*, the *RUKI*-rule nearly always applies the only exception being RV 2.28.6a *ápo sú myakṣa*. The absence here could be due to *ṣ* in the second following syllable. On the other hand, there are also some examples with no particles or prepositions/preverbs involved (e.g. *rājati ṣtúp*). However, examples with particles and prepositions/preverbs vs. examples with other word classes are not evenly distributed. My survey shows that the *RUKI*-rule in external sandhi is significantly more limited to particles and prepositions/preverbs in the first and in the eighth book, whereas it is less limited in the family books and in the tenth book (cf. 2.2.1.30, 2.2.2.2.1, 2.2.3.2.1, and 2.2.4.2.1). The verse RV 5.20.4d-e *góbhiḥ ṣyāma sadhamádo vīraíḥ syāma sadhamádaḥ* shows that *i* is a stronger *RUKI*-causing vowel than the diphthong *ai*, since they both stand in exactly the same position with the only difference that after *ai* the *RUKI*-rule does not apply (cf. 2.2.1.30). The *RUKI*-rule in external sandhi never applies after word-final *-r* or *-k* (2.2.1.31).

There is only one example of analogical *ṣ* across augment in junctions of preverb and verb in the Rigveda (*parýāṣasvajat*, cf. AiG I, 235 and 2.2.1.32) and one example of analogical *ṣ* in compounds in which a first member does not end in a *RUKI*-causing vowel (*upa-ṣtút*, cf. AiG I, 237 and 2.2.2.2.2).

A strikingly irregular sandhi outcome is attested in RV 9.107.1a *pārītó ṣiñcatā* (pāda text *pári itáh siñcata*). Either (1) *pārītó* with the irregular sandhi outcome is in this case somewhat reinterpreted as preverb, which would regularly cause the *RUKI*-rule, but this is less probable; (2) we have to deal with the Prakritic sandhi outcome (Geldner 1951: III, 110); (3) or, as I proposed, the strophe is a corrupt recomposition of another one attested in the ninth book. In this almost identical strophe *pári itáh* stands in front of an object *vāyáve*, which regularly yields *pārītó*. Thus, in RV 9.107.1 the object would be replaced by the finite verb *ṣiñcatā*. However, we would still not expect the *RUKI*-rule to operate, since after *o* in external sandhi the operation is never attested. Perhaps *ṣ* is analogical, since forms of the root *√sic* are often preceded by the preverbs *pári* or *ní* that regularly cause the *RUKI*-rule. From there *ṣ* could also be transferred to *pārītó ṣiñcatā* (cf. 2.2.2.2.1).

3.3 The RUKI-rule word-finally

Final *ṣ was voiced to *ṣ̣ in front of vowels, semi-vowels, and nasals because of a general rule of word-final voicing (e.g. *svadhitiṣ iva) and in front of voiced consonants because of assimilation (e.g. *duṣ-dabha-). At the earliest stage final *ṣ̣ was probably lost with compensatory lengthening of the preceding vowel (svádhitīva < *svadhitiṣ iva; dū-dābha- < *duṣ-dabha-; dūṇāśa- < *duṣnāśa-; see above). On the basis of the first and the last example I assume that after voicing in word-final position the loss of *ṣ̣ was still operative, but abandoned shortly after. Instead rhotacism to *r* started to operate. The outcome with *r* and short vowel was then analogically spread to positions in front of voiced consonant, e.g. to *dur-gāha-* and *uktébhir jarante* (cf. 2.2.1.38 and 2.2.1.37).

This more recent outcome with *r* and short vowel at first causes the cerebralization of the following nasal in compounds (*dur-ṇāma-*, *nir-ṇij-*). More recently (in the first book), there is also an example with dental nasal (*dur-niyāntu-*). Since in Classical Sanskrit dental nasal is generalized in these positions (cf. AiG I, 190; II/1, 139), I assume the cerebral to be the older development. In external sandhi the cerebralization after *r* < *ṣ̣ never applies, e.g. *śocīr nā* (cf. 2.2.1.34).

In front of *r* final ṣ is lost with compensatory lengthening of the preceding vowel, e.g. *gavyú rathayúr* < *gavyúḥ rathayúḥ* (cf. AiG I, 336). The exact development of this context is difficult to establish. Either -V_(R)*r* was simplified to -V_(R) *r*-, but in this case we would not expect lengthening; or *ṣ̣ was reconverted to *ṣ in front of *r*, just like ṣ > *s* in front of *r* (e.g. *tisrás*) and was further lost with compensatory lengthening (Karl Praust, p.c.). However, loss and lengthening occur also in case of the original -*r* in front of *r*-, which would speak in favor of the first assumption (*antá ródasī* < *antár ródasī*). Additionally, in front of *r* no loss occurs (e.g. *áditir ṛtáya*), which also speaks in favor of the first assumption, since otherwise we would expect ***áditī ṛtáya* (cf. 2.2.1.34).

Final -ṣ in front of initial *t(h)*- can either appear as -ṣ *t(h)*- or as -*s t(h)*- without the *RUKI*-rule. In compounds application of the *RUKI*-rule is normal (AiG I, 339-340). In external sandhi the ratio of *RUKI*- vs. non-*RUKI*-outcome is 23.6% vs. 76.4%. For a thorough study

on the distribution of *RUKI*- vs. non-*RUKI*-outcome, see Hale (1990). Frequency of the two outcomes does not significantly vary with respect to the different books. The data also shows that the *RUKI*-outcome in external sandhi never occurs across caesura, verse, or pāda boundary (cf. 2.2.1.39).

Likewise, final *-ṣ* in front of initial *k(h)-* and *p(h)-* can either appear as *-ṣ k/p(h)-* or as visarga *-ḥ k/p(h)-* (AiG I, 340). In compounds *RUKI*-outcome is the rule. In external sandhi, however, the *RUKI*-outcome is 7.5% vs. 92.5%, which means that it is less frequent than in front of *t(h)-*. For the distribution, see Hale (1990). Again, frequency of the two outcomes does not significantly vary with respect to the books and in external sandhi *RUKI* never occurs across caesura, verse, or pāda boundary (2.2.1.40).

If final *-ṣ* is followed by an initial sequence *Ts-*, the regular outcome is *-ḥ Ts-*, e.g. *śatákratuḥ tsárat* (AiG I, 341). All these instances are confined to external sandhi. Although final *-s* in this position is occasionally lost, a similar loss of final *-ṣ* never occurs (cf. 2.2.1.41). On the other hand, final *-ṣ* preceded by the initial sequence *sT-* is lost regularly (AiG I, 342). In compounds the *RUKI*-rule always applies (*karmaniṣṭhā-*), whereas in external sandhi it can either apply (mostly triggered by close syntactic relation, e.g. *yáju śkannám*) or not (*suvṛktíbhi stuvatā*). In compounds final *-ṣ* is always lost also if *sv-* follows, e.g. *duṣvápnya-* (cf. 2.2.1.43).

Final *-ṣ* is in front of initial *ṣ > ṣ-* simplified (only in compounds, e.g. *barhiśád-*). I assume this to be the original outcome, just like word-internally. Furthermore, *-ṣ* can secondarily be restituted to clarify the form (e.g. *niṣṣídḥ-*). I assume the outcome with visarga to be the last stage. In compounds it is attested only once (*duḥśáha-*). In junctions of verb and preverb the visarga outcome is attested rarely and only in the first book (e.g. *niḥśáhamāṇa-*). This clearly shows that visarga outcome must belong to the youngest stage. Furthermore, in external sandhi only visarga outcome is attested, e.g. *śatápadbhiḥ śálaśvaih* (cf. 2.2.1.49).

In front of initial *c(h)-* final *-ṣ* is regularly assimilated to *ś* in compounds and in external sandhi without exceptions (e.g. *havís ca*, cf. 2.2.1.42). In front of initial *ś* final *-ṣ* always appears as visarga (in compounds and in external sandhi, e.g. *duḥśámsa-* and *yajñáḥ śásamānó*, cf. 2.2.1.49). However, the visarga outcome is here again secondary. The original

development can be traced in *duchúnā* < **dus-śunā*, where -ś was assimilated to ś, yielding sibilant geminate *śś that was further affricated to *ch* (as already stated above).

In pausa position, i.e. in front of verse boundary, final -ś always and without exceptions appears as visarga (e.g. *váhnibhiḥ* //, cf. AiG I, 304, 2.2.1.44).

The data also allows me to postulate the following rule: word-final sequences of PIE velar/labio-velar + **s* regularly appear as -*k* in the Rigveda (e.g. *vák* < **uok^u-s*). On the other hand, word-final sequences PIE palatal + **s* regularly appear as -*t* (e.g. *vít* < **uik^u-s*, contrary to AiG I, 173-174). This -*t* is further dissimilated to -*k* if *r* precedes immediately, since there sequences *r^ht* are not possible in the Rigveda (e.g. °*dṛk* < **-dṛt* < **-dṛk^h-s*, once also in the preceding syllable *r^htvík* < **-g^h-s*). Furthermore, if *r* precedes, -*t* is either dissimilated (e.g. *asrák*) or preserved as -*t* (e.g. *rát* < **h₃rég^h-s*). There are only two examples with -*k* and with no *r*/*r^h* preceding: *ámyak* and *bhiśák*. The first is formed from the root √*myak^s* that has an *s*-extension. Therefore, throughout the paradigm non-final sequence **k^s* was developed to *k^s*, from where it could have easily been transferred to more isolated and only once-attested *ámyak* instead of ***amyat*. In *bhiśák* (*bhiśaj-*) -*k* was transferred analogically or the word was reinterpreted as having a final velar, which is also seen in forms like *bhiśáktama-*, *bhiśákti* (cf. 2.2.1.44).

In AiG (I, 137), final -*k* in the 2. and 3. sg. forms of the root √*piś* *piśák* is explained to originate in the analogical **k^s* from **śś*, which is again analogical, since after *a* no *RUKI*-condition is given. However, this assumption cannot explain final -*k* in 3. sg. forms, since we would expect something like ***piśaḥ* < ***piśaṣt*. Furthermore, in this manner cerebralization of the nasal cannot be explained either. Therefore, another explanation has been proposed by me. The root √*piś* belongs to the nasal infix class, to which another nineteen roots belong. Nine of them end in a velar. Additionally, four of these nine verbs and another four of other verbs include *r*/*r^h* that causes cerebralization of the infix (e.g. *ávṛṇak*). Since √*piś* was the only root ending in a cerebral sibilant, the forms with secondary endings were formed analogically. Thus, on the basis of the productive pattern √*ric* → *riśák* and many other frequent roots of that class also √*piś* → *piśák* could have been formed (cf. 2.2.2.3).

Once in the Rigveda the development of final $-\ddot{s}s > -t$ is attested (*edhamāna-dvīt*). This actually conforms to Classical Sanskrit, where grammar teaches that the N. sg. of root nouns from roots ending in $-\ddot{s}$ ought to be $-t$ (e.g., *dvīt* ‘enemy’). In AiG (I, 176) this outcome is assumed to be analogically transferred from *bh*-cases of the same root noun. However, in my opinion this explanation has some weaknesses.

Firstly, it is very unusual that the source for analogy of very frequent N. sg. forms would be much less frequent Instr., D., and Abl. du. and pl. forms. Secondly, neuter root nouns of roots ending in $-\ddot{s}$ do not show a similar analogy as to be seen in the Rigvedic Acc. sg. n. form of *dós* ‘forearm, arm’ (RV 5.61.5 *dór vīráyopabārbhat*) presupposing a N. sg. form $*dos$. If one assumes that, e.g., $*vi-pru\ddot{s}-\ddot{s}$ (probably simplified to $*vi-pru\ddot{s}$) was analogically transformed into *vi-prút* on the basis of *bh*-cases, we would also expect N. sg. *dós* to be analogically transformed into $**do\dot{t}$ on the basis of a respective *bh*-cases $**do\dot{d}-bhyām$. To be sure, the attested *bh*-case allomorph of *dós* shows *r* instead of expected t (AVP *dor-bhyām*), which rather speaks in favor of the assumption that the analogy occurred in the opposite direction, i.e., from the N. sg. forms to the *bh*-cases. Thirdly, one also has to take into account the regular outcome of word-final $*-\ddot{s}s > -t$ in verbal paradigms in Classical Sanskrit (e.g., 2. sg. imp. *adveṭ* < *adveṣ-* from the root $\sqrt{dvi\ddot{s}}$ < PIE $*dyeis$).

I therefore propose $*-\ddot{s}s > -t$ in word-final position to be a regular development. I assume cerebral geminate $\ddot{s}s$ was affricated to $*-\ddot{s}^{\text{h}}$ (parallel to affrication of $*ss > t^{\text{h}}$ and $*śś > t^{\text{h}}$), which word-finally simply yields occlusive $-t$. Thus, we get *vi-prút* < $*vi-pru\ddot{s}-\ddot{s}$ and from here the cerebral was transferred to *bh*-cases, since the regular outcome of $*V_{(R)}z\ddot{b}h$ (< $*V_{(R)}\ddot{s}bh$) would be loss of $*z$ with compensatory lengthening (see above).

However, the N. sg. form of the root noun *āśís* ‘asking for, prayer, wish’ (*āśíḥ*) lacks the development $*-\ddot{s}s > -t$. This can either be a result of mixing with the similar noun *āśír* ‘mixture of milk and soma juice’; or, as I propose, the reason could lie in the underlying laryngeal. It is possible that at the time of affrication of $*\ddot{s}s > *t^{\text{h}}$ schwa ($*ə < *H$) was not yet a *RUKI*-causing vowel. This would explain the different outcomes of two identically formed root nouns: $*vi-pru\ddot{s}-\ddot{s} > *vi-pru\ddot{s}^{\text{h}} > vi-prút$ and $*ē-kHs-s > *āśəs-s > *āśəs > āśíḥ$.

This assumption also allows to raise the question whether the development $*-\text{ṣṣ} > -\text{ṭ}$ only operated in root-nouns or whether one could assume $*-\text{ṣṣ} > -\text{ṭ}$ for other categories as well; Classical Sanskrit verbs with $-\text{ṭ}$ of the type *advēṭ* would be a case in point. By assuming $*\text{ə}$ was not a *RUKI*-causing phoneme many instances of absence of $*-\text{ṣṣ} > -\text{ṭ}$ in verbal categories of Vedic could possibly be explained, e.g. the *iṣ*-aorist *áavadhīḥ* < *a-vadhə-s-s*. Still, we are left with a few verbs, in which final $*-\text{ṣṣ}$ yields $-\text{ḥ}$ after other vowels than $\check{i} < * \text{ə}$ (2. sg. *viveḥ* < $*vi-\text{veṣ-ṣ}$). Therefore, since many issues regarding this assumption are to be investigated further, it cannot be part of the present study.

3.4 A new representation of the *RUKI*-rule

I propose the following representation of the *RUKI*-rule.¹²⁸

3.4.1 Word-internally

3.4.1.1 Regular developments

$*s > \text{ṣ} / \check{i}, \check{u}, \check{r}, e, o, ai, au, k (< *k, g, g^h, k^u, g^u, g^{uh}), r (*r, l)_-$	<i>póṣam</i>
$*s = s / \check{i}m, \check{u}m, \check{r}m_-$	<i>ním̐sate</i>
$*s > \emptyset / k (< *k, g, g^h, k^u, g^u, g^{uh}, k, g, g^h)_C$	<i>ábhakta</i>
$*ss > *ṣṣ / \check{i}, \check{u}, \check{r}, e, o, ai, au, k (< *k, g, g^h, k^u, g^u, g^{uh}), r (*r, l)_-$	$* \text{joṣṣi}$
1. $*ṣṣ > \text{ṣ}$	<i>joṣi</i>
2. $*ṣṣ > *ṭ > kṣ$	<i>rírikṣa-</i>
$*V_{(R)}st(h) > V_{(R)}st(h); *V_{(R)}sn > V_{(R)}ṣn$	<i>kṛṣṭi-</i>
$*V_{(R)}sd(h) > *V_{(R)}zḍ(h)$	$* \text{nizḍo-}$
$*V_{(R)}sgb(h) > *V_{(R)}zgb(h)$	$* \text{havizbhiḥ}$
$*V_{(R)}z > \nabla_{(R)}\emptyset$	<i>nīḍá-</i>
$*kṣ, gṣ, g^h s > *ćs > *ćṣ > *śṣ > *ṣṣ > *ṭ > kṣ$	<i>vikṣú</i>

¹²⁸ Developments are represented with the following symbols: $>$ (develops to), $\rightarrow$ (is analogically transferred to), $=$ (stays), $?$ (questionable). The chronological order of a set of developments is marked by numbers in front of a description (e.g. 1., 2.). For other symbols, see p. 13.

$*sk' > *sc' > *ss' > *śś' > ch[t']$		<i>gacha-</i>
$*ś > s / s \dots _ \dots ś$		<i>yāsisīśthās</i>
$*ś > s / _r, r, T_r, var, mar$	(T = <i>t(h), p(h)</i>)	<i>pisprśati</i>
$ś = ś / _ā, T_ā, T_ūr$	(T = <i>t(h), p(h)</i>)	<i>uśarbūd-</i>

3.4.1.2 Special developments

$*V_{(R)}z\dot{d}(h) > V_{(R)}\dot{d}\dot{d}(h)$	in imperative forms	<i>avidḍhi</i>
$*śś \rightarrow śś$	restituted in Loc. pl. forms	<i>havíśsu</i>
$*V_{(R)}zb(h) \rightarrow V_{(R)}rb(h)$	analogically (intervocalic position)	<i>havírbhiḥ</i>
$*V_{(R)}zb(h) \rightarrow V_{(R)}\dot{d}b(h)$	analogically (from N. sg. forms)	<i>viprúḍbhiḥ</i>
$?*arṣṭ(h) > āṣṭ(h)$	sparse evidence	<i>kāśthā-</i>

3.4.2 Word-initially

3.4.2.1 Regular developments (junctions of verb and preverb with nominal derivatives, compounds)

Prev. (<i>-i, -u, nís</i>) + <i>s</i> > Prev. (<i>-i, -u, nís</i>) + <i>ś</i>		<i>pári śasvaje</i>
FM _(R) + <i>s</i> > FM _(R) + <i>ś</i>		<i>puruṣtutá-</i>
$*ś > s / _r, r, ā, T_r, var, mar$	(T = <i>t(h), p(h)</i>)	<i>puruṣpṛh-</i>
$ś = ś / _T_ā, T_ūr$	(T = <i>t(h), p(h)</i>)	<i>jātúṣṭhira-</i>
Prev. (<i>nís</i>) + <i>s</i> > $*śś$		$*niśśidh-$
FM (<i>-V_(R)ś</i>) + <i>s</i> > $*śś$		$*barhiśśád-$
$*śś > ś$		<i>barhiśád-</i>
$?ś > s / _āN$	not always	<i>adrisānu-, āpi santi</i>
ext. sandhi <i>-V_(R) + ś = -V_(R) + ś-</i>		<i>hinvānti saptá</i>
$ś > s / _ \dots ś$		<i>ānuspaṣṭa-, súśnuṣa-</i>

3.4.1.2 Special developments

1. $*\text{ṣṣ} > \text{ṣṣ}$	secondary restituted	<i>niṣṣídh-</i>
2. $*\text{ṣṣ} > \text{ḥṣ}$	last stage	<i>duḥṣáha-</i>
$\text{FM}_{(R)} + s = \text{FM}_{(R)} + s$	Āmreditas	<i>suté-sute</i>
ext. sandhi $-\text{V}_{(R)} + s > -\text{V}_{(R)} + \text{ṣ}$	particles, close syntactic relation	<i>ū śú</i>
ext. sandhi $*-\text{V}_{(R)}\text{ṣ} + s > *-\text{V}_{(R)}\text{ṣ} + \text{ṣ}$	close syntactic relation	<i>*gobhiṣ śyāma</i>
ext. sandhi $*-\text{V}_{(R)}\text{ṣ} + \text{ṣ} > -\text{V}_{(R)}\text{ḥ} + \text{ṣ}$	close syntactic relation	<i>góbhiḥ śyāma</i>
$s \rightarrow \text{ṣ}$	once across augment	<i>parýāśasvajat</i>
$s \rightarrow \text{ṣ}$	once in compounds	<i>upa-ṣtút</i>
$s = s / k, r _$	in external sandhi	<i>samyák samyanti</i>

3.4.3 Word-finally

3.4.3.1 Regular developments

$*\text{V}_{(R)}s > *-\text{V}_{(R)}\text{ṣ}$		<i>*duṣṇāśa-, *svadhītṣ iva</i>
$*\text{V}_{(R)}\text{ṣ} + d(h) > *-\text{V}_{(R)}\text{ṣ} + d$		<i>*duṣḍabha-</i>
$*\text{V}_{(R)}\text{ṣ} + g/b(h) > *-\text{V}_{(R)}\text{ṣ} + g/b(h)$		<i>*duṣḍ-gaha-</i>
$*\text{ṣ} + n > \text{ṣ} + n, *-\text{ṣ} + d > *-\text{ṣ} + d$		<i>*duṣḍabha-, *duṣṇāśa-</i>
$*\text{ṣ} > *-\text{ṣ} / _V, N, Y$	voicing in word-final position	<i>*duṣṇāśa-, *svadhītṣ iva</i>
1. $*-\text{V}_{(R)}\text{ṣ} > \text{ṇ}_{(R)}\emptyset$		<i>dūṇāśa-, svádhitīva, dūḍabha-, *dūgaha-</i>
2. $*-\text{ṣ} > r / _V _V$ (maybe $_N, Y$)	parallel to $d(h) > ḷ(h) / _V _V$	<i>duróṣa-, índur índram</i>
$*-k (< *k, g, g^h, k^u, g^u, g^{th})\text{ṣ} > -k$		<i>vák</i>
$*-kṣ, -gṣ, -g^h\text{ṣ} > *-\acute{c}\text{ṣ} > *-\acute{c}\check{\text{ṣ}} > *-\acute{s}\text{ṣ} > *-\text{ṣṣ} > *-\text{ṣ}^s > -\text{ṣ}$		<i>vít</i>
$*-\text{V}_{(R)}\text{ṣṣ} > *-\text{V}_{(R)}\text{ṣṣ} > *-\text{ṣ}^s > -\text{ṣ}$		<i>edhamānadvít</i>
$*-\text{ṣ}^s > -\text{ṣ}k$		<i>°dṣk</i>
$\text{ṣ} = \text{ṣ} / _k(h), t(h), p(h)$	always in compounds, junctions of verb and preverb	<i>chardīṣpá-</i>
$\text{ṣ} = \text{ṣ} / _k(h), t(h), p(h)$	ext. sandhi rarely, close relations (cf. Hale 1990)	<i>havíṣ kṛnuṣva</i>
$*\text{ṣ} + \acute{s} > *-\acute{s} + \acute{s} > *-\acute{s}\text{ṣ} > ch[\acute{r}]$	compounds	<i>duchúnā-</i>

$*\dot{s} > \acute{s} / _ c(h)$		<i>dyaús cid</i>
$*\dot{s} + \dot{s} > \dot{s}$		<i>barhiśád-</i>
$*\dot{s} + sT > \dot{s}T$	always in compounds	<i>karmaniṣṭhá-, yáju ṣkannám</i>
$*-\dot{s} > -\dot{h} / _ + Ts$		<i>śatákratuḥ tsárat</i>
$*-\dot{s} > -\dot{h} / _ \#$		<i>rājabhiḥ //</i>

3.4.3.2 Special developments

$*\dot{z} \rightarrow r / _ \text{any voiced consonant}$		<i>durgáha-, durdhára-, uktébhir jarante</i>
$V_{(R)}r > \nabla_{(R)}\emptyset / _ r$		<i>gavyú rathayúr</i>
Acc. pl. $*-ins \rightarrow -\bar{i}\dot{m}\dot{s}$, Acc. pl. $*-uns \rightarrow -\bar{u}\dot{m}\dot{s}$, Acc. pl. $*-rns \rightarrow -\bar{r}\dot{m}\dot{s}$		<i>vásūmr ihá</i>
$*-\dot{r}/r \dots \dot{t} > -\dot{r}/r \dots k$	sporadically	<i>ṛtvík, asrāk</i>
$*-\dot{s} > -\dot{h} / _ k(h), p(h)$	ext. sandhi (92.5%)	<i>agníḥ pātu</i>
$*-\dot{s} > -s / _ t(h)$	ext. sandhi (76.4%)	<i>yájus tásmād</i>
$*\dot{s} + *\acute{s} > \dot{h} + \acute{s}$	secondary, always in ext. sandhi	<i>duḥśáṃsa-, yajñaiḥ śásamānó</i>
1. $*\dot{s} + \dot{s} > \dot{s}\dot{s}$	secondary restituted	<i>niṣṣídh-</i>
2. $*\dot{s} + \dot{s} > \dot{h}\dot{s}$	last stage, always in ext. sandhi	<i>duḥśáha-, śatápadbhiḥ śālaśvaiḥ</i>
$*\dot{s} + sT > sT$		<i>suvṛktíbhī stuvatá</i>
$*\dot{s} + sv > \dot{s}v$	in compounds	<i>duṣvápnya-</i>
$? *ss = ss / _ \emptyset$		<i>āśíḥ</i>

4 Povzetek

V diplomskem delu sem raziskoval pravilo RUKI v Rgvedi. V ta namen sem izpisal vse pojavitve pravila RUKI in jih natančneje določil glede na položaj ter izid. Za vsako pojavitve sem dalje določil levi in desni pogoj ter položaj v verzu. Taka zbirka je služila tudi za statistično analizo. Namen statistične analize je bil ugotoviti, ali je kak izid pravila RUKI bolj oz. manj prisoten po posameznih knjigah. Mnoge že znane in uveljavljene razlage ter analize kontekstov, ki so zbrane v AiG, so bile potrjene z dobljeno zbirko. Kjer pa podatki odstopajo od predlaganih razlag, sem skušal podati nove rešitve, ki bi bile bolj argumentirane z dejanskim stanjem v Rgvedi. Kljub temu ostaja nekaj vprašanj glede pravila RUKI nerešenih.

Na splošno lahko za pravilo RUKI ugotovimo, da deluje za samoglasniki, različnimi od *ā*, ter za soglasnikoma *r* in *k*. Analiza je pokazala, da metrika ne vpliva na delovanje pravila. Dalje pa se izkaže, da nekateri pojavi v okviru pravila niso sorazmerno porazdeljeni in so pogostejši v določenih knjigah, kar je tudi statistično relevantno.

V medglasju je kar nekaj problematičnih primerov delovanja pravila RUKI. Trinajstkrat se pojavlja *ṣ* namesto *s* za vokali, različnimi od *ā* in nikoli za *r* ali *k*. Največkrat se v teh primerih predpostavlja prevzemanje, vendar pa so etimologije pogosto zelo nejasne. Edini primer odsotnosti pravila RUKI z jasno etimologijo sta dve perfektovi obliki korena $\sqrt{sic}$, npr. *sīsice*, pri čemer bi lahko šlo za disimilacijo *s ... ṣ ... c* kot v primeru *s ... ṣ ... ṣ*, sploh ker disimilacijo kažejo tudi avestijski primeri korena $\sqrt{haēc}$. Vendar pa je treba omeniti, da je sekvenca *s ... ṣ ... c* v vedščini možna (*sīṣicatur*).

Stranski produkt mojega raziskovanja pravila RUKI je bila ugotovitev, da *āriṣṭa-* ni izpeljan iz korena $\sqrt{riś}$, kot je predpostavljeno v EWAia (II, 461-462) temveč iz korena $\sqrt{riṣ}$. Glavni argument za to je opozicija *riṣan* vs. *āriṣṭābhīr* v RV 6.54.7. Za pretekli deležnik *riṣṭá-* pa je težje ugotoviti glagolski koren. V RV 1.131.7 je tudi gotovo izpeljan iz $\sqrt{riṣ}$, v RV 9.112.1 pa je odločitev težavna. Na razumevanje pravila RUKI pa ti primeri ne vplivajo.

Na podlagi analize vseh sekvenc *sār*, *sTīr*, *sTūr*, *sTṛ*, *svar*, and *smar* ($T = t, th, p, ph$) sem v diplomskem delu predlagal naslednjo, bolj sistematično razlago, ki se razlikuje od AiG I: v sekvencah *sTṛ* se *ṣ* razvije nazaj v *s* regularno v vseh pozicijah, enako tudi v sekvencah *svar* in *smar*. V sekvencah *sTīr* in *sTūr* se to ne zgodi, v sekvencah *sār* pa se *ṣ* razvije nazaj v *s* samo v zvezah glagola in preverba ter v zloženkah, ne pa v medglasju, npr. *atisárpati*, *susaraṇá-* proti *uṣarbúdh-*. Analiza je tudi pokazala, da pravilo RUKI ne deluje preko anunāsike, kar je v nasprotju z AiG I. Podana je tudi razlaga razvoja $V_{(R)}sd(h)$ v $-ḍḍ(h)-$. Ker se tak razvoj pojavlja le v velelnih oblikah, gre najverjetneje za poseben, emfatičen razvoj (za razliko od razlage v AiG I). Kot regularni razvoj sekvence $V_{(R)} + ṣ + g(h)$, $b(h)$ predlagam izpad $*z$ z nadomestno podaljšavo, pri čemer za tak razvoj v medglasju ni neposrednega dokaza.

Na podlagi analize razvojev izglasnega $*z$ predlagam naslednje pravilo: zveneči cerebrali ($*z$, $ḍ$ in $ḍh$) se v medvokalni legi asimilirajo na vokalično okolje, povečajo svojo vokaličnost in tako postanejo polvokali *r*, *l* in *lh*, glede na lastnost trajnosti. Sibilant $*z$, ki je trajnik, je tako asimiliran v *r*, netrajnik $ḍ(h)$ pa v netrajnik *l(h)*.

Geminata *ṣṣ* se v najzgodnejših stopnjah poenostavlja, vendar pa je lahko restituirana in se africira v $*tʃ$, dalje pa v *kṣ*. V lokativu plurala se enkrat pojavlja tudi geminata, ki pa je značilni znak tega sklona (*haviṣṣu*). V zvezah glagola in preverba ter v zloženkah je situacija podobna: poenostavitev (*barhiṣád-*) ali restitucija (*niṣṣíd-*), zadnja stopnja pa je razvoj v visargo.

Problematična je tudi obravnava sekvenc $*čš$. Na podlagi analize takih sklopov tako v medglasju kot tudi v izglasju predlagam drugačno rešitev kot AiG: regularno deokluzivizacijo $*č$ in asimilacijo na $*ṣ$, kar da $*ṣṣ$, ki pa se dalje razvija enako kot $*^{R,U,K,I}ṣṣ$, torej z afrikacijo (v $*tʃ$). To da v izglasju regularno $-tʃ$ v medglasju pa se afrikata disimilira v *kṣ*, podobno kot se $-t$ disimilira v $-k$ za *ṛ*. Razlog za disimilacijo je gotovo ta, da sistem ni mogel zdržati treh tako bližnjih afrikat ($tʃ$, $tʃ$ in $tʃ$). Na isti način se v vedščini africirajo tudi ostale sibilantske geminate, medtem ko se v iranski veji poenostavijo.

Na podlagi analize predpostavljam, da pravilo RUKI v zloženkah regularno deluje. Primeri, kjer je odsoten, so v veliki meri razložljivi z disimilacijo zaradi *r*. Analiza gradiva dalje pokaže, da sekvence *sāN* pogosto izkazujejo odsotnost pravila RUKI, kar se izkaže tudi kot statistično

relevantno. Razlogi za tako odsotnost so težko razložljivi, gotovo pa gre za fonetične razloge. Morda bi v sekvencah *saṃ* na odsotnost lahko vplivala nazalnost vokala, pri sekvencah *saṇ* pa dejstvo, da bi se sledeči nazal moral cerebralizirati. Tako ostane le 7 zloženek (oz. 2 %), ki se ne dajo razložiti s predlaganimi disimilacijami.

V zunanjem sandhiju deluje pravilo RUKI le v 8,5 % primerov, ki so omejeni predvsem na zveze členkov, predlogov ali preverbov. Vendar pa delovanje ni enakomerno porazdeljeno po knjigah. Analiza pokaže, da je pravilo RUKI veliko bolj omejeno na zveze členkov, predlogov in preverbov v prvi in osmi knjigi, medtem ko je manj omejeno na te pogoje v družinskih knjigah in v deseti knjigi. Dalje primer RV 5.20.4d-e *góbhiḥ syāma sadhamádo vīraíḥ syāma sadhamádaḥ* kaže, da je *i* močnejši povzročitelj pravila RUKI kot *ai*. Predlagana je tudi nova razlaga za nepričakovan sandhi v RV 9.107.1a *páritó śīncatā*. Verz je gotovo slaba rekonstrukcija verza v RV 9.107.1, kjer *pári itáḥ* stoji v položaju pred zvočnikom *v*. Vzglasni cerebralni sibilant pa je lahko analoški po drugih oblikah korena *√síc*, ki pogosto stojijo v položaju pred preverbom *pári* ali *ní*.

V izglasju **ṣ* v prvi stopnji odpade z nadomestno podaljšavo (*svádhitīva* < **svadhitīṣ iva*; *dū-ḍábha-* < **duṣ-dabha*; *dūṇása-* < **duṣnāśa-*). Na podlagi prvega in zadnjega primera sklepam, da je odpad **ṣ* v času ozvenečenja v izglasju še deloval, vendar pa je kmalu za tem prenehal delovati, namesto odpada pa se pojavi rotacizem. Od tod je *r* prenesen v pozicije pred zvonečim soglasnikom. Tak analoški *r* povzroči v zloženkah cerebralizacijo sledečega *n* (*dur-ṇāma-*, *nir-ṇí-*), vendar pa v prvi knjigi najdemo tudi primer brez cerebralizacije (*dur-niyántu-*), ki je gotovo sekundaren, saj je v klasičnem sanskrtu dentalni nazal posplošen v vse pozicije.

Pred vzglasnim *r* izglasni *ṣ* odpade z nadomestno podaljšavo. Ta razvoj je mogoče razlagati na dva načina, bodisi z ozvenečenjem in disimilacijo **ṣ* v **ṣ* pred *r* (kot v *tísrás*), ta pa dalje regularno odpade z nadomestno podaljšavo bodisi s poenostavitvijo geminate *-r r-* z nadomestno podaljšavo. Proti prvi domnevi priča dejstvo, da pred vzglasnim *r* ne pride do enakega razvoja; proti drugi pa, da v primeru poenostavitve geminate ne bi pričakovali nadomestne podaljšave. Drugi domnevi v prid priča tudi dejstvo, da izglasni *-r* iz etimološkega

r prav tako izpade z nadomestno podaljšavo (*antá ródasī* < *antár ródasī*).

Na podlagi analize primerov v Rgvedi lahko določim naslednje pravilo: izglasne sekvence praindoevropski velar/labiovelar + **s* se regularno razvijejo v *-k*, medtem ko se sekvence praindoevropski palatal + **s* regularno razvijejo v **-t̥*, ki se dalje za *r* disimilira v *-k*, saj sekvence *r̥t̥* v Rgvedi niso mogoče. Prav tako predlagam novo razlago oblike *piṇák* iz korena $\sqrt{piṣ}$, saj v uveljavljeni razlagi ni zadostno upoštevana cerebralizacija nazala, prav tako bi po njej za 3. osebo ednine namesto *piṇák* pričakovali ***piṇaḥ*. Glagol spada v nazalni prezentov razred. V tem razredu se 9 od 19 korenov končuje na velar. Poleg tega 4 koreni vsebujejo *r̥/r*, prav tako še štirje drugi koreni iz tega razreda, ki povzročajo cerebralizacijo. Zato predlagam analogijo po večinski skupini glagolov tega prezentovega razreda ($\sqrt{ric} \rightarrow riṇák$; $\sqrt{piṣ} \rightarrow piṇák$).

Predlagam tudi regularen razvoj izglasne geminate **-ss̥* > *-t̥*. Najprej se geminata africira, vzporedno z drugimi geminatami, v **-t̥ʰ*, kar se v izglasju dalje regularno razvije v *-t̥*. Iz nominativnih oblik se *t̥* analoško prenese v *bh*-sklone, saj bi bil v teh primerih regularen razvoj odpad sibilanta in nadomestna podaljšava. Dalje pa je zanimiva oblika *āśís-* brez razvoja **-ss̥* > *-t̥*. Oblika je lahko rezultat vpliva podobnega samostalnika *āśír-*. Vendar pa bi se odsotnost razvoja **-ss̥* > *-t̥* lahko razlagala tudi relativno kronološko, kot je predlagano v tem diplomskem delu, saj je *i* v *āśís-* iz **ə* < **H*, ki morda v času afrikacije še ni bil glas, ki bi povzročal delovanje pravila RUKI. To bi razložilo razliko v razvoju v dveh sicer enako tvorjenih samostalnikih: *vipruṣ-s̥* > **vipruṭ̥ʰ* > *viprúṭ* and **ē-k̑Hs-s̥* > **āśəs-s̥* > **āśəs* > *āśíḥ*. Dalje bi na ta način lahko razlagali tudi nekatere druge kontekste (*ávadhīḥ* < *a-vadhə-s-s̥*, vendar *viveḥ* < **vī-veṣ-s̥*), vendar je glede te predlagane razlage še mnogo nejasnosti, ki čakajo nadaljnjih raziskav.

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6 Appendix

6.1 Book 1

Form	Right/left- loc. condition	Rule	Met- rics
ile		I2	8/
agnih	$_p$	XI3	8/
pūrvabhīr	$_V$	X1	/8
īśibhīr	$_V$	X1	//8
nūtanair	$_V$	X1	/8
vakṣati	$\ast g^{ib}_$	I6	/8
pōṣam		I1	8/
paribhūr	$_V$	X1	/8
sā	$V_{(R)}_$	VII2	8//a
devēṣu		I1	/8
agnīr	$_b$	XI1	8/
kavīkratuḥ	$_s$	XI4	//8
devēbhīr	$_V$	X1	/8
dāsūṣe		I1	/8
kariṣyāsi		I1	/8
dōṣāvastar		I1	8/
sōmā	$V_{(R)}_$	VII2	8/
tēṣām		I1	8/
ukthēbhīr	$_j$	XI1	/8
dāsūṣe		I1	/8
sōmapitaye	$V_{(R)}_$	VII2	8/
sutā	$V_{(R)}_$	VII2	/8
prāyobhīr	$_V$	X1	/8
niṣkṛtām		X7	/8
makṣv	$\ast k'_$	I6	8/
pūtādakṣam	PE Av. $x\acute{s}$	I6	/8
dākṣam	PE Av. $x\acute{s}$	I6	8/
yājvarīr	$_V$	X1	/8
īṣo		I1	/8
dhīṣnyā	$_n$	I1	8/
vṛktābarhiṣaḥ		I1	/8
sutā	$V_{(R)}_$	VII2	8//
āṇvībhis	$_t$	XI2	8/
dhiyēṣitō		I1	/8
dadhiṣva		I1	/8
carṣaṇīdhṛto		I4	/8
dāsūṣaḥ		I1	/8
usrā		III1	8/
juṣanta		I1	8/
vājebhīr	$_Y$	X1	8/
dhiyāvasuḥ	$_ \#$	XI1	//8
sūnīṭānām	$V_{(R)}_$	VII2	/8
sumatīnām	$V_{(R)}_$	VII2	8/

sārasvatī	$V_{(R)}_$	VII2	/8
sōmasya	$V_{(R)}_$	VII2	8//
nīr	$_V$	X1	8/
arīr	$_Y$	X1	//8
vocēyur	$_d$	XI1	8/
kṛṣṭāyāḥ	$_t$	I1	/8
vājeṣu		I1	/8
vājeṣu		I1	/8
vānir	$_N$	X1	/8
ṣidata	$nī$	V1	/8
sācā	$V_{(R)}_$	VII2	/8
sā	$V_{(R)}_$	VII2	8/
vājebhīr	$_V$	X1	/8
samātsu	$V_{(R)}_$	VII2	8/
sutā	$V_{(R)}_$	VII2	/8
sōmāso	$V_{(R)}_$	VII2	8//a
sadyō	$V_{(R)}_$	VII2	8//
jyāiṣṭhyāya	$_tb$	I1	8/
santu	$V_{(R)}_$	VII2	8/
ākṣitotiḥ	$_s$	XI4	8//
aruṣām		I1	/8
tasthūṣaḥ		I1	/8
vīpakṣasā	PE Oss. <i>f</i> axs	I6	/8
dhṛṣṇū	$_n$	I1	8/
sām	$V_{(R)}_$	VII2	8//a
uṣādbhīr		I1	8/
uṣādbhīr	$_V$	X1	8/
vīlū		I2	8/
ārujatnūbhīr	$_g$	XI1	//8
vāhnibhiḥ	$_ \#$	XI1	//8
usrīyā		III1	/8
anūṣata		I1	/8
dīkṣase	$\ast k'_$	I6	/8
ābibhyuṣā		I1	/8
anavadyaīr	$_V$	X1	/8
abhīdyubhīr	$_N$	X1	//8
gaṇaīr	$_V$	X1	8/
kāmyaiḥ	$_ \#$	XI1	//8
sām	$V_{(R)}_$	VII2	8//a
arkēbhīr	$_V$	X1	/8
vāñīr	$_V$	X1	8//
anūṣata		I1	/8
dhāryoh	$_s$	XI4	/8
cākṣasa	$\ast k'_$	I6	/8
gōbhīr	$_V$	X1	8/
vājeṣu		I1	/8
sahāsrpradhaneṣu		I1	/8
vṛtrēṣu		I1	/8
vṛṣann		I1	8/
āpratiṣkutaḥ		V1	/8

stómā	V _(R) –	VII2	8//
suṣṭutīm		VII1	/8
vīṣā		I1	8/
kr̥ṣṭīr	–t	I1	8/
kr̥ṣṭīr	–V	X1	8/
āpratiṣkutaḥ		V1	/8
carṣaṇínām		I4	/8
vārṣiṣṭham		I4	8/
vārṣiṣṭham	–tb	I1	8/
muṣṭihatyáya	–t	I1	/8
sp̥ṛdhaḥ	V _(R) –	VII2	/8
śūrebhir	–V	X1	/8
ást̥rbhir	–V	X1	//8
dyaúr	–N	X1	8/
kukṣīḥ	PE *k'–	I6	8/
kukṣīḥ	–s	XI4	8/
urvīr	–V	X1	8/
dāsúṣe		I1	/8
dāsúṣe		I1	/8
sadyás	V _(R) –	VII2	8//a
vísvebhiḥ	–s	XI4	8/
somapárvabhiḥ	–#	XI1	//8
abhiṣṭīr		V1	/8
abhiṣṭīr	–V	X1	/8
mandíbhi	–st	XI0	//8
stómebhir	–V	X1	8/
viśvacarṣaṇe		I4	/8
sácaisū (sácā)	V _(R) –	VII2	8//a
sácaisū (eśú)		I1	8/
sávanesv	V _(R) –	VII2	8/
sávanesv		I1	/8
ájoṣā		I1	8/
vīṣabhām		I1	/8
viśváyur	–db	XI1	8/
rathínīr	–V	X1	/8
īṣaḥ		I1	/8
vāsor	–V	X1	8/
gīrbhīr	–g	XI1	8/
suté-sute		VI3	8/
arīḥ	–#	XI1	//8
sānoḥ	–s	XI4	8/
vīṣṇīr	–ṇ	I1	/8
vīṣṇīr	–V	X1	/8
yukṣvā	*g–	I6	8/
vīṣaṇā		I1	8/
kakṣyaprā	*k'–	I6	/8
stómāḥ	V _(R) –	VII2	8/
svara–	abbī	V1z	/8
sácā–	V _(R) –	VII2	/8
puruniṣṣídhe		X9	/8
puruniṣṣídhe		V1	/8
sutēṣu		I1	/8
sakhyēṣu		I1	/8
sá	V _(R) –	VII2	8//a
kr̥ṇuṣvā		I1	8/
jēṣaḥ		I1	8/
svārvatīr	–V	X1	/8
dadhiṣva		I1	/8
kr̥ṣvā		I1	8/

vīṣantamam		I1	/8
vājeṣu		I1	8/
vīṣantamasya		I1	8/
āyuh	–p	XI3	8/
īṣim		I1	/8
jūṣṭā	–t	I1	8/
jūṣṭayaḥ	–t	I1	/8
pūrvīr	–V	X1	8/
bhindūr	–Y	X1	/8
kavīr	–V	X1	//8
puruṣṭutāḥ		VII1	/8
ābibhyuṣas		I1	/8
āviṣuḥ		I1	/8
āviṣuḥ	–#	XI1	//8
rātībhiḥ	–p	XI3	//8
úpātiṣṭhanta	–tb	I1	8/
vidúṣ	–t	X6	8/
māyābhir	–V	X1	8/
śúṣṇam	–n	I1	8/
vidúṣ	–t	X6	8/
tēṣām		I1	8/
stómā	V _(R) –	VII2	8/
anūṣata		I1	/8
bhūyasīḥ	–#	XI1	//8
hāvīmabhiḥ	–s	XI4	//8
vṛktābarhiṣe		I1	/8
devaír	–V	X1	8/
barhīṣi		I1	/8
ṣma	V _(R) –(prāti)	VIII1	8/
rīṣato		I1	/8
rakṣasvínah	OAv. <i>raṣab-</i>	I6	/8
agnínāgnīḥ	–s	XI4	/8
kavīr	–g	XI1	8/
ghāpatir	–Y	X1	/8
havyavād	*g ^{rb} –	XI6	8/
satyádharmaṇam	V _(R) –	VII2	8//
haviṣpatir		X7	/8
haviṣpatir	–V	X1	//8
haviṣmāḥ		I1	8/
mṛlaya		I2	/8
havis	–c	X9	/8
īṣam		I1	/8
śócīṣā		I1	/8
vīsvābhir	–d	XI1	8/
devāhūtibhiḥ	–#	XI1	//8
juṣasva		I1	/8
sūsamiddho		VII1	8/
haviṣmate		I1	/8
yákṣi	*g'–	I6	/8
devēṣu		I1	/8
haviṣkṛtam		X7	/8
īlītā		I2	8/
sukhátame	V _(R) –	VII2	8/
barhīr	–V	X1	/8
ānuṣág		V1	/8
ānuṣág	*k'–	XI2	//8
ghṛtāpṛṣṭham	–tb	I1	8/
manīṣiṇaḥ		I1	/8
cákṣaṇam	*k'–	I6	/8

devír	_V	X1	8/
náktośāsā		I1	8/
barhír	_V	X1	/8
yakṣatām	*g' _	I6	/8
īlā		I1c	8/
tisró		III1	8/
devír	_V	X1	8/
barhíḥ	_s	X14	8/
havíḥ	_#	X11	//8
dātúr	_V	X1	8/
aíbhir	_V	X1	8/
vísvebhiḥ	_s	X14	8/
devébhir	_Y	X1	8/
yákṣi	*g' _	I6	/8
ahūṣata		I1	/8
devébhir	_V	X1	8/
pūṣānam		I1	/8
mādayiṣṇávaḥ	_n	I1	/8
camūṣadaḥ		VII1	/8
īlate		I2	8/
vṛktábarhiṣaḥ		I1	/8
havísmanto		I1	8/
ghṛtáprsthā	_tb	I1	8/
mádhor	_V	X1	8/
uṣarbúdhaḥ		I1	/8
vakṣati	*g' ^b _	I6	/8
vísvebhiḥ	_s	X14	8/
dhāmabhiḥ	_#	X11	//8
yajñéṣu		I1	/8
sémām (sá)	V _(R) _	VII2	8//a
yukṣvā	*g _	I6	8/
áruṣi		I1	/8
tábhir	_d	X11	8/
sthā	V _(R) _ (bī)	VIII1	8/
néṣtaḥ	_t	I1	8/
yónisu		I1	/8
triśú		I1	/8
bhūṣa		I1	8/
ṛtūmr	_V	X3	/8
sakhyám	V _(R) _	VII2	8/
dákṣam	PE Av. -xš	I6	8/
dūlábham		X4	/8
yajñéṣu		I1	8/
īlate		I2	/8
devéṣu		I1	8/
pipīṣati		I1	8/
tiṣṭhata	_tb	I1	/8
neṣṭrād	_t	I1	8/
ṛtúbhir	_V	X1	/8
iṣyata		I1	/8
ṛtúbhir	_d	X11	//8
ḍadír	_bb	X11	/8
yajñānīr	_V	X1	/8
vīṣanam		I1	8/
sūracakṣasaḥ	*k' _	I6	/8
vakṣataḥ	*g' ^b _	I6	/8
háribhir	_V	X1	8/
keśibhiḥ	_#	X11	//8
tṛṣitāḥ		I1	/8

sómāsa	V _(R) _	VII2	8/
barhíṣi		I1	/8
stómo	V _(R) _	VII2	8/
hṛdispíg		VI2	8/
hṛdispíg	*k' _	X12	8/
góbhir	_V	X1	8/
ásvaiḥ	_ś	X14	8/
stávāma	V _(R) _	VII2	8//a
índrāvāruṇayor	_V	X1	/8
samrájor	_V	X1	8/
mṛlāta		I2	8/
sthó	V _(R) _	VII2	/8
carṣaṇínām		I4	/8
nédisṭham	_tb	I1	/8
sumatínām	V _(R) _	VII2	8/
krátur	_bb	X11	8/
táyor	_V	X1	8/
syád	V _(R) _	VII2	8//a
jigyúṣas		I1	/8
śiṣāsantiṣu		I1	8/
śiṣāsantiṣu		I1	/8
dhīṣv		I1	/8
suṣtutír		VI1	/8
suṣtutír	_V	X1	//8
sadhástutim	V _(R) _	VII2	/8
kakṣīvantam	PE *k' _	I6	8/
puṣṭivārdhanaḥ	_t	I1	/8
śiṣaktu		I1	8/
áraruṣo		I1	/8
dhūrtíḥ	_p	X13	8/
rákṣā	*k _	I6	8/
riṣyati	_Y	X1	/8
pátíḥ	_#	X11	//8
sóma	V _(R) _	VII2	8//
dákṣiṇā	*k' _	I6	8/
ayāsiṣam		I1	/8
havíṣkṛtim		X7	/8
devéṣu		I1	/8
sudhīṣṭamam	_t	I1	/8
marúdbhir	_V	X1	8/
marúdbhir	_V	X1	8/
vidúr	_Y	X1	//8
marúdbhir	_V	X1	8/
ánādhṛṣṭāsa	_t	I1	8/
marúdbhir	_V	X1	8/
marúdbhir	_V	X1	8/
marúdbhir	_V	X1	8/
marúdbhir	_V	X1	8/
marúdbhir	_V	X1	8/
raśmíbhī	_t	X12	//8
marúdbhir	_V	X1	8/
srjāmi	V _(R) _	VII2	8//
somyám	V _(R) _	VII2	8/
marúdbhir	_V	X1	8/
stómo	_V	X1	8//
vīprebhir	_V	X1	/8
śāmibhir	_Y	X1	8/
viṣṭy	_t	I1	/8
āḍityébhiś	_c	X9	8/
rājabhiḥ	_#	X11	//8

tváṣtur	<i>_d</i>	XI1	8/
nīṣkṛtam		X7	/8
trír	<i>_V</i>	X1	8/
suśastíbhīḥ	<i>_#</i>	XI1	//8
devéṣu		I1	/8
táyor	<i>_V</i>	X1	8/
yajñéṣu		I1	8/
gāyatréṣu		I1	/8
somapā	<i>V_(R)—</i>	VII2	8//a
rākṣa	<i>*k'_</i>	I6	/8
divispṛśā		VI2	/8
mimikṣatam	<i>*g'^h—</i>	I6	8/
savitāram	<i>V_(R)—</i>	VII2	8//
sá	<i>V_(R)—</i>	VII2	8//a
vásoś	<i>_C</i>	X9	8/
nṛcākṣasam	<i>*k'_</i>	I6	/8
ṣīdata	<i>ní</i>	V1	/8
pátnīr	<i>_V</i>	X1	8/
uśatīr	<i>_V</i>	X1	/8
yaviṣṭha	<i>_tb</i>	I1	/8
dhiṣāṇām		I1	/8
devīr	<i>_V</i>	X1	/8
nṛpátnīḥ	<i>_#</i>	XI1	//8
dyaúḥ	<i>_p</i>	XI3	8/
mimikṣatām	<i>*g'^h—</i>	I6	/8
bhārimabhiḥ	<i>_#</i>	XI1	//8
táyor	<i>_V</i>	X1	8/
dhītíbhīḥ	<i>_#</i>	XI1	//8
_anṛkṣarā	PE	I6	8/
viṣṇur	<i>_n</i>	I1	8/
viṣṇur	<i>_Y</i>	X1	8/
dhāmabhiḥ	<i>_#</i>	XI1	//8
viṣṇur	<i>_n</i>	I1	8/
viṣṇur	<i>_Y</i>	X1	8/
viṣṇur	<i>_n</i>	I1	8/
viṣṇur	<i>_g</i>	XI1	8/
viṣṇoḥ	<i>_n</i>	I1	8/
viṣṇoḥ	<i>_k</i>	XI3	8/
viṣṇoḥ	<i>_n</i>	I1	8/
viṣṇoḥ	<i>_p</i>	XI3	8/
sūrāyaḥ	<i>V_(R)—</i>	VII2	/8
cākṣur	<i>*k'_</i>	I6	/8
cākṣur	<i>_V</i>	X1	/8
viṣṇor	<i>_n</i>	I1	8/
viṣṇor	<i>_V</i>	X1	8/
divispṛśā_		VI2	/8
sahasrākṣā	<i>V_(R)—</i>	VII2	8//a
sahasrākṣā	PE <i>*k'^u—</i>	I6	8/
pūtadakṣasā	PE Av. -xš	I6	/8
jyótiṣas		I1	/8
viśvābhir	<i>_V</i>	X1	/8
ūtíbhīḥ	<i>_#</i>	XI1	//8
sajūr	<i>V_(R)—</i>	VII2	8//a
sajūr	<i>_g</i>	XI1	8/
índrajyeṣṭhā	<i>_tb</i>	I1	8/
pūṣarātayaḥ		I1	/8
duḥśāmsa		XI4	8/
tanyatúr	<i>_N</i>	X1	//8

dhṛṣṇuyā	<i>_n</i>	I1	/8
mṛlayantu		I2	/8
pūṣaṇ		I1	8/
citrābarhiṣam		I1	/8
pūṣā		I1	8/
āghṛṇir	<i>_V</i>	X1	//8
citrābarhiṣam		I1	/8
índubhiḥ	<i>_ṣ</i>	XI4	//8
śād	<i>*k'_—</i>	XI6	8/
anuseṣidhat		V5	/8
anuseṣidhat		I1	/8
góbhir	<i>_Y</i>	X1	8/
carkṛṣat		I1	/8
ādhvabhir	<i>_Y</i>	X1	//8
pṛñcatīr	<i>_N</i>	X1	8/
amūr	<i>_Y</i>	X1	8/
yābhir	<i>_Y</i>	X1	8/
devīr	<i>_V</i>	X1	8/
havīḥ	<i>_#</i>	XI1	//8
bheṣajām		I1	/12
sómo	<i>V_(R)—</i>	VII2	8/
bheṣajā		I1	/8
viśvābheṣajīḥ		I1	/8
viśvābheṣajīḥ	<i>_#</i>	XI1	//8
bheṣajām		I1	/8
duritām	<i>_V</i>	X1	/8
acāriṣam		I1	/8
āyuṣā		I1	/8
vidyúr	<i>_N</i>	X1	8/
ṣibhiḥ		I1	/8
ṣibhiḥ	<i>_#</i>	XI1	//8
agnér	<i>_Y</i>	X1	11/
adveśó		I1	8/
hástayor	<i>_d</i>	XI1	/8
āpūḥ	<i>_#</i>	XI1	//11
animiśām		I1	/11
cārantīr	<i>_N</i>	X1	11//
pūtadakṣaḥ	PE Av. -xš	I6	/11
sthur	<i>_V</i>	X1	1 ^a
eśām		I1	/11
bhiśajāḥ		I1	1
sumatīṣ	<i>_t</i>	X6	/11
nīrṭim	<i>_V</i>	X1	1
parācaiḥ	<i>_k</i>	XI3	//11
havírbhiḥ		II6	/11
havírbhiḥ	<i>_#</i>	XI1	//11
āheḷamān		I2	11/
āyuḥ	<i>_p</i>	XI3	/11
moṣīḥ		I1	/11
moṣīḥ	<i>_#</i>	XI1	//11
āhus	<i>_t</i>	XI2	//11
caṣṭe	<i>*k'_—t</i>	I7	/11
triṣv		I1	11/
drupadéṣu		I1	/11
héḷo		I2	11/
námobhir	<i>_V</i>	X1	//11
yajñēbhir	<i>_V</i>	X1	1 ^a
havírbhiḥ		II6	/11
havírbhiḥ	<i>_#</i>	XI1	//11

syāma	V _(R) —	VII2	/11
jihlānāsya		I2	8/
mṛlikāya		I2	8/
rathīr	_V	X1	8/
gīrbhīr	_Y	X1	8/
vāsyaiṣṭaye	_t	I1	/8
mṛlikāya		I2	8/
vasatīr	_V	X1	/8
urucākṣasam	*k'—	I6	/8
dāśūṣe		I1	/8
antārikṣeṇa	PE *k''—	I6	8/
urór	_V	X1	8/
ṛśvāsya		I1	8/
śasāda	nī	V1	8/
sukrátuḥ	_#	X11	//8
sukrátur	_V	X1	//8
āyūṃṣi		I1	/8
tāriṣat		I1	/8
nirṇījam	_N	X1	/8
spáso	V _(R) —	VII2	8/
ṣedire	nī	V1	/8
mānuṣeṣv		I1	/8
mānuṣeṣv		I1	/8
udāreṣv		I1	/8
gāvyyūtīr	_V	X1	/8
ichāntīr	_V	X1	8/
urucākṣasam	*k'—	I6	/8
kṣádase	PE *k'—	I6	8/
juṣata		I1	8/
mṛlaya		I2	/8
avasyūr	_V	X1	/8
sá	V _(R) —	VII2	8//a
vásiṣvā		I1	8/
sémam̐ (sá)	V _(R) —	VII2	8//a
yaviṣṭha	_tb	I1	/8
mānmabhiḥ	_#	X11	//8
ṣmā	V _(R) —(bī)	VII1	8/
_āpír	_Y	X1	/8
sákhā	V _(R) —	VII2	8//a
barhī	_r	X2	8/
mānuṣo		I1	/8
śú	V _(R) —(u)	VII1	8/
havíḥ	_#	X11	//8
viśpátir	_b	X11	//8
ubháyeṣām		I1	/8
viśvebhir	_V	X1	8/
agníbhir	_V	X1	//8
námobhiḥ	_#	X11	//8
sūnūḥ	_ś	X14	/8
mīḍhvāḥ		I2	8/
aghāyóḥ	_#	X11	//8
sádam	V _(R) —	VII2	8/
viśvāyuh	_#	X11	//8
śú	V _(R) —(ū)	VII1	8/
devēṣu		I1	/8
paramēṣv		I1	/8
vājeṣu		I1	8/
madhyamēṣu		I1	/8
śíkṣā	*k—	I6	8/

síndhor	V _(R) —	VII2	8//
síndhor	_V	X1	8/
dāśūṣe		I1	/8
vājeṣu		I1	/8
śāśvatīr	_V	X1	/8
īṣaḥ		I1	/8
īṣaḥ	_#	X11	//8
nákir	_V	X1	8/
viśvācarṣaṇir		I4	/8
viśvācarṣaṇir	_V	X1	//8
ārvadbhir	_V	X1	8/
vīprebhir	_V	X1	8/
sánitā	V _(R) —	VII2	/8
vividḍhi		III1	/8
dhūmáketuḥ	_p	X13	8/
viśpátir	_d	X11	//8
ketúḥ	_ś	X14	8/
ukthaír	_V	X1	8/
agnír	_b	X11	8/
bṛhādbhānuḥ	_#	X11	//8
vṛkṣi	*g—	I6	/11
sótave	V _(R) —	VII2	/8
_adhiṣavanyā		VI1	8/
śíkṣate	*k—	I6	/8
dundubhiḥ	_#	X11	//8
sunú	V _(R) —	VII2	8//
sómam	V _(R) —	VII2	8/
ṛśvāv		I1	8/
ṛśvébhiḥ		I1	8/
ṛśvébhiḥ	_s	X14	/8
sotṛbhiḥ	_#	X11	//8
chiṣṭām	_t	I1	8/
camvòr	_b	X11	/8
gór	_V	X1	8/
satya	V _(R) —	VII2	8/
góṣv		I1	8/
ásveṣu		I1	/8
śubhrīṣu		I1	/8
sahásreṣu	V _(R) —	VII2	8//
sahásreṣu		I1	8/
góṣv		I1	8/
ásveṣu		I1	/8
śubhrīṣu		I1	/8
sahásreṣu	V _(R) —	VII2	8//
sahásreṣu		I1	8/
ṣvāpayā	nī	V1	8/
góṣv		I1	8/
ásveṣu		I1	/8
śubhrīṣu		I1	/8
sahásreṣu	V _(R) —	VII2	8//
sahásreṣu		I1	8/
góṣv		I1	8/
ásveṣu		I1	/8
śubhrīṣu		I1	/8
sahásreṣu	V _(R) —	VII2	8//
sahásreṣu		I1	8/
góṣv		I1	8/
ásveṣu		I1	/8
śubhrīṣu		I1	/8

sahásreṣu	V _(R) —	VII2	8//
sahásreṣu		I1	8/
góṣv		I1	8/
ásveṣu		I1	/8
śubhrīṣu		I1	/8
sahásreṣu	V _(R) —	VII2	8//
sahásreṣu		I1	8/
góṣv		I1	8/
ásveṣu		I1	/8
śubhrīṣu		I1	/8
sahásreṣu	V _(R) —	VII2	8//
sahásreṣu		I1	8/
mámhiṣṭhaṃ	— <i>tb</i>	I1	8/
índubhiḥ	— <i>#</i>	X11	//8
śuśmīṇa		I1	/8
samudró	V _(R) —	VII2	8//a
sám	V _(R) —	VII2	/8
víbhūtīr	— <i>V</i>	X1	8/
sūñtā	V _(R) —	VII2	/8
tiṣṭhā	— <i>tb</i>	I1	8/
sám	V _(R) —	VII2	8//a
anyéṣu		I1	8/
sákhāya	V _(R) —	VII2	8//a
sahasrīñibhir	— <i>V</i>	X1	/8
ūtíbhīḥ	— <i>#</i>	X11	//8
vājebhir	— <i>V</i>	X1	8/
somapāḥ	V _(R) —	VII2	/8
uśmāśiṣṭāye	— <i>t</i>	I1	/8
revátīr	— <i>N</i>	X1	8/
santu	V _(R) —	VII2	8/
yābhir	— <i>N</i>	X1	/8
dhṛṣṇav	— <i>n</i>	I1	/8
ṇór	— <i>V</i>	X1	8/
ákṣaṃ	* <i>k'</i> —	I6	8/
cakryòḥ	— <i>#</i>	X11	//8
ṇór	— <i>V</i>	X1	8/
ákṣaṃ	* <i>k'</i> —	I6	8/
śácibhiḥ	— <i>#</i>	X11	//8
pópruthadbhir	— <i>j</i>	X11	/11
nānadadbhiḥ	— <i>ś</i>	X14	l ^{ca}
śásvasadbhir	— <i>db</i>	X11	/11
sá	V _(R) —	VII2	11//a
sá	V _(R) —	VII2	/11
—iṣā		I1	8/
uṣaḥ		I1	8/
nakṣase	* <i>k'</i> —	I6	8/
aruṣi		I1	/8
tyébhir	— <i>V</i>	X1	/8
vājebhir	— <i>d</i>	X11	8/
ṣīr		I1	/12
ṣīr	— <i>d</i>	X11	//12
bhrájadṛṣṭayaḥ	— <i>t</i>	I1	/12
kavír	— <i>d</i>	X11	12/
bhūṣasi		I1	/12
vibhúr	— <i>Y</i>	X1	12/
śayúḥ	— <i>k</i>	X13	l ^{la}
āvír	— <i>bb</i>	X11	12/
'saghnor	— <i>bb</i>	X11	12/
pitrór	— <i>N</i>	X1	l

vṛṣabhāḥ		I1	l
puṣṭivārdhana	— <i>t</i>	I1	/12
ékāyur	— <i>V</i>	X1	12/
piparṣi		I4	12/
vicarṣaṇe		I4	/12
dabhrébhiś	— <i>c</i>	X9	12/
tātṛṣāṇā		I1	12/
kṛṇōṣi		I1	12/
sanāye	V _(R) —	VII2	l ^{la}
stāvānaḥ	V _(R) —	VII2	/11
devaír	— <i>d</i>	X11	11/
pitrór	— <i>V</i>	X1	/12
devéṣv		I1	12/
jāgrviḥ	— <i>#</i>	X11	//12
ópiṣe		I1	/12
prámatīr	— <i>t</i>	X12	;
nāhuṣasya		I1	/12
mānuṣasya		I1	/12
ḷām		I1c	12/
pitúr	— <i>Y</i>	X1	12/
pāyúbhir	— <i>N</i>	X1	//12
rakṣa	* <i>k</i> —	I6	12/
ánimeṣaṃ		I1	12/
rākṣamāṇas	* <i>k</i> —	I6	l
pāyúr	— <i>V</i>	X1	/12
'niṣaṅgāya		V1	12/
caturakṣá	— <i>V</i>	X1	/12
caturakṣá	PE * <i>k'</i> —	I6	/12
kírés	— <i>c</i>	X9	12/
vanóṣi		I1	/12
vanóṣi		I1	/12
prámatīr	— <i>V</i>	X1	;
vidúṣṭaraḥ	— <i>t</i>	I1	/12
práyatadakṣiṇaṃ	* <i>k'</i> —	I6	/12
svāduḥśádmā	PE * <i>k'</i> —	I6	12/
syonakṛj	V _(R) —	VII2	/12
sópamá	V _(R) —	VII2	/12
mīmṛṣo		I1	/11
āpiḥ	— <i>p</i>	X13	11/
prámatīḥ	— <i>s</i>	X14	;
bhṛímir	— <i>V</i>	X1	11/
ṛṣikṛñ		I1	l
manuṣvād		I1	12/
barhíṣi		I1	l
yákṣi	* <i>g'</i> —	I6	/12
ṇeṣy		I1	/11
vakṣāṇā	PE	I6	11/
tatakṣa	PE * <i>k'</i> —	I6	/11
jagmur	— <i>V</i>	X1	/11
vṛṣāyámāṇo		I1	11/
tríkadrakeṣv		I1	11/
uśásam		I1	/11
—āhiḥ	— <i>ś</i>	X14	11/
upapṛk	* <i>k</i> —	X12	/11
ṛṣṣám		I1	/11
pīpiṣa		I1	l
sánau	V _(R) —	VII2	l
vṛṣṇo	— <i>n</i>	I1	11/
vādhriḥ	— <i>p</i>	X13	l ^{ca}

búbhūṣan		I1	/11
paryātiṣṭhat	<i>_tb</i>	I1	/11
áhiḥ	<i>_p</i>	XI3	^{lea}
patsutaḥśír	<i>_b</i>	XI1	/11
dānuḥ	<i>_ś</i>	XI4	11/
sahávatsā	<i>V_(R)_</i>	VII2	^{ea}
dhenúḥ	<i>_#</i>	X11	//11
ātiṣṭhantīnām	<i>_tb</i>	I1	11/
índraśatruḥ	<i>_#</i>	X11	//11
dāsápatnīr	<i>_V</i>	X1	11/
atiṣṭhan	<i>_tb</i>	I1	/11
saptá	<i>V_(R)_</i>	VII2	/11
tanyatúḥ	<i>_s</i>	XI4	/11
siṣedha		I1	/11
áhiś	<i>_c</i>	X9	/11
áher	<i>_Y</i>	X1	11/
jaḡhnúṣo		I1	
bhīr	<i>_V</i>	X1	/11
srávantīḥ	<i>_ś</i>	XI4	//11
vájrabāhuḥ	<i>_#</i>	X11	//11
carṣaṇīnām		I4	/11
nemīḥ	<i>_p</i>	XI3	^{la}
júṣṭām	<i>_t</i>	I1	11/
upamébhir	<i>_V</i>	X1	/11
arkaír	<i>_Y</i>	X1	//11
sárvasena	<i>V_(R)_</i>	VII2	11/
iṣudhīmīr		I1	
iṣudhīmīr	<i>_V</i>	X3	/11
asakta	<i>*g_t</i>	I7	/11
coṣkūyámāṇa		I1	11/
pañír	<i>_bh</i>	XI1	11/
bhūr	<i>_V</i>	X1	^{lea}
vádhir	<i>_b</i>	XI1	11/
upaśákébhīr	<i>_V</i>	X1	/11
dhānor	<i>_V</i>	X1	/11
viṣuṇák		I1	
īyuh	<i>_#</i>	X11	//11
chīrśá		I4	11/
vavṛjus	<i>_t</i>	XI2	/11
yájbabhi	<i>_spár</i>	X10	
nír	<i>_V</i>	X1	/11
ródasyoh	<i>_#</i>	X11	//11
vṛṣāyúdhō		I1	11/
níraṣṭāḥ	<i>_V</i>	X1	/11
níraṣṭāḥ	<i>*k'_t</i>	I7	/11
pravádbhir	<i>_V</i>	X1	11/
jákṣataś	<i>*g^b_</i>	I6	/11
titirus	<i>_t</i>	XI2	/11
spáso	<i>V_(R)_</i>	VII2	11/
ábubhojīr	<i>_N</i>	X1	^{lea}
mānyamānair	<i>_N</i>	X1	//11
nír	<i>_b</i>	XI1	11/
brahmābhir	<i>_V</i>	X1	^{lea}
āpúr	<i>_N</i>	X1	//11
māyābhir	<i>_db</i>	XI1	^{lea}
vṛṣabhás		I1	
nír	<i>_j</i>	XI1	11/
jyótiṣā		I1	11/
adukṣat	<i>*g^b_</i>	I6	/11

svadhām	<i>V_(R)_</i>	VII2	11/
ójiṣṭhena	<i>_tb</i>	I1	11/
chúṣṇam	<i>_n</i>	I1	/11
avadhīḥ	<i>_p</i>	XI3	/11
sidhmó	<i>V_(R)_</i>	VII2	11/
vṛṣabhéṇā		I1	
vṛṣabhām		I1	
reṇúr	<i>_N</i>	X1	
nakṣata	<i>*k'_</i>	I6	/11
nṛṣāhyāya		I1	
vṛṣabhām		I1	
kṣetrajeśé		I1	11/
trís	<i>_c</i>	X9	12/
vibhūr	<i>_V</i>	X1	12/
rātír	<i>_V</i>	X1	/12
yuvór	<i>_b</i>	XI1	12/
manīṣibhiḥ		I1	/12
manīṣibhiḥ	<i>_#</i>	X11	//12
viduh	<i>_#</i>	X11	//12
trír	<i>_N</i>	X1	12/
trír	<i>_Y</i>	X1	
trír	<i>_V</i>	X1	
trír	<i>_V</i>	X1	12/
mimikṣatam	<i>*g^b_</i>	I6	/12
trír	<i>_Y</i>	X1	12/
vājavatīr	<i>_V</i>	X1	^{la}
íṣo		I1	
doṣá		I1	12/
uṣásaś		I1	
trír	<i>_V</i>	X1	12/
vartír	<i>_Y</i>	X1	12/
trír	<i>_V</i>	X1	
trīḥ	<i>_s</i>	XI4	12/
śikṣatam	<i>*k'_</i>	I6	/12
trír	<i>_N</i>	X1	12/
trīḥ	<i>_p</i>	XI3	12/
pṛkṣo	<i>*k'_</i>	I6	12/
trír	<i>_N</i>	X1	12/
trír	<i>_d</i>	XI1	12/
trír	<i>_V</i>	X1	
trīḥ	<i>_s</i>	XI4	12/
trír	<i>_V</i>	X1	
triṣṭhām	<i>_tb</i>	I1	12/
trír	<i>_N</i>	X1	12/
bheṣajá		I1	/12
trīḥ	<i>_p</i>	XI3	12/
trír	<i>_V</i>	X1	
śamyór	<i>_N</i>	X1	^{la}
trír	<i>_N</i>	X1	12/
tisró		III1	12/
trír	<i>_V</i>	X1	12/
sínḍhubhiḥ	<i>_s</i>	XI4	
saptámātr̥bhis	<i>_t</i>	XI2	//12
havīṣ	<i>_k</i>	X7	/12
tisráḥ		III1	12/
pṛthivīr	<i>_V</i>	X1	^{la}
rakṣethe	<i>*k'_</i>	I6	12/
sániḷāḥ		I2	/11
dyúbhir	<i>_V</i>	X1	

aktúbhir	_b	XI1	/12
sániḷāḥ	V _(R) —	VII2	/11
sániḷāḥ		I2	/11
havír	_N	X1	//12
madhupébhir	_V	X1	/12
ásábhiḥ	_#	XI1	//12
yuvór	_b	XI1	12/
savitóśáso		I1	/12
íśyati		I1	/12
tribhír	_V	X1	1
ekādaśáir	_V	X1	/12
devébhir	_Y	X1	12/
práyus	_t	XI2	12/
tářiṣṭam	_t	I1	12/
ní	_r	X2	1
mṛkṣatam	*g'—	I6	/12
dvéšo		I1	12/
kṛṣṇéna	_n	I1	11/
duritā	_V	X1	1
citrábhānuḥ	_k	XI3	//11
kṛṣṇā	_n	I1	11/
táviṣṭim		I1	1
savitúr	_d	XI1	1
tasthuḥ	_#	XI1	//11
tisró		III1	11/
savitúr	_d	XI1	1
virāṣāt	*g' ^b —	XI6	//11
tasthur	_V	X1	//11
antárikṣāṇy	PE *k''—	I6	/11
raśmír	_V	X1	1
hiraṇyākṣāḥ	PE *k''—	I6	11/
dásúṣe		I1	1
vícarṣaṇir		I4	/12
vícarṣaṇir	_V	X1	//12
kṛṣṇéna	_n	I1	12/
sumṛṇikāḥ		I2	11/
rakṣáso	OAv. <i>raṣab-</i>	I6	1
pratidośám		I1	/11
antárikṣe	PE *k''—	I6	/11
tébhir	_N	X1	11/
pathíbhīḥ	_s	XI4	/11
sugébhī	_r	X2	//11
sūktébhir	_Y	X1	1 ^{la}
vácobhir	_V	X1	/11
īlate		I2	8/
sahovídhama	V _(R) —	VII2	/11
haviśmanto		I1	8/
sá	V _(R) —	VII2	12//a
vájeṣu		I1	/8
santya	V _(R) —	VII2	/8
sató	V _(R) —	VII2	12/
spṛśanti	V _(R) —	VII2	8/
grhápatir	_V	X1	//8
subháge	V _(R) —	VII2	1 ^{la}
yaviṣṭhya	_tb	I1	/12
havíḥ	_#	XI1	//8
yákṣi	*g'—	I6	8/
hótrābhīr	_V	X1	12/

mánuṣaḥ		I1	/12
srídhaḥ	V _(R) —	VII2	/8
víṣā		I1	1
gāviṣṭṣu	_t	I1	/8
gāviṣṭṣu		I1	/8
aruśám		I1	/12
dadhúr	_V	X1	/12
yájiṣṭham	_tb	I1	8/
médhyātithir	_db	XI1	/12
víṣā		I1	8/
médhyātithiḥ	_k	XI3	//8
préšo		I1	12/
dīdiyus	_t	XI2	1
svadhāvó	V _(R) —	VII2	1 ^{la}
devésv		I1	/8
mṛla		I2	8/
śú	V _(R) —(<i>ū</i>)	VII1	8/
tíṣṭhā	_tb	I1	8/
añjibhir	_Y	X1	//12
vāghādbhir	_Y	X1	8/
devéṣu		I1	/8
rakṣásah	OAv. <i>raṣab-</i>	I6	/8
dhūrtér	_V	X1	8/
ríṣata		I1	12/
yáviṣṭhya	_tb	I1	/8
víṣvag		I1	12/
tápurjambha	_j	XI1	8/
asmadhrúk	*g' ^b —	XI2	//8
ripúr	_V	X1	/8
agnír	_Y	X1	8/
agníḥ	_k	XI3	8/
agníḥ	_p	XI3	12/
agníḥ	_s	XI4	8/
agnír	_N	X1	12/
mánur	_d	XI1	/8
iyótir	_j	XI1	8/
ukṣitó	*g'—	I6	/12
kṛṣṭáyah	_t	I1	/8
tveśáso		I1	12/
agnér	_V	X1	1 ^{la}
rakṣasvínah	OAv. <i>raṣab-</i>	I6	12/
krīlām		I2	8/
pṛṣatibhir		I1	8/
pṛṣatibhir	_V	X1	/8
ṛṣṭíbhīḥ	_t	I1	/8
ṛṣṭíbhīḥ	_s	XI4	//8
váśībhir	_V	X1	/8
añjibhiḥ	_#	XI1	//8
eśām		I1	/8
hāsteṣu		I1	/8
ghṛṣvaye		I1	/8
tveśádyumnāya		I1	8/
śuśmīṇe		I1	/8
góṣv		I1	/8
krīlām		I2	8/
vārsiṣṭha		I4	8/
vārsiṣṭha	_tb	I1	/8
mánuṣo		I1	/8

girīḥ	_#	X11	//8
yēśām		I1	8/
ājmeṣu		I1	/8
viśpātiḥ	_#	X11	//8
yāmeṣu		I1	/8
eśām		I1	/8
mātūr	_N	X1	8/
ājmeṣv		I1	/8
girīṁr	_V	X3	/8
eśām		I1	/8
āśúbhiḥ	_s	XI4	//8
kāṇveṣu		I1	/8
śú	V _(R) -(u)	VIII1	8/
śmā	V _(R) -(bī)	VIII1	8/
śmā	V _(R) -(<i>smāsi</i>)	VIII1	8/
eśām		I1	/8
āyur	_j	XI1	/8
hāstayoh	_#	X11	//8
vṛktabarhiṣaḥ		I1	/8
saúbhagā	V _(R) -	VII2	/8
ājoṣyaḥ		I1	/8
śú	V _(R) -(u)	VIII1	8/
nīrtir	_V	X1	8/
nīrtir	_d	XI1	8/
durhāṇā	_b	XI1	8/
padīṣṭā	_t	I1	8/
tīṣṇayā	_n	I1	/8
tveṣā		I1	8/
siṣakti		I1	/8
eśām		I1	8/
vṛṣṭir	_t	I1	8/
vṛṣṭir	_V	X1	/8
mānuṣāḥ		I1	/8
vilupāṇibhiś		I2	/8
vilupāṇibhiś	_c	X9	//8
ródhasvatīr	_V	X1	/8
ākhidrayāmabhiḥ	_#	X11	//8
eśām		I1	/8
sūsamṣkṛtā		VI1	8/
tveśām		I1	8/
śocīr	_N	X1	8/
vilū		I2	8/
pratiṣkābhe		V1	/8
yusmākam		I1	12/
tāviṣi		I1	/12
śātrur	_Y	X1	1 ^{la}
yusmākam		I1	12/
tāviṣi		I1	/12
ādhīṣe		I1	/8
durmadā	_N	X1	/12
rātheṣu		I1	12/
pṛṣṭatīr		I1	1
pṛṣṭatīr	_V	X1	/12
prāṣṭir	_Y	X1	8/
mānuṣāḥ		I1	/8
makṣū	*k'_	I6	8/
bibhyūṣe		I1	/8
yusmēṣito		I1	/12

yusmēṣito		I1	/12
yusmēṣito		I1	12/
īṣate		I1	/8
yusmākābhir		I1	8/
yusmākābhir	_V	X1	/8
ūtībhiḥ	_#	X11	//8
āsāmibhir	_N	X1	12/
ūtībhir	_g	XI1	//12
vṛṣṭīm	_t	I1	8/
ṛṣidviṣe		I1	12/
ṛṣidviṣe		I1	12/
īṣum		I1	8/
dvīsam		I1	/8
tiṣṭha	_tb	I1	8/
prāṣṭūr	_bb	XI1	/8
sahasas	V _(R) -	VII2	ᵉᵃ
suvīryam	V _(R) -	VII2	12//a
pātiḥ	_p	XI3	//8
sūnītā	V _(R) -	VII2	/8
sūnāram	V _(R) -	VII2	/12
sā	V _(R) -	VII2	8//
īlām		I1c	12/
suprātūrtim	V _(R) -	VII2	8//
pātir	_N	X1	//8
vidātheṣu		I1	/12
vṛktābarhiṣam		I1	/8
pastyābhir	_V	X1	/12
rājābhir	_bb	XI1	//12
rākṣanti	*k'_	I6	8/
riṣāḥ		I1	/8
āriṣṭaḥ		I1r	8/
dvīsaḥ		I1	/8
eśām		I1	/8
anṛkṣarā	PE	I6	/8
sumnaír	_V	X1	8/
nīdhātoḥ	_#	X11	//8
duruktāya	_V	X1	8/
sákṣvā	*k''_	I6	8/
pūṣann		I1	8/
duḥśeva	_ś	XI4	8/
muṣivāṇam		I1	8/
srutér	V _(R) -	VII2	8/
srutér	_V	X1	8/
tiṣṭha	_tb	I1	8/
tāpuṣim		I1	/8
pūṣann		I1	8/
suśāṇā		VI1	/8
pūṣann		I1	8/
sūyāvasam	V _(R) -	VII2	8/
pūṣann		I1	8/
pūṣann		I1	8/
pūṣānam		I1	8/
sūktaír	_V	X1	8/
mīlḥúṣṭamāya		I2	8/
mīlḥúṣṭamāya	_t	I1	8/
sajóṣasaḥ		I1	/8
jālāṣabheṣajam		I1	/8
chamýoh	_s	XI4	8/
śrēṣṭho	_tb	I1	8/

vásuḥ	_#	X11	//8
sugám	V _(R) —	VII2	8//
meṣāya		I1	8/
meṣyè		I1	/8
soma	V _(R) —	VII2	8/
ābhūṣantiḥ		I1	8/
ābhūṣantiḥ	_s	XI4	8/
uśāśā		I1	/8
dāśūṣe		I1	8/
uṣarbūdhaḥ		I1	/8
jūṣto	_t	I1	12/
rathīr	_V	X1	8/
sajūr	_V	X1	12/
uśāsā		I1	
vyūṣṭiṣu	_t	I1	/12
vyūṣṭiṣu		I1	/12
śréṣṭham	_tb	I1	12/
yāviṣṭham	_tb	I1	12/
jūṣṭam	_t	I1	8/
dāśūṣe		I1	/8
īḷe		I2	8/
vyūṣṭiṣu	_t	I1	/8
vyūṣṭiṣu		I1	/8
staviṣyāmi		I1	8/
yājiṣṭham	_tb	I1	8/
yaviṣṭhya	_tb	I1	/12
āyur	_j	XI1	/12
sá	V _(R) —	VII2	12//a
uśāsam		I1	
vyūṣṭiṣu	_t	I1	8/
vyūṣṭiṣu		I1	/8
kṣāpaḥ	*k ^u —	I6	/8
pātir	_b	XI1	8/
uṣarbūdha		I1	12/
ánūśāso		I1	
grāmeṣv		I1	12/
yajñēṣu		I1	/8
mānuṣaḥ		I1	/8
manuṣvād		I1	12/
sīndhor	_V	X1	12/
īgnér	_bb	XI1	8/
vāhñibhir	_d	XI1	//8
devaír	_V	X1	8/
sayāvabhiḥ	V _(R) —	VII2	/8
sayāvabhiḥ	_#	XI1	//8
barhīṣi		I1	
stómam	V _(R) —	VII2	12/
sómaṃ	V _(R) —	VII2	12/
uśāsā		I1	/8
sajūr	_#	XI1	//8
vásūmr	_V	X3	/8
ghṛtaprūṣam		I1	/8
śruṣṭiváno	_t	I1	8/
dāśūṣe		I1	/8
ahūṣata		I1	/8
śociṣā		I1	/8
śú	V _(R) —(u)	VIII1	8/
yābhiḥ	_k	XI3	8/

vikṣú	*k'—	I6	/8
śociṣkeṣam		X7	8/
dīviṣṭiṣu	_t	I1	/8
dīviṣṭiṣu		I1	/8
acucyavuḥ	_s	XI4	//8
havír	_V	X1	//8
dāśūṣe		I1	/8
barhír	_V	X1	8/
yákṣva	*g'—	I6	8/
sáhūtibhiḥ	_#	XI1	//8
eśó		I1	8/
uśā		I1	8/
stuṣé		I1	8/
viṣṭāpi		V1	8/
vibhiṣ	_p	X7	/8
haviṣā		I1	8/
pāpurir	_N	X1	/8
carṣaṇiḥ		I4	/8
carṣaṇiḥ	_#	XI1	//8
dhṛṣṇuyā	_n	I1	/8
īyótiṣmatī		I1	8/
īṣam		I1	/8
sīndhūnām	V _(R) —	VII2	8/
svām	V _(R) —	VII2	8//a
sūryaḥ	V _(R) —	VII2	/8
srutír	V _(R) —	VII2	8/
bhūṣati		I1	/8
pīpratoḥ	_#	XI1	//8
manuṣvác		I1	8/
yuvór	_V	X1	8/
uśā		I1	8/
pārijmanor	_V	X1	/8
aktúbhiḥ	_#	XI1	//8
avidriyābhīr	_V	X1	/8
ūtíbhīḥ	_#	XI1	//8
dāśūṣe		I1	/8
téṣām		I1	8/
triṣadhaṣthé		VII1	12/
barhīṣi		I1	
mimikṣatam	*g ^u —	I6	/8
yābhiḥ	_k	XI3	8/
abhīṣṭibhiḥ		V1	/8
abhīṣṭibhiḥ	_#	XI1	//8
tābhiḥ	_s	XI4	12/
ṣv	V _(R) —(tābbiḥ))	VIII1	12/
pṛkṣo	*k—	I6	8/
puruṣpṛham		VI2	/8
raśmībhiḥ	_#	XI1	//8
sávanéd	V _(R) —	VII2	8/
īṣam		I1	12/
barhīḥ	_s	XI4	8/
ūhāthur	_d	XI1	/12
dāśūṣe		I1	/12
ukthébhīr	_V	X1	/12
arkaís	_c	X9	8/
papáthur	_V	X1	/8
uṣo		I1	/8
áśvāvatīr	_g	XI1	12/

gómatīr	_Y	X1	/12
uśāś		I1	/12
uvāsoṣā		I1	8/
ācāraṇeṣu		I1	/12-
úṣo		I1	12-/
yāmeṣu		I1	/12-
eṣām		I1	/12
yōṣeva		I1	8/
uśā		I1	8/
pakṣiṇaḥ	PE Oss. <i>faxs</i>	I6	/8
nākiṣ	_t	X6	12/
vyūṣṭau	_t	I1	8/
eṣāyukta		I1	8/
rāthebhiḥ	_s	XI4	l ^a
subhāgoṣā (uśā)		I1	/12
mānuṣān		I1	/8
cākṣase	*k'_	I6	/12
jyótiṣ	_k	X7	8/
dvéṣo		I1	12/
uśā		I1	8/
úṣa		I1	8/
dīviṣṭiṣu	_t	I1	/8
dīviṣṭiṣu		I1	/8
sūnari	V _(R) —	VII2	/8
sā	V _(R) —	VII2	12//a
úṣo		I1	8/
mānuṣe		I1	/8
'ntārikṣād	PE *k''_	I6	8/
uśas		I1	/8
úṣo		I1	8/
ādīkṣata	*k'_	I6	/8
uśā		I1	8/
sūgmyam	V _(R) —	VII2	8/
īṣayaḥ		I1	l
sā	V _(R) —	VII2	12//a
_úṣaḥ		I1	8/
śociṣā		I1	/8
úṣo		I1	8/
chardīḥ	_p	XI3	//12
gómatīr	_V	X1	/8
īṣaḥ		I1	/8
mimikṣvā	*g''b_	I6	8/
īlābhir		I1c	/8
īlābhir	_V	X1	/8
viśvatúroṣo (uṣo)		I1	/12
vājair	_Y	X1	8/
úṣo		I1	8/
bhadrébhir	_V	X1	/8
uśas		I1	/8
cātuṣpad		X7	8/
úṣaḥ		I1	8/
ṛtūṛ	_V	X3	/8
raśmibhir	_Y	X1	//8
uṣar		I1	8/
gīrbhīḥ	_k	XI3	8/
ahūṣata		I1	/8
nākṣatrā	PE *k'_	I6	8/
aktúbhiḥ	_#	X11	//8

viśvacākṣase	*k'_	I6	/8
tarāṇir	_Y	X1	8/
jyotiṣkīd		X7	8/
eṣi		I1	/8
mānuṣān		I1	/8
cākṣasā	*k'_	I6	/8
eṣi		I1	8/
aktúbhiḥ	_#	X11	//8
sūrya	V _(R) —	VII2	/8
śociṣkeṣām		X7	8/
vicākṣaṇa	*k'_	I6	/8
tābhir	_Y	X1	8/
svāyuktibhiḥ	_#	X11	//8
jyótiṣ	_p	X7	8/
jyótir	_V	X1	/8
śúkeṣu		I1	8/
hāridravéṣu		I1	/8
dviṣāntam		I1	8/
dviṣaté		I1	8/
meṣām		I1	12/
gīrbhīr	_N	X1	l ^a
mānuṣā		I1	/12
māmhiṣṭham	_tb	I1	12/
svabhiṣṭīm		V1	/12
'ntarikṣaprām	PE *k''_	I6	12/
tāviṣṭbhir		I1	/12
tāviṣṭbhir	_V	X1	/12
dākṣasa	PE Av. -xš	I6	12/
sūñtāruhat	V _(R) —	VII2	/12
'vṛṇor	_V	X1	/12
śatādureṣu		I1	/12
apidhānāvṛṇor	_V	X1	/12
śāvasāvadhir	_V	X1	/12
māyābhir	_V	X1	l ^a
svadhābhir	_Y	X1	12/
pīpror	_N	X1	l ^a
dasyuhātyeṣv		I1	/12
śuṣṇahātyeṣv	_n	I1	l
śuṣṇahātyeṣv		I1	/12
kramiḥ	_p	XI3	/12
jajñiṣe		I1	/12
tāviṣi		I1	l
sadhryāg	V _(R) —	VII2	/12
harṣate		I4	/12
bāhvór	_b	XI1	/12
śātror	_V	X1	l ^a
vīṣṇyā	_n	I1	/12
barhiṣmate		I1	12/
sadhamādeṣu		I1	/12
ābhūbhir	_V	X1	12/
ínakṣata	*k'_	I6	/12
tākṣad	PE *k'_	I6	12/
māndiṣṭa	_t	I1	12/
sācāḥ	V _(R) —	VII2	/12
tiṣṭhati	_tb	I1	/12
nír	_V	X1	l
śuṣṇasya	_n	I1	12/
vṛṣapāṇeṣu		I1	l

vṛṣapāṇeṣu		I1	/12
tiṣṭhasi	<i>—tb</i>	I1	/12
yēṣu		I1	/12
sutāsomeṣu		I1	/12
kakṣīvate	PE * <i>k'</i> —	I6	12/
vṛṣaṇaśvāsya		I1	
sāvaneṣu	V _(R) —	VII2	^{ca}
sāvaneṣu		I1	/12
pajrēṣu		I1	/11
stómo	V _(R) —	VII2	/11
aśvayúr	<i>—g</i>	XI1	11/
gavyú	<i>—r</i>	X2	^{la}
rathayúr	<i>—Y</i>	X1	/11
vasūyúr	<i>—V</i>	X1	/11
vṛṣabhāya		I1	
satyāśuśmāya	V _(R) —	VII2	11//
satyāśuśmāya		I1	11/
sārvavīrāḥ	V _(R) —	VII2	/11
sūrībhis	<i>—t</i>	XI2	^{ca}
meśám		I1	12/
suṇṇktībhiḥ	V _(R) —	VII2	/12
suṇṇktībhiḥ	<i>—#</i>	XI1	//12
dharūṇeṣv		I1	/12
tāviṣṣu		I1	/12
tāviṣṣu		I1	/12
jārḥṣāṇo		I1	/12
dvarīṣu		I1	
manīṣībhiḥ		I1	/12
manīṣībhiḥ	<i>—#</i>	XI1	//12
svapasyāyā	V _(R) —	VII2	^{la}
māṇḥiṣṭharātim	<i>—tb</i>	I1	12/
pāprir	<i>—V</i>	X1	/12
sādmabarhiṣaḥ	V _(R) —	VII2	/12
sādmabarhiṣaḥ		I1	/12
abhiṣṭayaḥ		V1	/12
tasthur	<i>—V</i>	X1	/12
śūsmā		I1	12/
svāvṛṣṭim	V _(R) —	VII2	12/
raghvīr	<i>—V</i>	X1	12/
sasrur	<i>—V</i>	X1	/12
dhṛṣāmāṇo		I1	
paridhīmīr	<i>—V</i>	X3	/12
titviṣé		I1	/12
durgbhiśvano	<i>—g</i>	XI1	/12
hānvor	<i>—V</i>	X1	/12
nyṛṣānty		I1	
tatākṣa	PE * <i>k'</i> —	I6	12/
hāribhiḥ	<i>—s</i>	XI4	
mānuṣe		I1	
bāhvór	<i>—Y</i>	X1	
mānuṣapradhanā		I1	12/
ṇṛṣāco		I1	12/
dyaús	<i>—c</i>	X9	12/
áheḥ	<i>—s</i>	XI4	/12
sutāsya	V _(R) —	VII2	12/
dāśabhujir	<i>—V</i>	X1	//12
kṛṣṭáyah	<i>—t</i>	I1	/12
dhṛṣanmanah		I1	/12
cakṛṣé		I1	12/

paribhūr	<i>—V</i>	X1	^{la}
eṣy		I1	/12
ṛṣvāvīrasya		I1	11/
pátir	<i>—bb</i>	XI1	/11
bhūḥ	<i>—#</i>	XI1	//11
antárikṣam	PE * <i>k'</i> —	I6	/11
nákir	<i>—V</i>	X1	
ānaśúḥ	<i>—#</i>	XI1	//12
cakṛṣe		I1	
ānuśák		V1	/12
ānuśák	* <i>k'</i> —	XI2	//12
śú	V _(R) —(<i>ú, u</i>)	VII1	12/
duṣṭutír		X10	12/
duṣṭutír	<i>—d</i>	XI1	^{ca}
draṇīnodéṣu		I1	/12
gór	<i>—V</i>	X1	/12
pátih	<i>—#</i>	XI1	//12
śikṣānarāḥ	* <i>k'</i> —	I6	12/
jaritúḥ	<i>—k</i>	XI3	
ūnayih	<i>—#</i>	XI1	//12
ebhír	<i>—d</i>	XI1	12/
dyúbhiḥ	<i>—s</i>	XI4	^{ca}
ebhír	<i>—V</i>	X1	/12
índubhir	<i>—N</i>	X1	//12
góbhir	<i>—V</i>	X1	/12
índubhir	<i>—Y</i>	X1	//12
yutádveṣasaḥ		I1	12/
iṣā		I1	/12
iṣā		I1	/12
vájebhiḥ	<i>—p</i>	XI3	^{ca}
puruścandraír	<i>—V</i>	X1	/12
abhídyubhiḥ	<i>—#</i>	XI1	//12
vīrāśuśmayā		I1	/12
vṛṣṇyā	<i>—n</i>	I1	/12
sómāso	V _(R) —	VII2	12/
vṛtrahátieṣu		I1	/12
barhiśmate		I1	12/
eṣi		I1	/12
dhṛṣṇuyā	<i>—n</i>	I1	/12
vadhīs	<i>—t</i>	XI2	//12
téjīṣṭhayā	<i>—tb</i>	I1	12/
pāriṣūtā		V1	
dvír	<i>—d</i>	XI1	/12
suśrávasopajagmúṣaḥ (upajagmúṣaḥ)		I1	/12
ṣaṣṭīm	* <i>k'</i> — <i>t</i>	I7	12/
duṣpádāvṛṇak (duṣpádā)		X7	12/
duṣpádāvṛṇak (avṛṇak)	* <i>g</i> —	XI2	//12
tāvotībhis	<i>—t</i>	XI2	//11+
trāmabhir	<i>—V</i>	X1	^{la}
stośāma		I1	11/
āyuh	<i>—p</i>	XI3	^{la}
kṣoṇír	<i>—bb</i>	XI1	^{la}
ṣṭuhi	<i>abbí</i>	V1	/12
dhṛṣṇúnā	<i>—n</i>	I1	12/
vṛṣā		I1	12/
vṛṣatvá		I1	12/

vṛṣabhó		I1	
śūṣyāṃ		I1	/12
dhṛṣató		I1	
dhṛṣān		I1	/12
vṛṣabhó		I1	
śāḥ	V _(R) –(bī)	VII1	/12
dhṛṣatā		I1	
dhṛṣác		I1	/12
vṛṇákṣi	*g _–	I6	12/
śūṣṇasya		I1	12/
sátpatiḥ	–ś	XI4	/12
dānūr	–V	X1	12/
manīśā		I1	/11
dadúṣo		I1	
vṛṣṇyam		I1	/11
camūṣádaś		VII1	11/
eṣām		I1	/11
kṛṣva		I1	/11
atiṣṭhad	–tḥ	I1	12/
jaṭhāreṣu		I1	/12
anuṣṭhāḥ		V1	12/
pravaṇeṣu		I1	/12
janāśāl	*g ^{’b} –	XI6	;
rākṣā	*k _–	I6	11/
sūrīn	V _(R) –	VII2	/11
iṣé		I1	/11
túviṣmān		I1	12/
carṣaṇībhya		I4	
vārimabhiḥ	–#	X11	//12
vṛṣāyate		I1	/12
sanāt	V _(R) –	VII2	12//
namasyúbhir	–Y	X1	/12
jāneṣu		I1	12/
vṛṣā		I1	12/
chándur	–bb	XI1	ᵀᵉᵃ
vṛṣā		I1	/12
samithāni	V _(R) –	VII2	ᵀᵃᵀ
tvíṣimata		I1	/12
śravasyúḥ	–s	XI4	ᵀᵃᵃ
jyótīṃṣi		I1	12/
sukrátuḥ	–s	XI4	ᵀᵃᵃ
yāmiṣṭhāsaḥ	–tḥ	I1	12/
bibharsī		I4	/12
hástayor	–V	X1	//12
kartṛbhis	–t	XI2	//12
tanúṣu		I1	12/
eśá		I1	12/
pūrvīr	–V	X1	ᵀᵃᵃ
camriśó		I1	/12
yóṣām		I1	12/
bhurváṇiḥ	–#	X11	//12
dákṣam	PE Av. -xš	I6	12/
nemannísaḥ		I1	/12
saniṣyávaḥ		I1	/12
dákṣasya	PE Av. -xš	I6	12/
turvāṇir	–N	X1	ᵀᵉᵃ
paúmṣye		I1a	/12
girér	–bb	XI1	12/

bhṛṣṭír	–N	X1	ᵀᵉᵃ
śúṣṇam	–n	I1	12/
ābhūṣu		I1	12/
táviṣi		I1	
síṣakty		I1	12/
uśásam		I1	
dhṛṣṇúnā	–n	I1	12/
arhariṣváṇiḥ		I1	/12
arhariṣváṇiḥ	–#	X11	//12
ṭiṣṭhipo	–tḥ	I1	12/
svārmīḥ		I2	12/
hárṣyā		I4	/12
nír	–V	X1	
dhiṣa		I1	/12
sádaneṣu		I1	/12
pāṣyārujaḥ (pāṣyā)	PE	I4a	/12
māmhiṣṭhāya	–tḥ	I1	12/
satyáśuṣmāya		I1	12/
durdhāraṃ	–db	XI1	/12
iṣṭāya	–t	I1	/12
haviṣmataḥ		I1	/12
úṣo		I1	12/
jyótir	–V	X1	12/
puruṣtuta		V1	/12
kṣoṇír	–V	X1	12/
stotúr	–N	X1	ᵀᵉᵃ
dyaúr	–b	XI1	ᵀᵉᵃ
dadhiṣe		I1	
sādhiṣṭhebbhiḥ	–tḥ	I1	12/
sādhiṣṭhebbhiḥ	–p	XI3	12/
pathībhi	–r	X2	/12
haviśā		I1	/12
tṛṣv		I1	12/
āviṣyānn		I1	12/
atasēṣu		I1	/12
tiṣṭhati	–tḥ	I1	/12
prṣṭhám	–tḥ	I1	12/
pruṣitāsyā		I1	
stanáyann	V _(R) –	VII2	ᵀᵃᵀ
rudrēbhir	–Y	X1	ᵀᵃᵃ
vásubhiḥ	–p	XI3	/12
níṣatto		V1	12/
rayiśāl	*g ^{’b} –	XI6	/12
vikṣv	*k [’] –	I6	12/
āyúṣu		I1	/12
ānuśág		V1	12/
ānuśág	*k [□] –	X12	ᵀᵉᵃ
atasēṣu		I1	/12
tiṣṭhate	–tḥ	I1	/12
juhúbhiḥ	–s	XI4	ᵀᵃᵃ
tuviṣváṇiḥ		V1	/12
tuviṣváṇiḥ	–#	X11	//12
tṛṣú		I1	12/
vṛṣāyāse		I1	/12
kṛṣṇām	–n	I1	12/
tápurjambho	–j	X11	12/
sthātús	–c	X9	12/
dadhúṣ	–tv	X6	11/
mānuṣeṣv		I1	/11

yājiṣṭham	<i>tb</i>	I1	/11
adhvarēṣu		I1	/11
viśveṣām		I1	11/
uruṣya		I1	/11
pūrbhīr	<i>V</i>	X1	
āyasībhiḥ	<i>#</i>	X11	//11
uruṣyāgne (uruṣyā)		I1	11/
makṣū	<i>*k' _</i>	I6	11/
dhiyāvasur	<i>j</i>	X11	/11
nābhīr	<i>V</i>	X1	
nābhīr	<i>V</i>	X1	
agnīḥ	<i>p</i>	X13	/11
ródasyoḥ	<i>#</i>	X11	//11
jyótir	<i>V</i>	X1	
pārvateṣv		I1	11/
óṣadhīṣv		I1	
óṣadhīṣv		I1	/11
mānuṣeṣv		I1	11/
manuṣyò		I1	
dákṣaḥ	PE Av. - <i>xš</i>	I6	/11
satyāśuṣmāya	<i>V_(R) _</i>	VII2	^{ca}
satyāśuṣmāya		I1	
pūrvīr	<i>Y</i>	X1	//11
yahvīḥ	<i>#</i>	X11	//11
kṛṣṭinām	<i>t</i>	I1	11/
mānuṣinām		I1	/11
vṛṣabhāsyā		I1	
agnīr	<i>j</i>	X11	/11
kāṣṭhā	PE	I4a	11/
viśvákṛṣṭir	<i>t</i>	I1	/11
viśvákṛṣṭir	<i>bb</i>	X11	/11
bharādvājeṣu		I1	11/
śatīnībhīr	<i>V</i>	X1	/11
agnīḥ	<i>#</i>	X11	//11
śāsūr	<i>V</i>	X1	^{ca}
haviṣmanta		I1	11/
viśpátir	<i>Y</i>	X1	
vikṣū	<i>*k' _</i>	I6	/11
sukīrtir	<i>N</i>	X1	^{la}
mānuṣāsaḥ		I1	/11
uśík	PE	X12	11/
vāsur	<i>N</i>	X1	
mānuṣeṣu		I1	/11
mānuṣeṣu		I1	/11
vikṣū	<i>*k' _</i>	I6	/11
gṛhāpatir	<i>d</i>	X11	/-11
agnīr	<i>bb</i>	X11	11/
rayipátī	<i>r</i>	X2	/11
matībhīr	<i>g</i>	X11	
makṣū	<i>*k' _</i>	I6	11/
dhiyāvasur	<i>j</i>	X11	/11
stómam	<i>V_(R) _</i>	VII2	^{la}
īcīṣamāyādhṛigava (īcīṣamāya)		I1	11/
āṅgūṣām		I1	
manīṣā		I1	/11
svarṣām		VI5	/11
āṅgūṣām		I1	/10
māṃhiṣṭham	<i>tb</i>	I1	10/

áčoktibhir	<i>N</i>	X1	/10
suvṛktībhiḥ	<i>s</i>	X14	10/
stómam	<i>V_(R) _</i>	VII2	10/
tāṣṭeva (tāṣṭā)	PE <i>*k' _t</i>	I7	10/
suvṛktīndrāya	<i>V_(R) _</i>	VII2	/10
takṣad	PE <i>*k' _</i>	I6	/10
mātūḥ	<i>s</i>	X14	^{la}
sāvaneṣu		I1	/11
muṣāyād		I1	11/
viṣṇuḥ	<i>n</i>	I1	11/
viṣṇuḥ	<i>p</i>	X13	^{la}
devápatnīr	<i>V</i>	X1	//10
ūvuḥ	<i>#</i>	X11	//11
ṣṭaḥ	<i>pári</i>	V1	/11
antárikṣāt	PE <i>*k' _</i>	I6	/11
svarāḷ	<i>*g' _</i>	X16	11/
svarír	<i>V</i>	X1	11/
vavakṣe	<i>*g _</i>	I6	/11
śuśántam		I1	/10
avánīr	<i>V</i>	X1	/10
sácetāḥ	<i>V_(R) _</i>	VII2	/10
tveṣāsā		I1	11/
dāśúṣe		I1	/10
turvāṇiḥ	<i>k</i>	X13	/10
gór	<i>N</i>	X1	10/
īṣyann		I1	10/
ukthaiḥ	<i>#</i>	X11	//10
iṣṇāná	<i>n</i>	I1	10/
janúṣas		I1	/11
eṣām		I1	/11
bhūrēr	<i>V</i>	X1	/10
súṣvim		I1	10/
aīṣu (eṣu)		I1	11/
makṣū	<i>*k' _</i>	I6	11//
dhiyāvasur	<i>j</i>	X11	/11
śūśām		I1	/11
āṅgūṣām		I1	11/
suvṛktībhi	<i>st</i>	X10	11/
āṅgūsyām		I1	11/
ceṣṭaú (iṣṭaú)	<i>t</i>	I1	/-11
bḥhaspátir	<i>bb</i>	X11	11/
usríyābhīr		III1	11/
usríyābhīr	<i>Y</i>	X1	^{la}
suṣṭúbhā	<i>t</i>	I1	11/
vīpraiḥ	<i>s</i>	X14	//11
nāvagvaiḥ	<i>#</i>	X11	//11
saranyúbhiḥ	<i>pb</i>	X13	^{ca}
dāśagvaiḥ	<i>#</i>	X11	//11
āṅgirobhir	<i>d</i>	X11	
uśāsā		I1	11/
góbhir	<i>V</i>	X1	/11
práyakṣatamam	PE Yaghn. - <i>xš; *k'</i>	I6	
sánīle		I2	/11
stávamānebhīr	<i>V</i>	X1	/11
arkaīḥ	<i>#</i>	X11	//11
sudámśāḥ	<i>V_(R) _</i>	VII2	/-11
svébhir	<i>V_(R) _</i>	VII2	

évaiḥ	_#	X11	//11
kṛṣṇébhir	_n	I1	-11/
kṛṣṇébhir	_V	X1	-11/
aktóṣā (uṣāḥ)		I1	
rúṣadbhir	_Y	X1	//11
vāpurbhir		II6	11/
vāpurbhir	_V	X1	11/
sakhyāṃ	V _(R) –	VII2	11/
sūnūr	_d	XI1	11/
dadhiṣe		I1	
kṛṣṇāsu	_n	I1	11/
rōhiṇīṣu		I1	/11
sānīlā		I2	11/
avānīr	_V	X1	/11
raḁsante	*k_	I6	11/
sāhobhiḥ	_#	X11	//11
sahāsrā	V _(R) –	VII2	11/
pātnīr	_d	XI1	//11
svāsāro	V _(R) –	VII2	ᵉᵃ
arkaīr	_Y	X1	//11
dadruḥ	_#	X11	//11
pātnīr	_V	X1	ᵃ
uṣātīr	_V	X1	/11
manīṣāḥ		I1	/11
śīkṣā	*k_	I6	11/
śācībhiḥ	_#	X11	//11
ātakṣad	PE *k'_	I6	11/
makṣū	*k'_	I6	11/
dhiyāvasur	_j	XI1	/11
sūṣmair		I1	/11
sūṣmair	_d	XI1	//11
bāhvōr	_db	XI1	/11
iṣṇāsi	_n	I1	11/
pūrvīḥ	_#	X11	//11
dhṛṣṇūr	_n	I1	/11
dhṛṣṇūr	_V	X1	/11
ṣāt	*g' ^b _	XI6	//11
śūṣṇam	_n	I1	11/
prkṣā	*k_	I6	/11
sācāhan	V _(R) –	VII2	/11
codīḥ	_s	XI4	/11
vṛṣakarmann		I1	
vṛṣamaṇaḥ		I1	
parācaīr	_Y	X1	//11
dāsyūmīr	_Y	X3	11/
vṛthāṣāt	*g' ^b _	XI6	//11
indrārīṣaṇyan (ārīṣaṇyan)		I1	/11
ājuṣṭau	_t	I1	/11
kāṣṭhā	PE	I4a	
svārmīlḥe	V _(R) –	VII2	11//
svārmīlḥe		I2	11/
ūtīr	_Y	X1	11/
vājeṣv		I1	11/
barhīr	_N	X1	11-/
vārg	*g_	X12	//11-
iṣam		I1	11/
gótamebhir	_b	XI1	//11
makṣū	*k'_	I6	11/

dhiyāvasur	_j	XI1	/11
vṛṣṇe	_n	I1	12/
vidātheṣv		I1	/12
ṛṣvāsa		I1	
ukṣāṇo	*k_	I6	/12
vavakṣūr	*g_	I6	12/
vavakṣūr	_V	X1	12/
citraīr	_V	X1	12/
aṇjibhir	_Y	X1	/12
vāpuṣe		I1	ᵃ
vākṣassu	PE	I6	12/
āmṣeṣv		I1	12/
eṣām		I1	12/
mimṛkṣur	PE *k'_	I6	/12
mimṛkṣur	_V	X1	/12
ṛṣṭāyaḥ	_t	I1	/12
svadhāyā	V _(R) –	VII2	ᵃ
tāviṣibhir		I1	/12
tāviṣibhir	_V	X1	/12
vidātheṣv		I1	/12
stanāyantam	V _(R) –	VII2	ᵃ
mahiṣāso		I1	12/
raghuṣyādaḥ		VI1	/12
āruṇīṣu		I1	12/
tāviṣīr		I1	/12
tāviṣīr	_V	X1	/12
kṣāpo	*k' ^u _	I6	12/
pṛṣatībhir		I1	
pṛṣatībhir	_V	X1	/12
ṛṣṭībhiḥ	_t	I1	/12
ṛṣṭībhiḥ	_s	XI4	//12
ṇṛṣācaḥ		VI1	12/
vandhūreṣv		I1	12/
amātīr	_N	X1	/12
rātheṣu		I1	/12
rayībhiḥ	_s	XI4	/12
tāviṣibhir		I1	
tāviṣibhir	_Y	X1	/12
iṣum		I1	/12
gābhastyor	_V	X1	/12
anantāsuṣmā		I1	12/
hiraṇyāyebhiḥ	_p	XI3	ᵃ
pavībhiḥ	_p	XI3	/12
bhrājadṛṣṭayaḥ	_t	I1	/12
ghṛṣum		I1	12/
vīcarṣaṇim		I4	/12
ṛjīṣīṇam		I1	12/
vṛṣaṇam		I1	
ārvadbhir	_Y	X1	12/
ṇībhir	_V	X1	//12
pūṣyati		I1	/12
duṣṭāram		X6	/12
śūṣmam		I1	12/
vīsvācarṣaṇim		I4	/12
puṣyema		I1	12/
ṣṭhīrām	V _(R) –(nū)	VIII1	11/
ṛtīṣāham		VI1	11/
makṣū	*k'_	I6	11/
dhiyāvasur	_j	XI1	/12

sajoṣā		I1	10/
padaír	_V	X1	/10
gur	_bb	XI1	//10
pāriṣṭir		V1	10/
pāriṣṭir	_d	XI1	10/
puṣṭir	_t	I1	10/
puṣṭir	_N	X1	10/
kṣitir	_N	X1	/10
girir	_N	X1	10/
kṣódo	PE *k ^(u) _	I6	/10
síndhur	_N	X1	10/
kṣódaḥ	PE *k ^(u) _	I6	10/
jāmih	_s	XI4	10/
agnír	_b	XI1	10/
cētiṣṭho	_tb	I1	10/
uṣarbhút		I1	/10
paśúr	_N	X1	10/
vibhúr	_d	XI1	/10
rayír	_N	X1	10/
saṃdīg	*k'_	XI2	//10
āyur	_N	X1	10/
sūnūḥ	_#	XI1	//10
bhūrṇir	_Y	X1	10/
siṣakti		I1	/10
dhenūḥ	_ś	XI4	10/
śúcir	_Y	X1	/10
ṣṣir	_N	X1	10/
ṣṣir		I1	10/
vikṣú	*k'_	I6	/10
durókaśociḥ	_k	XI3	10/
ābhrāt	*g'_	XI6	10/
vikṣú	*k'_	I6	/10
tveṣāḥ		I1	/10
ástur	_N	X1	10/
tveṣāpratīkā		I1	/10
pātir	_j	XI1	/10
nākṣanta	*k'_	I6	/10
síndhur	_N	X1	10/
kṣódaḥ	PE *k ^(u) _	I6	10/
nícir	_V	X1	/10
vāneṣu		I1	10/
jāyúr	_N	X1	10/
márteṣu		I1	/10
śruṣṭīm	_t	I1	10/
sādhūḥ	_k	XI3	10/
krátur	_N	X1	/10
svādhír	_b	XI1	10/
niṣīdan		V1	/10
taṣṭán	PE *k'_t	I7	10/
māntrebhiḥ	_s	XI4	/10
satyāiḥ	_#	XI1	//10
viśvāyur	_V	X1	10/
prasūṣv		I1	/10
cittir	_V	X1	10/
viśvāyuh	_s	XI4	//10
cakruḥ	_#	XI1	//10
sthātús	_c	X9	10/
eṣām		I1	10/

viśveṣām		I1	/10
juṣanta		I1	/10
śúṣkād		I1	10/
jāniṣṭhāḥ	_tb	I1	/10
évaiḥ	_#	XI1	//10
préṣā		I1	10/
dhītir	_Y	X1	//10
viśvāyur	_Y	X1	10/
cakruḥ	_#	XI1	//10
śíkṣāt	*k'_	I6	/10
nīṣatto		V1	10/
mānor	_V	X1	/10
sá	V _(R) —	VII2	10//
tanūṣu		I1	/10
svair	_d	XI1	10/
dākṣair	PE Av. -xš	I6	/10
dākṣair	_V	X1	/10
pitúr	_N	X1	10/
juṣanta		I1	/10
śróṣan		I1	10/
stībhīr	_d	XI1	/10
uṣó		I8	/10
jyótiḥ	_#	XI1	//10
agnír	_Y	X1	/10
nīṣatto		V1	10/
nībhīḥ	_s	XI4	/10
sānīlā		I2	/10
agnír	_d	XI1	10/
nákis	_t	X6	10/
śruṣṭīm	_t	I1	/10
samānaír	_N	X1	//10+
nībhīr	_Y	X1	10/
uṣó		I8	10/
vibhāvusrāḥ (usrāḥ)		III1	/10
svār	V _(R) —	VII2	/10
pūrvír	_V	X1	/10
manīṣā		I1	/10
agnīḥ	_s	XI4	10/
mānuṣasya		I1	10/
svādhīḥ	_#	XI1	//10
sūktaiḥ	_#	XI1	//10
pūrvīḥ	_k _s	X8	10/
kṣapó	*k ^u _	I6	/10
sthātús	_c	X9	10/
nīṣattaḥ		V1	/10
satyā	V _(R) —	VII2	/10
góṣu		I1	10/
vāneṣu		I1	/10
dhīṣe		I1	/10
pitúr	_N	X1	11/
jīvrer	_Y	X1	l ^a
sādhúr	_N	X1	10/
gdhnúr	_V	X1	/10
tveṣāḥ		I1	/10
uṣatír	_V	X1	/11
sānīlāḥ		I2	/11
áruṣīm		I1	/11
ajuṣrañ		III1	/11

uśāsaṃ		I1	
vīlū		I2	11/
ukthaír	<u>_V</u>	X1	//11
cakrúr	<u>_d</u>	XI1	11/
svār	<u>R_(R)_</u>	VII2	11/
vividuḥ	<u>_k</u>	XI3	;
usrāḥ		III1	/11
didhişvò		I1	
átşyantír		I1	11/
átşyantír	<u>_V</u>	X1	l ^{ea}
vardháyantīḥ	<u>_#</u>	XI1	//11
sácā	<u>V_(R)_</u>	VII2	/11
dhṛṣatā		I1	
svāyāṃ	<u>V_(R)_</u>	VII2	11//
tvīṣim		I1	/11
pṛkṣaḥ	<u>*k_</u>	I6	/11
yahvīḥ	<u>_#</u>	XI1	//11
jāmībhīr	<u>_Y</u>	X1	l ^{ea}
devēṣu		I1	11/
iśe		I1	11/
nīṣiktaṃ		V1	
dyaúr	<u>_V</u>	X1	/11
agnīḥ	<u>_ś</u>	XI4	11/
gōṣu		I1	11/
rākṣamāṇā	<u>*k_</u>	I6	/11
sakhyā	<u>V_(R)_</u>	VII2	ca
marṣīṣṭhā		I4	11/
marṣīṣṭhā	<u>_t</u>	I1	11/
vidúṣ	<u>_k</u>	X7	/11
kavīḥ	<u>_s</u>	XI4	/11
abhiśaster	<u>_V</u>	X1	/11
agnír	<u>_bb</u>	XI1	11/
rayipátī	<u>_r</u>	X2	/11
śántaṃ	<i>pāri</i>	V1	
tasthúḥ	<u>_p</u>	XI3	11/
agnéḥ	<u>_#</u>	XI1	//11
tisró		III1	11/
sákhyur	<u>_N</u>	X1	l ^{ea}
nimīṣi		I1	
rākṣamāṇāḥ	<u>*k_</u>	I6	/11
triḥ	<u>_s</u>	XI4	11/
tébhi	<u>_r</u>	X2	11/
rakṣante	<u>*k_</u>	I6	11/
sajōśāḥ		I1	/11
ānuśák		V1	11/
ānuśák	<u>*k[□]_</u>	X12	l ^{ea}
havirvāt	<u>*g^h_</u>	XI6	//11
mānuṣī		I1	
vīt	<u>*k'_</u>	XI6	//11
tasthúḥ	<u>_k</u>	XI3	//11
mahádbhīḥ	<u>_p</u>	XI3	l ^{la}
putraír	<u>_V</u>	X1	l ^{ea}
áditir	<u>_d</u>	XI1	;
véḥ	<u>_#</u>	XI1	//11
cladhuś	<u>_c</u>	X9	;
akṣī	PE <u>*k^u_</u>	I6	11/
síndhavo	<u>V_(R)_</u>	VII2	l ^{la}
nícīr	<u>_V</u>	X1	11/
áruṣīr		I1	/11

áruṣīr	<u>_V</u>	X1	/11
rayír	<u>_N</u>	X1	11/
supráñtīś	<u>_c</u>	X9	l ^{ea}
cikitúṣo		I1	/11
śásuḥ	<u>_#</u>	XI1	//11
syonaśír	<u>_V</u>	X1	l ^{ea}
átithir	<u>_N</u>	X1	;
amátir	<u>_N</u>	X1	/11
didhişáyyo		I1	/11
pátijuṣteva	<u>_t</u>	I1	
sácanta	<u>V_(R)_</u>	VII2	11/
kṣitíṣu		I1	/11
cladhur	<u>_bb</u>	XI1	;
viśvāyur	<u>_db</u>	XI1	l ^{la}
pṛkṣo	<u>*k_</u>	I6	11/
aśyur	<u>_Y</u>	X1	//11
áyuh	<u>_#</u>	XI1	//11
samithésv		I1	/11
devēṣu		I1	11/
smádūdhnīḥ	<u>_p</u>	XI3	l ^{ea}
bhíkṣamāṇā	<u>*g_</u>	I6	/11
síndhavaḥ	<u>V_(R)_</u>	VII2	11/
sasrur	<u>_V</u>	X1	/11
bhíkṣamāṇā	<u>*g_</u>	I6	/11
cakrúr	<u>_V</u>	X1	l ^{la}
uśāsā		I1	
kṛṣṇām	<u>_n</u>	I1	11/
dhuh	<u>_#</u>	XI1	//11
súśūdo		I1	/11-
syāma	<u>V_(R)_</u>	VII2	11/
sisakṣy		III2	/11
sisakṣy	<u>*k^u_</u>	I6	/11
antárikṣam	PE <u>*k^u_</u>	I6	/11
árvadbhir	<u>_V</u>	X1	11/
nṛbhīr	<u>_N</u>	X1	/11
vīraír	<u>_Y</u>	X1	11/
sūrāyaḥ	<u>V_(R)_</u>	VII2	11/
aśyuh	<u>_#</u>	XI1	//11
jūṣṭāni	<u>_t</u>	I1	11/
santu	<u>V_(R)_</u>	VII2	11/
snīhitíṣu		I1	/8
kṛṣṭíṣu	<u>_t</u>	I1	/8
kṛṣṭíṣu		I1	/8
árakṣad	<u>*k_</u>	I6	8/
dāśúṣe		I1	/8
agnír	<u>_Y</u>	X1	8/
véṣi		I1	8/
kṛṇóṣy		I1	/8
āhuḥ	<u>_s</u>	XI4	8/
subarhíṣam		I1	/8
yór	<u>_V</u>	X1	8/
upabdir	<u>_V</u>	X1	/8
dāśúṣe		I1	/8
juśásva		I1	8/
jāmír	<u>_j</u>	XI1	8/
jāmír	<u>_j</u>	XI1	8/
íḍyaḥ		I2	/8
yákṣi	<u>*g'_</u>	I6	8/

úpetir	_N	X1	^{la}
manīṣā		I1	/11
yajñaiḥ	_p	XI3	^{ea}
dākṣaṃ	PE Av. xš	I6	/11
ṣīda_	ní	V1	/11
saumanasāya	V _(R) —	VII2	^{ea}
rakṣāso	OAv. <i>rašab-</i>	I6	
dhákṣy	*g ^{uh} _	I6	/11
vāhnir	_V	X1	/11
devaiḥ	_#	XI1	//11
vēṣi		I1	11/
mānuṣo		I1	/11
havírbhir		II6	/11
havírbhir	_d	XI1	//11
kavíbhīḥ	_k	XI3	/11
kavíḥ	_s	XI4	/11
satyātara	R _(R) —	VII2	^{ea}
devájus̥tocyate	_t	I1	11/
mártyeṣv		I1	11/
yájiṣṭha	_tb	I1	11/
adhvarēṣu		I1	11/
námobhir	_V	X1	;
agnír	_Y	X1	11-/
vér	_N	X1	^{ea}
krátuḥ	_s	XI4	^{ea0}
sādhúr	_N	X1	//11
rathíḥ	_#	XI1	//11
médheṣu		I1	11/
devayāntīr	_Y	X1	//11
áriḥ	_#	XI1	//11
agnír	_g	XI1	11/
śaviṣṭhā	_tb	I1	/11
iṣáyanta		I1	
evágnir	_g	XI1	^{ea}
gótamebhir	_V	X1	/11
víprebhir	_V	X1	^{ea}
astoṣṭa	_t	I1	
eṣu		I1	11/
puṣṭīm	_t	I1	11/
jōsam		I1	
vícarṣaṇe		I4	/8
dyumnaír	_V	X1	8/
dyumnaír	_V	X1	8/
dyumnaír	_V	X1	8/
dásyūñr	_V	X3	8/
avadhūnuṣé		I1	/8
dyumnaír	_V	X1	8/
dyumnaír	_V	X1	8/
visáre		V2	/11
'hir	_g	XI1	11/
dhúnir	_V	X1	^{ea}
uṣāso		I1	
yāśasvatīr	_V	X1	^{ea}
suparṇā	V _(R) —	VII2	11/
évaiḥ	_k	XI3	//11
kṛṣṇó	_n	I1	11/
vṛṣabhó		I1	
śívābhir	_N	X1	11/

smāyamānābhir	_V	X1	/11
pathíbhī	_r	X2	/11
rājiṣṭhaiḥ	_tb	I1	/11
rājiṣṭhaiḥ	_#	XI1	//11
vāsuṣ	_k	X7	/8
kavír	_V	X1	//8
agnír	_V	X1	8/
iḷényo		I2	8/
kṣapó	*k ^u _	I6	8/
vástor	_V	X1	/8
utóśasaḥ (uṣāsaḥ)		I1	/8
rakṣāso	OAv. <i>rašab-</i>	I6	
ūtírbhir	_g	XI1	//8
dhiṣṭu		I1	/8
duṣṭāram		X6	/8
sucetúnā	V _(R) —	VII2	/8
viśvāyupoṣasam		I1	/8
mārdīkāṃ		I2	8/
tigmāsociṣe		I1	/8
sumnayúr	_g	XI1	/8
padīṣṭā	_t	I1	/8
sahasrākṣó	PE *k ^u _	I6	/8
vícarṣaṇir		I4	/8
vícarṣaṇir	_V	X1	//8
rākṣāṃsi	OAv. <i>rašab-</i>	I6	8/
sóma	V _(R) —	VII2	8/
śaviṣṭha	_tb	I1	8/
nīḥ	_ś	XI4	8/
svarājyam	V _(R) —	VII2	8/
vīṣā		I1	/8
nír	_V	X1	/8
svarājyam	V _(R) —	VII2	/8
dhṛṣṇuhí	_n	I1	/8
svarājyam	V _(R) —	VII2	8/
nír	_V	X1	8/
nír	_d	XI1	/8
marútvatīr	_V	X1	/8
svarājyam	V _(R) —	VII2	8/
hīlitāḥ		I2	/8
svarājyam	V _(R) —	VII2	8/
śānau	V _(R) —	VII2	8/
svarājyam	V _(R) —	VII2	8/
māyāyādhīr	_V	X1	//8
svarājyam	V _(R) —	VII2	8/
bāhvós	_t	XI2	8/
svarājyam	V _(R) —	VII2	8/
ṣṭobhata	<i>pāri</i>	V1	8/
viṃśatīḥ	_#	XI1	//8
anonavur	_V	X1	//8
svarājyam	V _(R) —	VII2	8/
táviṣīm		I1	/8
nír	_V	X1	8/
paúmsyam		I1a	/8
svarājyam	V _(R) —	VII2	8/
ávdhīr	_V	X1	//8
svarājyam	V _(R) —	VII2	8/
sahásrabhṛṣṭir	_V	X1	/8
svarājyam	V _(R) —	VII2	8/

svarājyam	V _(R) –	VII2	8/
abhiṣṭanē		V1	8/
svarājyam	V _(R) –	VII2	8/
dadhur	–V	X1	//8
svarājyam	V _(R) –	VII2	8/
mānuṣ	–p	X7	/8
svarājyam	V _(R) –	VII2	8/
ṇṭbhiḥ	–#	X11	//8
ājiṣu		I1	/8
sá	V _(R) –	VII2	8//
vājeṣu		I1	8/
'viṣat		I1	/8
parādadīḥ	–#	X11	//8
śikṣasi	*k _–	I6	/8
dhṛṣṇāve	–n	I1	8/
yukṣvā	*g _–	I6	8/
anuṣvadhām		VI4	/8
ṛṣvā		I1	8/
upākāyor	–N	X1	//8
hāstayor	–Y	X1	8/
janiṣyatē		I1	/8
vavakṣitha	*g _–	I6	/8
dāśūṣe		I1	/8
śikṣatu	*k _–	I6	/8
bhakṣīyā	*g _–	I6	8/
dadīr	–Y	X1	//8
ṛjukrātuḥ	–#	X11	//8
sācā	V _(R) –	VII2	/8
puṣyanti		I1	8/
ādāṣuṣaṃ		I1	/8
tēṣaṃ		I1	8/
ṣú	V _(R) –(<i>ūpo, ūpa u</i>)	VIII1	8/
ākṣann	PE *g ^{(u)b} –	I6	8/
adhūṣata		I1	/8
āstoṣata		I1	8/
nāviṣṭhaya	–tb	I1	8/
susamḍṛṣaṃ		VI1	8/
vandiṣimāhi		I1	/8
vṛṣaṇaṃ	–n	I1	/8
tiṣṭhāti	–tb	I1	8/
dākṣiṇa	*k'–	I6	8/
dadhiṣē		I1	/12
gābhastyoḥ	–#	X11	//12
amandiṣuḥ		I1	/12
amandiṣuḥ	–#	X11	//12
pūṣaṇvān		I1	12/
gōṣu		I1	/12
suprāvīr	–V	X1	/12
tāvotībhiḥ	–#	X11	//12
prṇakṣi	PE *k _–	I6	12/
devīr	–V	X1	12/
prācaír	–d	XI1	12/
joṣayante		I1	12/
dvāyor	–V	X1	12/
pūṣyati		I1	/12
śaktīr	–Y	X1	12/
sukṛtyāyā	V _(R) –	VII2	/12
paṇēḥ	–s	XI4	12/

yajñair	–V	X1	12/
barhīr	–Y	X1	/12
āghōṣate		I1	/12
kārūr	–V	X1	/12
abhipitvēṣu		I1	/12
sōma	V _(R) –	VII2	8/
śaviṣṭha	–tb	I1	8/
dhṛṣṇav	–n	I1	8/
raśmībhiḥ	–#	X11	//8
'pratidhṛṣṭaśavasam	–t	I1	8/
ṛṣīnām		I1	8/
stutīr	–V	X1	/8
mānuṣāṇām		I1	/8
tiṣṭha	–tb	I1	8/
vyēṣṭham	–tb	I1	8/
amatsur	–V	X1	/8
vyēṣṭham	–tb	I1	8/
nākiṣ	–tv	X6	8-/
nākiṣ	–tv	X6	8/
nākiḥ	–s	XI4	8/
dāśūṣe		I1	/8
āpratiṣkuta		V1	/8
kṣūmpam	PE	I6	8/
svādōr	–V	X1	8/
viṣūvāto		I1	/8
sayāvarīr	–Y	X1	//8
vṛṣṇā	–n	I1	8/
vāsvīr	–V	X1	8/
svarājyam	V _(R) –	VII2	8/
sāyakam	V _(R) –	VII2	/8
vāsvīr	–V	X1	8/
svarājyam	V _(R) –	VII2	8/
vāsvīr	–V	X1	8/
svarājyam	V _(R) –	VII2	8/
asthābhir	–Y	X1	//8
āpratiṣkutaḥ		V1	/8
navatīr	–N	X1	/8
pārvateṣv		I1	8/
gōr	–V	X1	/8
durhṛṇāyūn	–b	XI1	/11
āsānniṣūn		I1	11/
eṣām		I1	11/
īṣate		I1	11/
sāntam	V _(R) –	VII2	11/
īṭte		I2	11/
ṛtūbhir	–db	XI1	;
dhruvébhiḥ	–#	X11	//11-
śamṣiṣo		I1	/8
śaviṣṭha	–tb	I1	8/
marḍitā		I2	/12
mānuṣa		I1	/12
carṣaṇībhya		I4	/8
vidātheṣu		I1	/12
ghṛṣṭvayah		I1	/12
ukṣitāso	*g _–	I6	12/
sādaḥ	V _(R) –	VII2	/12
aṇṇībhis	–t	XI2	//12
tanūṣu		I1	12/
eṣām		I1	12/

súmakhāsa	V _(R) —	VII2	^{la}
ṛṣṭībhiḥ	— <i>t</i>	I1	/12
ṛṣṭībhiḥ	— <i>p</i>	XI3	//12
rātheṣv		I1	/12
vṛṣavratāsaḥ		I1	12/
pṛṣatīr		I1	
pṛṣatīr	— <i>V</i>	X1	/12
rātheṣu		I1	11/
pṛṣatīr		I1	
pṛṣatīr	— <i>V</i>	X1	/11
utāruṣāśya		I1	11/
ṣyanti	<i>vī</i>	V1	
cārmevodābhir	— <i>Y</i>	X1	^{la}
sāptayo	V _(R) —	VII2	^{la}
raghuṣyādo		VI1	/12
bāhúbhiḥ	— <i>#</i>	X11	//12
barhír	— <i>V</i>	X1	^{la}
tasthúr	— <i>V</i>	X1	^{la}
sādaḥ	V _(R) —	VII2	/12
vīṣṇur	— <i>Y</i>	X1	12/
vṛṣaṇam		I1	
barhīṣi		I1	/12
tveṣāsamdṛṣo		I1	
nír	— <i>V</i>	X1	
bibhidur	— <i>Y</i>	X1	/12
sómasya	V _(R) —	VII2	12/
trṣṇāje	— <i>n</i>	I1	/12
dhāmabhiḥ	— <i>#</i>	X11	//12
dāśúṣe		I1	
vṛṣaṇaḥ		I1	
yajñair	— <i>Y</i>	X1	8/
átakṣata	PE * <i>k'</i> —	I6	/8
barhīṣi		I1	/8
sutáḥ	V _(R) —	VII2	8//
dīviṣṭiṣu	— <i>t</i>	I1	/8
dīviṣṭiṣu		I1	/8
śroṣantv		I1	8/
carṣaṇír		I4	/8
carṣaṇír	— <i>V</i>	X1	/8
sūraṃ	V _(R) —	VII2	8//a
sasrúṣír		I1	/8
sasrúṣír	— <i>V</i>	X1	/8
íṣaḥ		I1	/8
pūrvibhir	— <i>b</i>	XI1	8/
śarādbhir	— <i>N</i>	X1	8/
āvobhiś	— <i>c</i>	X9	8/
carṣaṇínám		I4	/8
pārṣatha		I4	/8
āvīṣ	— <i>k</i>	X7	8/
rākṣaḥ	OAv. <i>raṣab-</i>	I6	/8
jyótiṣ	— <i>k</i>	X7	8/
prátvakṣasaḥ	PE Av. - <i>xš</i>	I6	12/
ṛjīṣṇaḥ		I1	/12
júṣṭatamāso	— <i>t</i>	I1	12/
añjibhir	— <i>Y</i>	X1	//12
usrá		III1	
stībhiḥ	— <i>#</i>	X11	//12
upahvaréṣu		I1	12/

rātheṣv		I1	/12
uksatā	PE * <i>g</i> —	I6	12/
praiśām (eśām)		I1	12/
ājmeṣu		I1	12/
bhūmir	— <i>Y</i>	X1	12/
yāmeṣu		I1	12/
krīlāyo		I2	12/
bhrājadṛṣṭayaḥ	— <i>t</i>	I1	/12
svasṛt	V _(R) —	VII2	12/
pṛṣadaśvo		I1	
tāviṣṭibhir		I1	
tāviṣṭibhir	— <i>V</i>	X1	/12
satyá	V _(R) —	VII2	12/
vṛṣā		I1	/12
pitúḥ	— <i>p</i>	XI3	12/
sómasya	V _(R) —	VII2	12//
cákṣasā	* <i>k'</i> —	I6	/12
bhānúbhiḥ	— <i>s</i>	XI4	;
mimikṣire	PE * <i>k'</i> —	I6	/12
raśmibhis	— <i>t</i>	XI2	^{la}
ṛkvabhiḥ	— <i>s</i>	XI4	/12
īśmīno		I1	
vidyūnmadbhir	— <i>N</i>	X1	^{la}
svarkaí	— <i>r</i>	X2	/11
rāthebhir	— <i>Y</i>	X1	12+//
ṛṣṭimádbhir	— <i>t</i>	I1	
ṛṣṭimádbhir	— <i>V</i>	X1	/12+
áśvaparnaiḥ	— <i>#</i>	X11	//12+
vārṣiṣṭhaya		I4	8/
vārṣiṣṭhaya	— <i>th</i>	I1	8/
īṣá		I1	/8
ruṇébhir	— <i>V</i>	X1	^{la}
piśāṅgaiḥ	— <i>ś</i>	XI4	//11
rathatūrbhir	— <i>V</i>	X1	/11
áśvaiḥ	— <i>#</i>	X11	//11
tanúṣu		I1	/11
vāśír	— <i>N</i>	X1	//11
yuṣmábhyam		I1	11-/
águr	— <i>V</i>	X1	//11
arkaír	— <i>V</i>	X1	//11
sasvár	V _(R) —	VII2	11//
eśá		I1	11/
ṣṭobhati	<i>prāti</i>	V1	11/
svadhām	V _(R) —	VII2	8/
rakṣitáro	* <i>k</i> —	I6	
sumatír	— <i>V</i>	X1	/12
rātír	— <i>V</i>	X1	^{la}
áyuḥ	— <i>p</i>	XI3	^{la}
dákṣam	PE Av. <i>xš</i>	I6	/12
bheṣajám		I1	/12
dyaúḥ	— <i>#</i>	X11	//11
dhiṣṇyā	— <i>n</i>	I1	/12
tasthúṣas		I1	/12
pūṣá		I1	12/
rakṣitá	* <i>k</i> —	I6	12/
pāyúr	— <i>V</i>	X1	^{la}
pūṣá		I1	
tárkṣyo	PE	I6	
áriṣṭanemiḥ		I1r	/11

árisťanemiĥ	_s	XI4	//11
bĥaspátir	_d	XI1	/11
pĥśadaśvā		II	12/
vidátheṣu		II	/12
súracaķśaso	*k' _	I6	/12
kárñebhiĥ	_ś	XI4	l ^a
paśyemākśábhīr (akśábhīr)	PE *k'' _	I6	l
sthiraír	_V	X1	11/
āngais	_t	XI2	l ^{ea}
tuṣṭuvāmsas	_t	II	l
tanúbhih	_Y	X1	//11
áyuh	_#	XI1	//11
rīriśatáyur (rīriśata)		II	l
rīriśatáyur (áyur)	_g	XI1	/11
gāntoh	_#	XI1	//11
áditir	_d	XI1	11/
dyaúr	_V	X1	l ^{ea}
áditir	_V	X1	;
antárikṣam	PE *k'' _	I6	/11
áditir	_N	X1	11/
áditih	_p	XI3	;
áditir	_j	XI1	11/
áditir	_j	XI1	/11
devaiĥ	_s	XI4	/8
sajóśāĥ		II	/8
māhobhiĥ	_#	XI1	//8
raķśante	*k _	I6	8/
dvīśāĥ		II	/8
pūśā		II	8/
pūśan		II	8/
vīṣṇav	_ṇ	II	8/
sīndhavaĥ	V _(R) —	VII2	/8
mādhvīr	_N	X1	8/
óśadhīĥ		II	/8
óśadhīĥ	_#	XI1	//8
utóśáso (uśáso)		II	/8
dyaúr	_V	X1	8/
vānaspátir	_N	X1	//8
sūryaĥ	V _(R) —	VII2	/8
mādhvīr	_g	XI1	8/
bĥaspátih	_ś	XI4	//8
vīṣṇur	_n	II	8/
vīṣṇur	_V	X1	/8
manīśā		II	/11
rājiṣṭham	_tb	II	11/
neṣi		II	/11
devéṣu		II	11/
krátubhiĥ	_s	XI4	;
sukrátur	_bb	XI1	/11
bhūs	_t	XI2	//11
dákṣaiĥ	PE Av. xś	I6	11/
dákṣaiĥ	_s	XI4	l ^{ea}
sudákṣo	PE Av. xś	I6	l
vīśā		II	11/
vīśatvébhīr		II	l
vīśatvébhīr	_N	X1	/11
dymnébhīr	_d	XI1	11/

nrćaksāĥ	*k' _	I6	/11
śúcis	_tv	X6	11-/
dakśāyyo	PE Av. xś	I6	11/
soma	V _(R) —	VII2	/11
párvateṣv		II	11/
óśadhīṣv		II	l
óśadhīṣv		II	/11
tébhīr	_N	X1	11/
vīsvaiĥ	_s	XI4	l ^a
āheĥan		I2	/11
sátpatis	V _(R) —	VII2	/8
sátpatis	_tv	XI2	//8
krátuĥ	_#	XI1	//8
vānaspátih	_#	XI1	//8
dákṣam	PE Av. xś	I6	8/
rákṣā	*k _	I6	8/
riṣyet		II	8/
daśúṣe		II	/8
tābhīr	_N	X1	8/
jujuśāñā		II	8/
sóma	V _(R) —	VII2	8//a
gīrbhīs	_tv	X6	8/
sumĥlikó		I2	8/
puṣṭivárdhanaĥ	_t	II	8/
yāvaseṣv		II	/8
dákṣaĥ	PE Av. xś	I6	8/
kaviĥ	_#	XI1	//8
uruṣyā		II	8/
abhīśasteh	_s	XI4	//8
vīṣṇyam	_n	II	/8
vīśvebhīr	_V	X1	/8
aṃśúbhiĥ	_#	XI1	//8
sám	V _(R) —	VII2	l
vīṣṇyāny	_n	II	11/
abhimātiśāhaĥ		VI1	/11
dhiṣva		II	/11
haviśā		II	/11
paribhūr	_V	X1	;
sādanyam	V _(R) —	VII2	11//a
svarśām		VI5	11/
bhareṣujām		II	11/
óśadhīĥ		II	l
óśadhīĥ	_s	XI4	;
àntárikṣam	PE *k'' _	I6	/11
iyótiśā		II	11/
íśiṣe		II	l
gāviṣṭau	_t	II	/11
uśāsaĥ		II	l
niṣķṇvānā		X7	12/
dhr̥ṣṇávaĥ	_n	II	/12
'ruṣīr		II	l
'ruṣīr	_Y	X1	l
áruṣīr		II	l
áruṣīr	_g	XI1	l
ayukṣata	*g _	I6	/12
uśāso		II	12/
áruṣīr		II	/12
áruṣīr	_V	X1	/12

aśírayuḥ	_#	X11	//12
nārīr	_V	X1	^{la}
viṣṭībhiḥ	_t	I1	/12
viṣṭībhiḥ	_s	XI4	//12
īṣaṃ		I1	12/
vāhantīḥ	_s	XI4	^{la}
sudānave	V _(R) —	VII2	/12
ṇṭūr	_V	X1	/12
vākṣa	PE	I6	
usrēva (usrā)		III1	
jyótir	_Y	X1	12/
ùśā		I1	/12
tiṣṭhate	_tb	I1	11/
vidátheṣv		I1	/11
átāriṣma		I1	11/
_uśā		I1	11/
suprātīkā	V _(R) —	VII2	11//
gótamebhiḥ	_#	X11	//11
úṣo		I1	11/
úṣas		I1	11/
bhūvanābhicákṣyā (abhicákṣya)	*k'_	I6	/11
cákṣur	*k'_	I6	11/
cákṣur	_V	X1	^{la}
manāyóḥ	_#	X11	//11
kṛtnúr	_Y	X1	^{la}
āyuh	_#	X11	//11
manuṣyā		I1	
yóṣā		I1	11/
cákṣasā	*k'_	I6	
síndhur	_N	X1	11/
kṣóda	PE *k' ^(u) _	I6	11/
sūryasya	V _(R) —	VII2	11//
raśmibhir	_d	XI1	/11
úṣas		I1	8/
úṣo		I1	8/
yukṣvā	*g_	I6	8/
uṣaḥ		I1	/8
vartír	_V	X1	8/
jyótir	_j	XI1	8/
cakráthuh	_#	X11	//8
uṣarbúdho		I1	12/
sómapítaye	V _(R) —	VII2	/12
ágnīṣomā		VI1	8/
vṛṣaṇā		I1	/8
sūktāni	V _(R) —	VII2	8/
dāśúṣe		I1	/8
ágnīṣomā		VI1	8/
póṣaṃ		I1	8/
ágnīṣomā		VI1	8/
dhavíṣkṛtim (havíṣkṛtim)		X7	/8
áyur	_Y	X1	8/
ágnīṣomā		VI1	11/
ámuṣṇitam	_ṇ	I1	11/
bṛṣayasya		I1b	
śéśó		I1	/11
jyótir	_V	X1	
agnís	_c	X9	11/

síndhūm̐r	_V	X3	^{ea}
abhísaster	_V	X1	/11
ágnīṣomāv		VI1	11/
ádreḥ	_#	X11	//11
ágnīṣomā		VI1	11/
cakrathur	_V	X1	/11
ágnīṣomā		VI1	11/
havíṣaḥ		I1	
vṛṣaṇā		I1	
juṣēthām		I1	/11
yóḥ	_#	X11	//11
agnísómā		VI1	11/
havíṣā		I1	/11
rakṣatam	*k'_	I6	
ágnīṣomā		VI1	8/
babhūvathuh	_#	X11	//8
ágnīṣomāv		VI1	8/
ágnīṣomāv		VI1	8/
juṣoṣatam		I1	/8
ágnīṣomā		VI1	11/
usríyā		III1	
śruṣṭimántam	_t	I1	/11
maníṣáyā		I1	/12
prámatir	_V	X1	;
sakhyé	V _(R) —	VII2	12/
riṣāmā		I1	
sā	V _(R) —	VII2	/12
suvíryam	V _(R) —	VII2	/12
aṃhatír	_V	X1	/12
sakhyé	V _(R) —	VII2	12/
riṣāmā		I1	
havír	_V	X1	
sakhyé	V _(R) —	VII2	12/
riṣāmā		I1	
havíṃṣi		I1	/12
sakhyé	V _(R) —	VII2	12/
riṣāmā		I1	
cátuṣpad		X7	/12
aktúbhiḥ	_#	X11	//12
uśáso		I1	
sakhyé	V _(R) —	VII2	12/
riṣāmā		I1	
adhvaryúr	_V	X1	^{ea}
janúṣā		I1	/12
puṣyasy		I1	/12
sakhyé	V _(R) —	VII2	12/
riṣāmā		I1	
sakhyé	V _(R) —	VII2	12/
riṣāmā		I1	
sunvató	V _(R) —	VII2	;
dūḍhyāḥ		X4	/12
puṣyatā		I1	/12
sakhyé	V _(R) —	VII2	12/
riṣāmā		I1	
vadhaír	_d	X11	12/
duḥsāṃsāḥ	_ś	XI4	12/
dūḍhyò		X4	/12
sugám	V _(R) —	VII2	/12
sakhyé	V _(R) —	VII2	12/

riṣāmā		I1	
aruṣā		I1	
vṛṣabhāsyeva		I1	
sakhyé	V _(R) —	VII2	12/
riṣāmā		I1	
bibhyuḥ	—p	XI3	/12
sakhyé	V _(R) —	VII2	12/
riṣāmā		I1	
hēlo		I2	/12
mṛlā		I2	12/
eṣām		I1	/12
sakhyé	V _(R) —	VII2	12/
riṣāmā		I1	
vásur	—Y	X1	12/
cārur	—V	X1	/12
sakhyé	V _(R) —	VII2	12/
riṣāmā		I1	
sómāhuto	V _(R) —	VII2	12//
mṛlayáttamaḥ		I2	/12
dāsúśe		I1	/12
sakhyé	V _(R) —	VII2	12/
riṣāmā		I1	
sarvātātā	V _(R) —	VII2	/11
syāma	V _(R) —	VII2	/11
saubhagatváśya	V _(R) —	VII2	^{ca}
āyuh	—p	XI3	^{la}
áditih	—s	XI4	11/
síndhuḥ	—p	XI3	^{la}
dyaúḥ	—#	X11	//11
hárir	—V	X1	11/
svadhā́vān	V _(R) —	VII2	/11
suvárcāḥ	V _(R) —	VII2	/11
jāneṣu		I1	/11
ṣīm	V _(R) —(<i>pári</i>)	VII1	/11
bhūṣanty		I1	/11
anuṣṭhú		V1	/11
mā́tṛīr	—j	XI1	^{ca}
svadhā́bhiḥ	—#	X11	//11
kavír	—N	X1	^{ca}
nís	—c	X9	
svadhā́vān	V _(R) —	VII2	/11
āvīṣṭyo	—t	I1	11/
cārur	—V	X1	/11
joṣayete		I1	/11
joṣayete		I1	
tasthur	—V	X1	/11
évaiḥ	—#	X11	//11
dákṣāṇām	PE Av. -xš	I6	11/
dákṣapatir	PE Av. -xš	I6	
dákṣapatir	—b	XI1	/11
dakṣīṇató	PE Av. -xš	I6	
havírbhiḥ		II6	/11
havírbhiḥ	—#	X11	//11
savitéva	V _(R) —	VII2	^{la}
sícau	V _(R) —	VII2	11/
simásmān	V _(R) —	VII2	/11
tveṣām		I1	11/
góbhir	—V	X1	/11

adbhiḥ	—#	X11	//11
kavír	—b	XI1	11/
dhīḥ	—s	XI4	//11
sámitir	—b	XI1	/11
mahiśásya		I1	/11
viśvebhir	—V	X1	11/
sváyaśobhir	V _(R) —	VII2	^{la}
sváyaśobhir	—V	X1	/11
'dabdhebhīḥ	—p	XI3	^{ca}
pāyúbhiḥ	—p	XI3	;
śukraír	—V	X1	11/
ūrmíbhir	—V	X1	^{la}
nakṣati	*k'—	I6	/11
jaṭháreṣu		I1	/11
prasúṣu		I1	/11
samídhā	V _(R) —	VII2	^{la}
áditih	—s	XI4	11/
síndhuḥ	—p	XI3	^{la}
dyaúḥ	—#	X11	//11
dhiśāṇā		I1	
kavyátāyór	—V	X1	//11
cákṣasā	*k'—	I6	
īlata		I2	11/
árīr	—V	X1	^{ca}
puruvārapuṣṭir	—t	I1	/11
puruvārapuṣṭir	—Y	X1	//11
ródasyor	—d	XI1	//11
náktoṣāsā		I1	11/
ketúr	—N	X1	^{la}
véh	—#	X11	//11
rákṣamāṇāsa	*k—	I6	
bhū́rer	—d	XI1	//11
īṣam		I1	/11
āyuh	—#	X11	//11
samídhā	V _(R) —	VII2	^{la}
áditih	—s	XI4	11/
síndhuḥ	—p	XI3	^{la}
dyaúḥ	—#	X11	//11
bhándiṣṭha	—tb	I1	8/
eṣām		I1	/8
agnéh	—s	XI4	8/
paribhūr	—V	X1	/8
dvīṣo		I1	8/
parṣā		I4	8/
syāma	V _(R) —	VII2	/11
abhiśrīḥ	—#	X11	//11
caṣṭe	*k'—t	I7	/11
sūriyeṇa	V _(R) —	VII2	/11
agníḥ	—p	XI3	/11
ōsadhīr		I1	
ōsadhīr	—V	X1	;
agníḥ	—s	XI4	//11
riṣāḥ		I1	
áditih	—s	XI4	11/
síndhuḥ	—p	XI3	^{la}
dyaúḥ	—#	X11	//11
sunavāma	V _(R) —	VII2	^{la}
parṣad		I4	11/
duṛgāṇi	—g	XI1	

duritāti (duritā)	_V	X1	
agnīḥ	_#	X11	//11
vīṣā		I1	11/
vīṣṇyebhiḥ	_n	I1	
vīṣṇyebhiḥ	_s	XI4	/11
samrāṭ	*g'_	XI6	//11
bhāreṣu		I1	/11
śūṣmo		I1	/11
vīṣantamaḥ		I1	/11
sākhibhiḥ	_s	XI4	;
svébhīr	_V	X1	/11
évair	_N	X1	//11
tarāddveṣāḥ		I1	11/
sāsahīḥ	_p	XI3	;
paúmsyebhir		I1a	/11
paúmsyebhir	_N	X1	//11
āngirobhīr	_V	X1	l ^a
vīṣā		I1	11/
vīṣabhiḥ		I1	11/
vīṣabhiḥ	_s	XI4	l ^a
sākhibhiḥ	_s	XI4	/11
ṛgmībhīr	_V	X1	11/
gātúbhīr	_j	XI1	/11
jyēṣṭho	_tb	I1	/11
sūnúbhīr	_N	X1	l ^{ca}
rudrēbhīr	_V	X1	/11
nṛṣāhye		VII1	11/
sānīlebhiḥ		I2	11/
sānīlebhiḥ	_ś	XI4	l ^{ca}
manyumīḥ	_s	XI4	l ^{ca}
_asmākebhir	_N	X1	l ^{ca}
nṛbhiḥ	_s	XI4	
sātpatiḥ	_p	XI3	;
utsavéṣu		I1	/11
jyótir	_Y	X1	/11
dakṣiṇé	*k'_	I6	11/
sāmṅṛbhītā	V _(R) —	VII2	ca
sá	V _(R) —	VII2	11//a
grāmebhiḥ	_s	XI4	l ^{ca}
rāthebhīr	_Y	X1	//11
vīsvābhiḥ	_k	XI3	l ^a
kṛṣṭībhiḥ	_t	I1	
kṛṣṭībhiḥ	_N	X1	/11
paúmsyebhir		I1a	11/
paúmsyebhir	_V	X1	l ^a
abhibhūr	_V	X1	/11
ásastīr	_N	X1	//11
jāmībhīr	_Y	X1	l ^{ca}
mīlhé		I1	/11
jāmībhīr	_Y	X1	l ^{ca}
évaiḥ	_#	X11	//11
jeṣé		I1	/11
camriṣó		I1	11/
svarṣā		VI5	/11
tveṣó		I1	11/
sanāyas	V _(R) —	VII2	ca
pāriṣat		I1	11/
krátubhir	_N	X1	;
āpūḥ	_#	X11	//11

tvákṣasā	PE Av. -xš-	I6	
sumádaṃśur	_l	X1	/11
lalāmīr	_d	XI1	//11
vīṣaṇvantam		I1	11/
dhūrṣú		I4	/11
nāhuṣīṣu		I1	/11
nāhuṣīṣu		I1	/11
vikṣú	*k'_	I6	/11
vīṣṇa	_n	I1	/11
vārṣāgirā		I4	11/
prāṣṭībhir	_V	X1	;
ambarīṣaḥ		I1	/11
chímyūṃś	_c	X9	l ^{ca}
évair	_b	XI1	//11
sākhibhiḥ	_ś	XI4	;
śvitnyēbhiḥ	_s	XI4	//11
áditīḥ	_s	XI4	11/
síndhuḥ	_p	XI3	l ^a
dyaúḥ	_#	X11	//11
kṛṣṇāgarbhā	_n	I1	12/
nirāhann	_V	X1	
vīṣaṇaṃ	_n	I1	
vājradaḥṣiṇam	*k'_	I6	/12
jāhṛṣāṇéna		I1	
śūṣṇam	_n	I1	12/
aśūṣaṃ		I1	/12
paúmsyam		I1a	/12
gópatir	_Y	X1	/12
sthīrāḥ	V _(R) —	VII2	/12
vīlós		I2	12/
vīlós	_c	X9	12/
pátir	_Y	X1	//12
dāsyūñr	_V	X3	l ^a
śúrebhir	_b	XI1	l ^{ca}
bhīrúbhir	_Y	X1	//12
dhāvadbhir	_b	XI1	l ^{ca}
jīgyúbhiḥ	_#	X11	//12
saṃdadhúr	<i>bbúvanābh ī, abbī</i>	V1y	/12
saṃdadhúr	_N	X1	//12
vicakṣaṇó	*k'_	I6	/12
rudrēbhīr	_Y	X1	12/
yōṣā		I1	12/
manīṣā		I1	12/
sadhāsthe	V _(R) —	VII2	/11
haviś	_c	X9	l ^{ca}
suṣumā		I1	
sudakṣa	PE Av. xš	I6	/11
haviś	_c	X9	l ^{ca}
marúdbhir	_V	X1	//11
barhīṣi		I1	
hāribhir	_Y	X1	;
ṣyasva	vī	V1	11/
sr̥jasva	vī	V2	
juṣasva		I1	/11
áditīḥ	_s	XI4	11/
síndhuḥ	_p	XI3	l ^a
dyaúḥ	_#	X11	//11

dhiṣāṇā		I1	l
vāpuḥ	_#	X11	//12
sūryācandramāsābhic ākṣe (sūryācandramāsā)	V _(R) —	VII2	12-/
sūryācandramāsābhic ākṣe (abhicākṣe)	*k'—	I6	/12-
puruṣtuta		VI1	/12
vṛṣṇyā	_n	I1	/12
tiṣṭha	_tb	I1	/12
āmitakratuḥ	_s	XI4	/12
chatāmūtiḥ	_kb	XI3	/12
siṣāsavaḥ	V _(R) —	VII2	/12
siṣāsavaḥ		I1	/12
krṣṭīṣu	_t	I1	/12
krṣṭīṣu		I1	/12
dhiṣāṇā		I1	l
titviṣe		I1	/12
triviṣṭidhātu	_t	I1	12/
tisrō		III1	12/
bhūmīr	_N	X1	l ^{ca}
vavakṣitha—	*g—	I6	/12
_āsatrūr	_V	X1	12/
janūṣā		I1	/12
devēṣu		I1	12/
sāsahīḥ	_#	X11	//12
_ārbheṣv		I1	12/
sām	V _(R) —	VII2	/12
hāvaneṣu		I1	/12
āditiḥ	_s	XI4	11/
sīndhuḥ	_p	XI3	l ^{la}
dyaūḥ	_#	X11	//11
parācāir	_V	X1	//11
ketūḥ	_#	X11	//11
nīr	_V	X1	l
śācibhiḥ	_#	X11	//11
dāsiḥ	_#	X11	//11
ūcūṣe		I1	11/
mānuṣemā (mānuṣā)		I1	l
sūnūḥ	_ś	XI4	l ^{ca}
puṣṭām	_t	I1	/11
ōsadhiḥ		I1	11/
ōsadhiḥ	_s	XI4	l ^{ca}
vṛṣabhāya		I1	l
vṛṣṇe	_n	I1	/11
satyāśuṣmāya		I1	11/
pātnīr	_b	XI1	l ^{la}
hṛṣītām		I1	l
śūṣṇam	_n	I1	11/
yadāvadhīr	_Y	X1	l ^{ca}
āditiḥ	_s	XI4	11/
sīndhuḥ	_p	XI3	l ^{la}
dyaūḥ	_#	X11	//11
yónis	_t	X6	11/
niṣāde		V1	l
śīda	nī	V1	11-/
doṣā		I1	11/
vāstor	_Y	X1	l ^{ca}
gur	_N	X1	//11

vakṣan	*g' ^b —	I6	11/
kṣīreṇa	PE Ilr. *k—	I6	11/
yōṣe		I1	/11
syātām	V _(R) — <i>té</i>	VII2	11/
nābhīr	_V	X1	l ^{la}
ūparasyāyōḥ (āyōḥ)	_p	XI3	//11
pūrvābhis	_t	XI2	l ^{ca}
udābhir	_bb	XI1	/11
dāsyor	_V	X1	//11
niṣṣapī		X9	l
niṣṣapī		V1	l
só	V _(R) —	VII2	/11
rīriṣo		I1	/11
vṛṣā		I1	11/
kṣūdhyadbhyo	PE YAv. <i>śu-</i>	I6	11/
vadhīr	_V	X1	l ^{ca}
moṣīḥ	_#	X11	//11
nīr	_bb	XI1	/11
sahājānuṣāṇi		I1	/11
sómakāmam	V _(R) —	VII2	ca
tvāhur	_V	X1	//11
vṛṣasva		I1	/11
vṛṣṇyam	_n	I1	8/
śū	V _(R) —(<i>mō,</i> <i>mā u</i>)	VII1	8/
triṣv		I1	8/
āhutir	_Y	X1	//8
cākṣanam	*k'—	I6	/8
dūdhyō		X4	/8
trṣṇājam	_n	I1	8/
sapātnīr	_V	X1	8/
mūṣo		I1	12/
saptā	V _(R) —	VII2	8/
nābhīr	_V	X1	/8
pāncokṣāṇo (ukṣāṇo)	*k—	I6	/8
tasthūr	_N	X1	8/
vāvṛtur	_Y	X1	//8
sedhanti	V _(R) —	VII2	8/
yahvātīr	_V	X1	/8
arṣanti		I4	8/
sīndhavaḥ	V _(R) —	VII2	/8
devēṣv		I1	8/
manuṣvād		I1	/8
yakṣi	*g'—	I6	8/
vidúṣṭaro	_t	I1	/8
manuṣvād		I1	/8
vidúṣṭaraḥ	_t	I1	/8
agnīr	_b	XI1	8/
suṣūdati		I1	/8
devēṣu		I1	/8
bṛhaspātīḥ	_k	XI3	//8
tāṣṭeva (tāṣṭā)	PE *k'_t	I7	8/
enāṅgūṣeṇa (āṅgūṣeṇa)		I1	11/
ṣyāma	'bbī, abbī	V1	11/
sārvavirāḥ	V _(R) —	VII2	/11
āditiḥ	_s	XI4	11/

síndhuḥ	<i>—p</i>	XI3	^{la}
dyaúḥ	<i>—#</i>	XI1	//11
durgād	<i>—g</i>	XI1	12/
níṣ	<i>—p</i>	X7	/12
vṛtrátúryeṣu		I1	/12
durgād	<i>—g</i>	XI1	12/
níṣ	<i>—p</i>	X7	/12
durgād	<i>—g</i>	XI1	12/
níṣ	<i>—p</i>	X7	/12
pūṣāṇam		I1	
sumnaír	<i>—V</i>	X1	/12
durgād	<i>—g</i>	XI1	12/
níṣ	<i>—p</i>	X7	/12
sádam	<i>V_(R)—</i>	VII2	^{ca}
yór	<i>—Y</i>	X1	12/
mánurhitam	<i>—b</i>	XI1	
durgād	<i>—g</i>	XI1	12/
níṣ	<i>—p</i>	X7	/12
ṣṣír		I1	
ṣṣír	<i>—V</i>	X1	;
durgād	<i>—g</i>	XI1	12/
níṣ	<i>—p</i>	X7	/12
devaír	<i>—N</i>	X1	11/
áditir	<i>—N</i>	X1	/11
áditih	<i>—s</i>	XI4	11/
síndhuḥ	<i>—p</i>	XI3	^{la}
dyaúḥ	<i>—#</i>	XI1	//11
sumnám	<i>V_(R)—</i>	VII2	/11
mṛṇayántaḥ		I2	/11
sumatír	<i>V_(R)—</i>	VII2	^{la}
sumatír	<i>—Y</i>	X1	/11
aṃhós	<i>—C</i>	X9	11/
sámabhi	<i>—st</i>	XI0	;
indriyaír	<i>—N</i>	X1	^{la}
marúdbhir	<i>—V</i>	X1	//11
ādityaír	<i>—N</i>	X1	11/
áditih	<i>—s</i>	XI4	;
agnís	<i>—t</i>	XI2	//11
áditih	<i>—s</i>	XI4	11/
síndhuḥ	<i>—p</i>	XI3	^{la}
dyaúḥ	<i>—#</i>	XI1	//11
cáṣṭe	<i>*k'—t</i>	I7	/11
sómo	<i>V_(R)—</i>	VII2	/11
sadhryān	<i>V_(R)—</i>	VII2	^{ca}
sadhryāncā	<i>V_(R)—</i>	VII2	^{ca}
niśadyā		V1	/11
vṛṣṇaḥ	<i>—n</i>	I1	11/
vṛṣaṇā		I1	
vṛṣethām		I1	/11
sámiddheṣv		I1	11/
agníṣv		I1	
barhír	<i>—V</i>	X1	
tistiráṇā		III3	/11
tivraíḥ	<i>—s</i>	XI4	11/
sómaiḥ	<i>—p</i>	XI3	^{ca}
pāriṣiktebhir		V1	
pāriṣiktebhir	<i>—V</i>	X1	/11
saumanasāya	<i>V_(R)—</i>	VII2	^{ca}
cakráthur	<i>—Y</i>	X1	;

vṛṣṇyāni	<i>—n</i>	I1	/11
sakhyā	<i>V_(R)—</i>	VII2	^{la}
tébhiḥ	<i>—s</i>	XI4	11/
ásurair	<i>—N</i>	X1	;
vṛṣaṇāv		I1	
yáduṣu		I1	
turvāṣeṣu		I1	/11
druhyúṣv		I1	11/
ánuṣu		I1	
pūrúṣu		I1	/11
stháḥ	<i>V_(R)—</i>	VII2	/11
vṛṣaṇāv		I1	
vṛṣaṇāv		I1	
vṛṣaṇāv		I1	
ṣṭhó	<i>V_(R)— (divi)</i>	VII1	
párvateṣv		I1	11/
óṣadhīṣv		I1	
óṣadhīṣv		I1	/11
vṛṣaṇāv		I1	
vṛṣaṇāv		I1	
áditih	<i>—s</i>	XI4	11/
síndhuḥ	<i>—p</i>	XI3	^{la}
dyaúḥ	<i>—#</i>	XI1	//11
prámatir	<i>—V</i>	X1	;
ataksam	<i>PE *k'—</i>	I6	/11
vijāmātur	<i>—V</i>	X1	^{ca}
stómaḥ	<i>V_(R)—</i>	VII2	11/
raśmīmṛ	<i>—V</i>	X3	^{la}
śaktír	<i>—V</i>	X1	^{la}
vṛṣaṇo		I1	
dhiṣāṇāyā		I1	
dhiṣāṇā		I1	
sómam	<i>V_(R)—</i>	VII2	11/
sunoti	<i>V_(R)—</i>	VII2	/11
barhīṣi		I1	
carṣaṇī		I4	11/
carṣaṇibhyaḥ		I4	11/
pṛtanāháveṣu		I1	/11
śíkṣatam	<i>*k'—</i>	I6	
śácibhiḥ	<i>—#</i>	XI1	//11
yébhiḥ	<i>—s</i>	XI4	11/
śíkṣatam	<i>*k'—</i>	I6	
bháreṣu		I1	/11
áditih	<i>—s</i>	XI4	11/
síndhuḥ	<i>—p</i>	XI3	^{la}
dyaúḥ	<i>—#</i>	XI1	//11
svādiṣṭhā	<i>—tb</i>	I1	12/
dhītír	<i>—V</i>	X1	^{la}
savitúr	<i>—d</i>	XI1	;
dāsúṣo		I1	/12
bhákṣaṇam	<i>*g—</i>	I6	/12
cáturvayam	<i>—Y</i>	X1	/12
viṣtví	<i>—t</i>	I1	12/
ānaśuḥ	<i>—#</i>	XI1	//12
sūracakṣasaḥ	<i>*k'—</i>	I6	/12
dhītúbhiḥ	<i>—#</i>	XI1	//12
mamus	<i>—t</i>	XI2	;
ámartyeṣu		I1	11/
manīṣām		I1	12-/

antárikṣasya	PE * <i>k'</i> ^u _	I6	/12-
pitúr	_V	X1	;
ṛbhúr	_N	X1	11/
ṛbhúr	_N	X1	12/
vájebhir	_Y	X1	l ^a
vásubhir	_Y	X1	/12
vásur	_d	XI1	/12
dadīḥ	_#	X11	//12
yuṣmákam		I1	12/
tiṣṭhema	_t <i>b</i>	I1	12/
pṛtsutír	_V	X1	/12
nís	_c	X9	12/
vájebhir	_N	X1	11/
avidḍhy		II1	/11
darṣi		I4	/11
áditih	_s	XI4	11/
síndhuḥ	_p	XI3	l ^a
dyaúḥ	_#	X11	//11
tákṣan	PE * <i>k'</i> _	I6	12/
tákṣan	PE * <i>k'</i> _	I6	12/
vṛṣaṇvasū		I1	/12
tákṣan	PE * <i>k'</i> _	I6	12/
tákṣan	PE * <i>k'</i> _	I6	12/
takṣata	PE * <i>k'</i> _	I6	l
clákṣāya	PE Av. -xṣ	I6	12/
īṣam		I1	/12
takṣata	PE * <i>k'</i> _	I6	12/
sakṣānim	* <i>g'</i> ^b _	I6	/12
sātāye	V _(R) _	VII2	l ^a
jīśé		I1	/12
ṛbhúr	_b <i>b</i>	XI1	11/
sātīm	V _(R) _	VII2	/11
aviṣtu	_t	I1	/11
áditih	_s	XI4	11/
síndhuḥ	_p	XI3	l ^a
dyaúḥ	_#	X11	//11
īḷe		I2	12/
iṣṭāye	_t	I1	/12
yābhir	_b <i>b</i>	XI1	12/
tābhir	_V	X1	12/
śú	V _(R) _(<i>u</i>)	VIII1	12/
ūtībhir	_V	X1	;
yuvór	_d	XI1	12/
tasthur	_Y	X1	l ^a
yābhir	_d <i>b</i>	XI1	12/
iṣṭāye	_t	I1	/12
tābhir	_V	X1	12/
śú	V _(R) _(<i>u</i>)	VIII1	12/
ūtībhir	_V	X1	;
yābhir	_d <i>b</i>	XI1	12/
tābhir	_V	X1	12/
śú	V _(R) _(<i>u</i>)	VIII1	12/
ūtībhir	_V	X1	;
yābhiḥ	_p	XI3	12/
tūrśú		I4	12/
tarāṇir	_Y	X1	/12
vibhūṣati		I1	/12
yābhis	_t	XI2	12/

trimántur	_V	X1	l ^a
vicakṣaṇás	* <i>k'</i> _	I6	/12
tābhir	_V	X1	12/
śú	V _(R) _(<i>u</i>)	VIII1	12/
ūtībhir	_V	X1	;
yābhī	_r	X2	12/
yābhiḥ	_k	XI3	12/
sīṣāsantam		I1	l
tābhir	_V	X1	12/
śú	V _(R) _(<i>u</i>)	VIII1	12/
ūtībhir	_V	X1	;
yābhir	_V	X1	12/
yābhir	_V	X1	l ^a
avyathībhir	_j	XI1	/12
jījinváthuḥ	_#	X11	//12
yābhiḥ	_k	XI3	12/
tābhir	_V	X1	12/
śú	V _(R) _(<i>u</i>)	VIII1	12/
ūtībhir	_V	X1	;
yābhiḥ	_ś	XI4	12/
suṣamsádam		VI1	/12
yābhiḥ	_p	XI3	12/
tābhir	_V	X1	12/
śú	V _(R) _(<i>u</i>)	VIII1	12/
ūtībhir	_V	X1	;
yābhiḥ	_ś	XI4	12/
śácībhir	_Y	X1	l ^a
vṛṣaṇā		I1	l
cákṣasa	* <i>k'</i> _	I6	l
yābhir	_Y	X1	/12
tābhir	_V	X1	12/
śú	V _(R) _(<i>u</i>)	VIII1	12/
ūtībhir	_V	X1	;
yābhiḥ	_s	XI4	12/
vásiṣṭham	_t <i>b</i>	I1	12/
yābhir	_V	X1	l ^a
yābhiḥ	_k	XI3	12/
tābhir	_V	X1	12/
śú	V _(R) _(<i>u</i>)	VIII1	12/
ūtībhir	_V	X1	;
yābhir	_Y	X1	12/
sahásramīḥ		I2	12-/
yābhir	_Y	X1	12/
tābhir	_V	X1	12/
śú	V _(R) _(<i>u</i>)	VIII1	12/
ūtībhir	_V	X1	;
yābhiḥ	_s	XI4	12/
kakṣīvantam	PE * <i>k'</i> _	I6	12/
yābhir	_V	X1	/12
tābhir	_V	X1	12/
śú	V _(R) _(<i>u</i>)	VIII1	12/
ūtībhir	_V	X1	;
yābhī	_r	X2	12/
kṣódasodnáḥ	PE * <i>k'</i> ^(u) _	I6	l
pīpinváthur	_V	X1	//12
yābhī	_r	X2	l ^a
jīśé		I1	/12
yābhis	_t	XI2	12/
usríyā		III1	l

tábhír	_V	X1	12/
şú	V _(R) _(u)	VIII1	12/
ütíbhír	_V	X1	;
yábhiḥ	_s	XI4	12/
kṣaitrapatyēṣv		II	/12
yábhir	_Y	X1	12/
tábhír	_V	X1	12/
şú	V _(R) _(u)	VIII1	12/
ütíbhír	_V	X1	;
yábhir	_N	X1	12/
yábhiḥ	_p	XI3	12/
tábhír	_V	X1	12/
şú	V _(R) _(u)	VIII1	12/
ütíbhír	_V	X1	;
yábhir	_Y	X1	12/
yábhir	_Y	X1	1 ^{ca}
yábhir	_Y	X1	12/
tábhír	_V	X1	12/
şú	V _(R) _(u)	VIII1	12/
ütíbhír	_V	X1	;
yábhir	_N	X1	12/
yábhir	_V	X1	/12
yábhiḥ	_p	XI3	12/
iṣáthuh		II	/12
iṣáthuh	_#	XI1	//12
yábhiḥ	_ś	XI4	12/
tábhír	_V	X1	12/
şú	V _(R) _(u)	VIII1	12/
ütíbhír	_V	X1	;
yábhiḥ	_p	XI3	12/
_agnír	_N	X1	12/
yábhiḥ	_ś	XI4	12/
tábhír	_V	X1	12/
şú	V _(R) _(u)	VIII1	12/
ütíbhír	_V	X1	;
yábhir	_V	X1	12/
niraṇyáthó	_V	X1	/12
yábhir	_N	X1	12/
iṣá		II	/12
tábhír	_V	X1	12/
şú	V _(R) _(u)	VIII1	12/
ütíbhír	_V	X1	;
yábhiḥ	_p	XI3	12/
pátnír	_Y	X1	1 ^{ca}
nyüháthur	_V	X1	//12
yábhir	_V	X1	1 ^{la}
aruṇír	_V	X1	/12
ásikṣatam	*k_	I6	/12
yábhiḥ	_s	XI4	12/
ūháthuh	_s	XI4	/12
tábhír	_V	X1	12/
şú	V _(R) _(u)	VIII1	12/
ütíbhír	_V	X1	;
yábhiḥ	_ś	XI4	12/
dadāśúṣe		II	/12
yábhir	_V	X1	1 ^{ca}
yábhir	_V	X1	/12
tábhír	_V	X1	12/
şú	V _(R) _(u)	VIII1	12/

ütíbhír	_V	X1	;
yábhiḥ	_k	XI3	12/
yábhir	_Y	X1	1 ^{ca}
tábhír	_V	X1	12/
şú	V _(R) _(u)	VIII1	12/
ütíbhír	_V	X1	;
yábhir	_N	X1	12/
goṣuyúdhām		II	1
nṛṣáhye		VI1	/12
yábhi	_r	X2	12/
tábhír	_V	X1	12/
şú	V _(R) _(u)	VIII1	12/
ütíbhír	_V	X1	;
yábhiḥ	_k	XI3	12/
yábhir	_db	XI1	12/
puruṣántim		VI1	/12
tábhír	_V	X1	12/
şú	V _(R) _(u)	VIII1	12/
ütíbhír	_V	X1	;
vṛṣaṇā		II	1
manīṣām		II	/11
dyúbhir	_V	X1	11/
aktúbhiḥ	_p	XI3	1 ^{la}
ářiṣṭebhir		IIr	11/
ářiṣṭebhir	_V	X1	1 ^{ca}
saúbhagebhiḥ	_#	XI1	//11
áđitiḥ	_s	XI4	11/
síndhuḥ	_p	XI3	1 ^{la}
dyaúḥ	_#	XI1	//11
śrēṣṭham	_tb	II	11/
jyótiṣām		II	1
jyótir	_V	X1	/11
ajaniṣṭa	_t	II	/11
savitúḥ	_s	XI4	/11
uśāse		II	1
āraik	*k ^u _	XI2	//11
āraig	*k ^u _	XI2	11/
kṛṣṇā	_n	II	11/
svāsrór	_V	X1	/11
devāśiṣṭe	_t	II	/11
tasthatuḥ	_s	XI4	/11
náktośāsā		II	11/
uśā		II	11/
iṣṭāye	_t	II	1
vicákṣa	*k'_	I6	/11
uśā		II	11/
iṣṭāye	_t	II	11/
vísadīśā		VI1	11/
jīvitābhipracákṣa (abhipracákṣe)	*k'_	I6	/11
uśā		II	11/
eśā		II	11/
yuvatīḥ	_ś	XI4	;
uśā		II	11/
uśā		II	11/
úṣo		II	11/
cákṣasā	*k'_	I6	1
mānuṣān		II	11/

yakṣyamāṇāḥ	*g' _	I6	
devēṣu		I1	11/
cakṛṣe		I1	
vyūṣūr		I1	11/
vyūṣūr	_Y	X1	l ^{ea}
jōsam		I1	
anyābhir	_V	X1	/11
īyūṣ	_t	X6	11/
uśāsam		I1	
asmābhir	_V	X1	11/
praticākṣiyābhūd (praticākṣyā)	*k' _	I6	/11
aparīṣu		I1	/11
yāvayāddveṣā		I1	11/
sumaṅgalīr	V _(R) _	VII2	11//a
sumaṅgalīr	_bb	XI1	l ^{ea}
ihādyaśaḥ (uśaḥ)		I1	11/
śrēṣṭhatamā	_tb	I1	
purōśā (uśāḥ)		I1	11/
svadhābhiḥ	V _(R) _	VII2	/11
svadhābhiḥ	_#	X11	//11
āñjibhir	_d	XI1	l ^{ea}
kṛṣṇām	_n	I1	11/
nirṇijam	_N	X1	
aruṇēbhir	_V	X1	/11
āsvair	_V	X1	//11
ōśā (uśā)		I1	11/
pōṣyā		I1	
īyūṣiṇām		I1	11/
prathamōśā (uśāḥ)		I1	/11
āsūr	_N	X1	/11
jyōtir	_V	X1	/11
āraik	*k' _	X12	11/
sūryāya _	V _(R) _	VII2	/11
āyuh	_#	X11	//11
stāvāno	V _(R) _	VII2	11//
uśāso		I1	
vibhātīḥ	_#	X11	//11
āyur	_N	X1	l ^{ea}
gōmatīr	_V	X1	l ^{ea}
uśāsaḥ		I1	
dāśūse		I1	
vāyōr	_V	X1	11/
āditer	_V	X1	/11
ketūr	_b	XI1	l ^{la}
uśāso		I1	
āditiḥ	_s	XI4	11/
sīndhuḥ	_p	XI3	l ^{la}
dyaūḥ	_#	X11	//11
matīḥ	_#	X11	//12
cātuṣpade		X7	/12
puṣṭām	_t	I1	12/
mṛlā		I2	12/
yōś	_c	X9	l ^{ea}
mānūr	_V	X1	;
prāṇītiṣu		I1	/12
sumatīm	V _(R) _	VII2	l ^{ea}
mīḍhvaḥ		I2	/12
_āriṣṭavirā		I1r	12/

haviḥ	_#	X11	//12
tveṣām		I1	12-/
hēlo		I2	/12
sumatīm	V _(R) _	VII2	12//
aruṣām		I1	/12
tveṣām		I1	12/
bheṣajā		I1	
chardīr	_V	X1	
svādōḥ	_s	XI4	12/
mṛla		I2	/12-
ūkṣantam	*g _	I6	12/
ukṣitām	*g _	I6	/12
vadhīḥ	_p	XI3	l ^{ea}
rīriṣaḥ		I1	/12
gōṣu		I1	12/
āśveṣu		I1	/12
rīriṣaḥ		I1	/12
vadhīr	_b	XI1	//12
haviṣmantaḥ		I1	12/
stōmān	V _(R) _	VII2	12/
sumatīr	V _(R) _	VII2	l ^{ea}
sumatīr	_N	X1	;
mṛlayāttamā _		I2	/12
pūruṣaghnām		I1	/11
mṛlā		I2	11/
āditiḥ	_s	XI4	11/
sīndhuḥ	_p	XI3	l ^{la}
dyaūḥ	_#	X11	//11
cākṣur	*k' _	I6	11/
cākṣur	_N	X1	11/
vāruṇasyāgnēḥ (agnēḥ)	_#	X11	//11
antārikṣam	PE *k' _	I6	/11
tasthūśās		I1	/11
uśāsam		I1	
yōśām		I1	11/
prṣṭhām	_tb	I1	/11
asthuḥ	_p	XI3	//11
sadyāḥ	V _(R) _	VII2	/11
kārtor	_Y	X1	l ^{ea}
simāsmāi	V _(R) _	VII2	/11
vāruṇasyābhicākṣe (abhicākṣe)	*k' _	I6	/11
sūryo	V _(R) _	VII2	11//
dyōr	_V	X1	/11
kṛṣṇām	_n	I1	11/
nīr	_V	X1	11/
nīr	_V	X1	/11
āditiḥ	_s	XI4	11/
sīndhuḥ	_p	XI3	l ^{la}
dyaūḥ	_#	X11	//11
barhīr	_V	X1	
stōmāḥ	V _(R) _	VII2	11//
vīlupātmabhir		I2	11/
vīlupātmabhir	_V	X1	l ^{la}
āsuhēmabhir	_Y	X1	/11
jūtībhiḥ	_ś	XI4	;
ūhathur	_N	X1	l ^{ea}
naubhīr	_V	X1	

ātmanvātībhir	_V	X1	//11
antarikṣaprūdbhir	PE * <i>k</i> ^u _	I6	11/
antarikṣaprūdbhir	_V	X1	
āpodakābhiḥ	_#	X11	//11
tisrāḥ		III1	11/
kṣāpas	* <i>k</i> ^u _	I6	11/
trír	_V	X1	
āhātivrājadbhir	_N	X1	//11
ūhathuḥ	_p	XI3	/11
patamgaḥ	_#	X11	//11
tribhī	_r	X2	11/
rāthaiḥ	_ś	XI4	l ^{ca}
śatāpadbhiḥ	_s	XI4	/11
śāḷāśvaiḥ	* <i>k</i> '_	XI6	/11
śāḷāśvaiḥ	_#	X11	//11
samudré	V _(R) _	VII2	/11
ūhāthur	_bh	XI1	;
dadāthuḥ	_ś	XI4	;
sādam	V _(R) _	VII2	ca
kakṣīvate	PE * <i>k</i> '_	I6	11/
vṛṣṇaḥ	_n	I1	/11
ṛbīse		IIb	11/
ninyathuḥ	_s	XI4	l ^{ca}
cakrathur	_j	XI1	;
tṛṣyate		I1	
jujurūṣo		I1	11/
jahitāsyāyur	_d	XI1	/11
_abhiṣṭimān		V1	11/
ūpāthur	_Y	X1	;
āvīṣ	_k	X7	11/
tanyatūr	_N	X1	/11
vṛṣṭīm	_t	I1	/11
śīrṣṇā	_n	I4	11/
pūraṃdhiḥ	_#	X11	//11
chāsur	_V	X1	l ^a
vicākṣe	* <i>k</i> '_	I6	/11
vēr	_V	X1	
sārtave	V _(R) _	VII2	ca
meṣān		I1	11/
caḥśadānām	PE * <i>k</i> '_	I6	/11
akṣī	PE * <i>k</i> ^u _	I6	11/
vicākṣa	* <i>k</i> '_	I6	/11
bhiṣajāv		I1	
kārṣmevātiṣṭhad (kārṣma)		I4	11/
kārṣmevātiṣṭhad (atiṣṭhat)	_tb	I1	11/
hṛdbhiḥ	_s	XI4	//11
vartūr	_bh	XI1	//11
vṛṣabhās		I1	11/
āyuh	_s	XI4	//11
vājais	_t	XI2	//11
trír	_V	X1	11/
pāriviṣṭaṃ	_t	I1	11/
āhuṣāṃ		I1	
sugēbhir	_N	X1	11/
ūhathū	_r	X2	/11
rājabbhiḥ	_#	X11	//11

vāstor	_V	X1	l ^a
sahāsra	V _(R) _	VII2	/11
nír	_V	X1	11/
duchúnā		X9a	
vṛṣanāv		I1	
ārātīḥ	_#	X11	//11
cakrathuḥ	_p	XI3	;
śacībhir	_j	XI1	//11
staryām	V _(R) _	VII2	ca
pīpyathur	_g	XI1	/11
stuvaté	V _(R) _	VII2	ca
kṛṣṇiyāya	_n	I1	/11
śacībhiḥ	_#	X11	//11
viṣṇāpvām		V1/I1	11/
dadathur	_Y	X1	;
rātrīr	_V	X1	l ^{ca}
ninyathuḥ	_s	XI4	l ^{ca}
pātiḥ	_s	XI4	l ^{ca}
āyur	_V	X1	//11
barhiṣmatī		I1	11-/
rātīr	_Y	X1	
ḡr	_V	X1	//11-
iśā		I1	11/
vājaiḥ	_#	X11	//11
vartūr	_V	X1	
ṛṣim		I1	11/
ṛbīsād		IIb	11/
dāsyor	_V	X1	l ^a
vṛṣanā		I1	
durévair	_V	X1	/11
durévair	_V	X1	//11
ṛṣim		I1	11/
vṛṣanā		I1	
sām	V _(R) _	VII2	11//a
dāmsobhir	_N	X1	//11
suṣupvāmsam		I1	11/
nīrṭter	_V	X1	
nīrṭter	_V	X1	/11
sūryaṃ	V _(R) _	VII2	11//
ūpathur	_V	X1	l ^{ca}
kakṣīvatā	PE * <i>k</i> '_	I6	11/
kṛṣṇiyāya	_n	I1	/11
viṣṇāpvām		V1/I1	11/
dadathur	_Y	X1	;
ghōṣāyai		I1	11/
pitṛśāde		VI1	
vṛṣanā		I1	
nārśadāya		I4	11/
ūhathur	_V	X1	;
brāhmāṅgūśāṃ (āṅgūśām)		I1	11/
rōdasyoh	_#	X11	//11
iśā		I1	11/
vidúṣe		I1	/11
sūnór	_N	X1	11/
suṣṭutīm		VI1	
vṛṣanā		I1	
ūpathur	_d	XI1	l ^{ca}
cakrathuḥ	_ś	XI4	/11

śácibhiḥ	_#	X11	//11
pūrvyēbhir	_V	X1	/11
évaiḥ	_p	X13	//11
nīḥ	_s	X14	/11
vībhir	_V	X1	11/
ūhathur	_V	X1	l ^a
jīrēbhir	_V	X1	/11
ásvaiḥ	_#	X11	//11
avyathír	_j	X11	/11
nīṣ	_t	X6	11/
ūhathuḥ	_s	X14	l ^a
vṛṣaṇā		I1	l
jayúṣā		I1	11/
yayathuḥ	_s	X14	;
ádrer	_j	X11	//11
viṣvāco		I1	11/
viśēṇa		I1	/11
meṣān		I1	11/
ákṣī́ (akṣī́)	PE *kʰ_	I6	11/
jyótir	_V	X1	11/
cakrathur	_Y	X1	/11
vicákṣe	*kʰ_	I6	/11
vṛkír	_V	X1	11/
vṛṣaṇā		I1	l
caḥṣadānā	PE *kʰ_	I6	/11
meṣān		I1	/11
ūtír	_V	X1	l ^a
mayobhūr	_V	X1	//11
dhīṣnyā	_n	I1	l
púramdhir	_V	X1	//11
vṛṣaṇāv		I1	l
ávobhiḥ	_#	X11	//11
vīṣaktām		V1	/11
śácibhir	_Y	X1	l ^a
ūhathuḥ	_p	X13	l ^{ca}
yóṣām		I1	/11
_īṣam		I1	11/
mānuṣāya		I1	/11
jyótiś	_c	X9	l ^{ca}
cakrathur	_V	X1	;
apikakṣyam	*kʰ_	I6	/11
sumatím	V _(R) _	VII2	l ^{ca}
vṛṣaṇā		I1	l
sumṛṇīkāḥ		I2	11/
vṛṣaṇā		I1	l
ádreḥ	_#	X11	//11
gāmiṣṭhā_	_tb	I1	/11
_āhúr	_Y	X1	11/
yuvatís	_t	X12	;
tiṣṭhad	_tb	I1	/11
juṣṭvī	_t	I1	11/
vāpuṣaḥ		I1	/11
aruṣā		I1	/11
damsánābhir	_V	X1	//11
vṛṣaṇā		I1	l
śácibhiḥ	_#	X11	//11
nīṣ	_t	X6	11/
cakrathur	_Y	X1	/11
cákṣuḥ	*kʰ_	I6	/11

cákṣuḥ	_p	X13	//11
susṭutím		VI1	l
juṣṭāṇā		I1	/11
nīḥ	_p	X13	//11
vṛṣaṇam		I1	l
juṣṭāṇā		I1	11/
sajóṣāḥ		I1	/11
uṣāso		I1	l
vyūṣtau	_t	I1	/11
sahásraketum	V _(R) _	VII2	12//a
śruṣṭivānam	_t	I1	12/
dhītūḥ	_p	X13	l ^{ca}
yuvór	_V	X1	12/
vībhir	_g	X11	/12
sváyuktibhir	_N	X1	l ^{ca}
yāsiṣṭām	_t	I1	12/
vartír	_Y	X1	l ^a
vṛṣaṇā		I1	l
yuvór	_V	X1	12/
vāpuṣe		I1	/12
yematur	_V	X1	;
jaḡmúṣī		I1	/12
yóṣāvṇīta		I1	12/
pāriṣūter		V1	l
pāriṣūter	_V	X1	/12
uruṣyatho		I1	/12
śayór	_V	X1	l ^{ca}
pipyathur	_g	X11	/12
āyuṣā		I1	/12
nīrṭtam	_V	X1	l
pitūḥ	_s	X14	12/
svārvatír	_V	X1	l ^{ca}
ūtír	_Y	X1	/12
yuvór	_V	X1	/12
abhiṣṭayaḥ		V1	/12
mákṣikārapan (mákṣikā)	IIr. *-kṣ	I6	/12
sómasyauśijó (sómasya)	V _(R) _	VII2	12/
śáryair	_V	X1	12/
duṣṭāram		X6	/12
carṣaṇisáham		I4	/12
carṣaṇisáham		VI1	/12
jóṣa		I1	8/
ubháyoḥ	_#	X11	//8
yuvákuḥ	_#	X11	//8+
ghóṣe		I1	11/
praiṣayúr (iṣayúr)		I1	6/
praiṣayúr	_N	X1	6/
ákṣī́ (akṣī́)	PE *kʰ_	I6	8/
nirátatamsatam	_V	X1	/10
sugopá	V _(R) _	VII2	10/
aghāyóḥ	_#	X11	//8
guḥ	_#	X11	//12-
ásiśviḥ	_#	X11	//8-
iṣé		I1	11/
aśvínor	_V	X1	8/
vājīnivatoh	_#	X11	//8
somapéyam	V _(R) _	VII2	8//a

nír	_Y	X1	/8
nīṁḥ	_p	XI3	l ^{ca}
pruṣāyad		II	/11
ṛbhúr	_Y	X1	11/
góḥ	_#	X11	//11
svajám	V _(R) —	VII2	11/
mahiṣás		II	l
caḡṣata	*k'_	I6	/11
góḥ	_#	X11	//11
nákṣad	*k'_	I6	11/
aruṇīḥ	_p	XI3	;
rāt	*g'_	XI6	//11
tákṣad	PE *k'_	I6	11/
cātuṣpade		X7	11/
svaryām	V _(R) —	VII2	ca
usríyāṇām		III1	l
mānuṣasya		II	l
usríyāyāḥ		III1	/11
tarāṇír	_N	X1	/11
uśáso		II	l
índur	_Y	X1	11-/
yébhir	_V	X1	l ^{ca}
svéduhavyaiḥ	_s	XI4	//11-
vanádhitir	_V	X1	/11
góḥ	_#	X11	//11
paśvíṣe		II	/11
dukṣán	*g ^b _	I6	/11
ádribhir	_Y	X1	;
gór	_d	XI1	//11
chúṣṇam (śúṣṇam)	_n	II	11/
anantaīḥ	_p	XI3	l ^{la}
vadhaīḥ	_#	X11	//11
ápītes	_t	XI2	//11
śúṣṇasya	_n	II	11/
sisvapo		II	l
tīṣṭhā	_tb	II	11/
vāhiṣṭhān	_tb	II	/11
tataḡṣa	PE *k'_	I6	/11
durhánāyāḥ	_b	XI1	/11
duritád	_V	X1	l
iṣé		II	11/
sūnītāyai	V _(R) —	VII2	/11
sumatír	_Y	X1	/11
íṣo		II	/11
góṣv		II	/11
mámhiṣṭhās	_tb	II	11/
sadhamádaḥ	V _(R) —	VII2	ca
mīlhúṣe		I2	l
mīlhúṣe		II	/11
astoṣy		II	11/
vīraír	_V	X1	//11
iṣudhyéva		II	11/
ródasyoḥ	_#	X11	//11
uśásānāktā		II	11/
starír	V _(R) —	VII2	11/a
starír	_N	X1	11/
hīraṇyaiḥ	_#	X11	//11
vīṣaṇvān		II	/11
rāṣpínásyāyóḥ (āyóḥ)	_#	X11	//11-

ghóṣeva (ghóṣā)		II	11/
pūṣṇé	_n	II	8/
agnéḥ	_#	X11	//11
śróturātīḥ	_s	XI4	/11-
suśrótuh	_s	XI4	//11-
síndhur	_V	X1	/8-
adbhīḥ	_#	X11	//8-
stuṣé		II	11/
rātír	_g	XI1	//11
prḡṣāyāmeṣu	*k'_	I6	l
prḡṣāyāmeṣu		II	/11
puṣṭīm	_t	II	11/
stuṣe		II	11/
nāhuṣaḥ		II	/11
sūrīḥ	_#	X11	//11
abhidhrúḡ	*g ^b _	X12	//11
akṣṇayādhruk	*k'_	I6	/11
akṣṇayādhruk	*g ^b _	X12	//11
svayām	C _(R) —	VII2	11//a
yákṣmaṇ	PE Yaghn. - x.š.; *k'	I6	11/
hótrābhir	_V	X1	/11
nāhuṣo		II	l
vīṣṭarātír		V2	11/
vīṣṭarātír	_Y	X1	l ^{la}
nāhuṣo		II	l
sūrēḥ	_ś	XI4	//11
niravásya	_V	X1	l
sūrér	_V	X1	//11
yéṣu		II	11/
sanvantu	V _(R) —	VII2	11/
prabhṛthéṣu		II	/11
dhāsér	_d	XI1	//11
dvír	_Y	X1	11/
iṣṭásva	_t	II	11/
iṣṭáraśmir	_t	II	l
iṣṭáraśmir	_V	X1	/11
táruṣa		II	l
jaḡmúṣír		II	/11
jaḡmúṣír	_V	X1	/11
_usrás		III1	11/
cākantūbhāyeṣv (ubhāyeṣv)		II	/11
jīṣṇóḥ	_n	II	/11
jīṣṇóḥ	_#	X11	//11
syúmagabhastīḥ	_s	XI4	l ^{la}
prṭhú	_r	X2	11/
dákṣīṇāyā	*k'_	I6	l
asthuḥ	_#	X11	//11
kṣṇád	_n	II	11/
mānuṣāya		II	l
sānutrī	V _(R) —	VII2	/11
yuvatīḥ	_p	XI3	/11
punarbhúr	_V	X1	//11
óṣā (uṣā)		II	11/
úṣo		II	11/
sūryāya	V _(R) —	VII2	/11
sīṣāsantī		II	11/
jāmír	_V	X1	//11

úṣaḥ		I1	11/
dákṣiṇayā	*k' _	I6	
púramdhīr	_V	X1	//11
asthuḥ	_#	X11	//11
_āvis	_k	X7	11/
uśāso		I1	
vibhātīḥ	_#	X11	//11
viśurūpe		I1	11/
sām	V _(R) —	VII2	/11
uśāḥ		I1	11/
sadṣīr	_V	X1	11/
sadṣīr	_V	X1	/11
sadyāḥ	V _(R) —	VII2	/11
kṛṣṇād	_n	I1	11/
ajaniṣṭa	_t	I1	
yóṣā		I1	11/
niṣkṛtām		X7	
éṣi		I1	11/
íyakṣamāṇam	*k' _	I6	/11
yuvatīḥ	_p	X13	/11
āvīr	_Y	X1	11/
vákṣāṃsi	PE	I6	11/
kṛṇuṣe		I1	/11
susamkāśā		VII1	11/
yóṣā _		I1	/11
_āvis	_t	X12	11/
kṛṇuṣe		I1	/11
uṣo		I1	11/
uśāso		I1	
áśvāvātīr	_g	X11	^{ea}
gómatīr	_Y	X1	;
raśmībhiḥ	_s	X14	;
uśāsaḥ		I1	/11
úṣo		I1	11/
syuḥ	_#	X11	//11
uśā		I1	11/
samidhāné	V _(R) —	VII2	^{la}
jyótīr	_V	X1	/11
cātuṣpad		X7	/11
manuṣyā		I1	
īyúṣiṇām		I1	11/
prathamóṣā (uśā)		I1	/11
eśā		I1	11/
jyótīr	_Y	X1	11/
sādhú	V _(R) —	VII2	/11
vákṣo	PE	I6	/11
ivāvīr	_V	X1	^{la}
eyúṣiṇām		I1	/11
pitrór	_V	X1	/11
eśā		I1	11/
īṣate		I1	11/
pumśā		I1a	
gartārúg	*d ^b _	X12'	11/
suvāsā	V _(R) —	VII2	/11
uśā		I1	11/
āraig	*k ^u _	X12	//11
praticākṣyeva	*k' _	I6	/11
raśmībhiḥ	_s	X14	;
samanagā	V _(R) —	VII2	^{ea}

nāvyaśīr	_N	X1	;
sudínā	V _(R) —	VII2	^{la}
uśāsaḥ		I1	/11
bodhayosaḥ (uśaḥ)		I1	11/
sūṇṛte	V _(R) —	VII2	^{ea}
yuvatīḥ	_p	X13	/11
ketúr	_g	X11	//11
tiṣṭhāte	_th	I1	
agnīḥ	_#	X11	//11
vasatér	_V	X1	/11
vyūṣṭau	_t	I1	/11
úṣo		I1	11/
dāśúṣe		I1	
ástodhvaṃ		I2	11/
uśatīr	_V	X1	/11
uśāsaḥ		I1	/11
yušmākam		I1	11/
devīr	_V	X1	^{la}
āyū	_r	X2	//11
póṣeṇa		I1	11/
suvīraḥ	V _(R) —	VII2	/11
sugúr	_V	X1	11/
mukṣījaveva	PE	I6	11/
iṣtéh	_t	I1	11/
iṣtéh	_p	X13	11/
aṃśóḥ	_s	X14	11/
sindhavo	V _(R) —	VII2	^{la}
yakṣyāmāṇam	*g' _	I6	
prṣṭhé	_th	I1	12/
tiṣṭhati	_th	I1	/12
devéṣu		I1	/12
arṣanti		I4	/12
sindhavas	V _(R) —	VII2	/12
dákṣiṇā	*k' _	I6	
sādā	V _(R) —	VII2	/12
dákṣiṇāvatām	*k' _	I6	11/
dákṣiṇāvatām	*k' _	I6	11/
sūryāsaḥ	V _(R) —	VII2	/11
dákṣiṇāvanto	*k' _	I6	11/
dákṣiṇāvantah	*k' _	I6	11/
āyuh	_#	X11	//11
dúritam	_V	X1	
jāriṣuḥ		I1	11/
jāriṣuḥ	_s	X14	^{ea}
téṣām		I1	11/
paridhīr	_V	X1	;
sām	abbí	V1y	
manīṣā		I1	/11
sahásram	V _(R) —	VII2	11/
niṣkāñ		I1	/11
kakṣīvāñ	PE *k' _	I6	11/
asthuḥ	_#	X11	//11
ṣaṣṭīḥ	*k' _t	I7	11/
ṣaṣṭīḥ	_s	X14	11/
kakṣīvāñ	PE *k' _	I6	11/
kakṣīvanta	PE *k' _	I6	11/
aṃṛkṣanta	*g' _	I6	/11
aīṣanta		I1	/11
śocīṣā _		I1	/12+

sarpísaḥ		I1	/8
yájiṣṭhaṃ	<i>_tb</i>	I1	11/
jyēṣṭhaṃ	<i>_tb</i>	I1	12/
mánmabhir	<i>_Y</i>	X1	//12
víprebhiḥ	<i>_ś</i>	XI4	8/
mánmabhiḥ	<i>_#</i>	XI1	//8
carṣaṇínám		I4	/8
śociśkeśam		X7	12/
vīṣaṇaṃ		I1	l
paraśúr	<i>_N</i>	X1	8/
vīlú		I2	8/
niḥśāhamāṇo		XI4	12/
niḥśāhamāṇo		V1	12/
dur	<i>_Y</i>	X1	/12
téjiṣṭhābhir	<i>_tb</i>	I1	12+/
téjiṣṭhābhir	<i>_d</i>	XI1	l ^{ca}
aráṇibhir	<i>_d</i>	XI1	/12+
tákṣad	PE <i>*k'_</i>	I6	8/
śociśā		I1	/8
sthirāṇi	<i>V_(R)_</i>	VII2	8/
prkṣám	<i>*k'_</i>	I6	12/
áprāyuṣe		I1	8/
asyáyur	<i>_g</i>	XI1	8/
vīlú		I2	8/
tuviṣvāṇir		VII1	/12
tuviṣvāṇir	<i>_V</i>	X1	//12
ápnasvatīṣūrvārāsv (ápnasvatīṣu)		I1	12/
iṣṭánir	PE	X6	/12
iṣṭánir	<i>_V</i>	X1	//12
iṣṭániḥ	PE	X6	/8
iṣṭániḥ	<i>_#</i>	XI1	//8
ādadir	<i>_Y</i>	X1	//8
ketúr	<i>_V</i>	X1	/8
hārsato		I4	/12
hīṣīvato		I1	/12
juṣanta		I1	8/
kīstāso		I1b	l
agnír	<i>_V</i>	X1	8/
śúcir	<i>_Y</i>	X1	8/
dharnír	<i>_V</i>	X1	/8
eṣām		I1	/8
apidhīm̐r	<i>_Y</i>	X3	l ^{la}
vaniṣiṣṭa		I1	/12
vaniṣiṣṭa	<i>_t</i>	I1	/12
vaniṣiṣṭa		I1	8/
vaniṣiṣṭa	<i>_t</i>	I1	8/
satyágirvāhasam	<i>V_(R)_</i>	VII2	8//
mānuṣāṇām		I1	/8
pitúr	<i>_N</i>	X1	8/
devéṣv		I1	/8
sāhasā	<i>V_(R)_</i>	VII2	^{ca}
śuṣmíntamo		I1	12/
rayír	<i>_N</i>	X1	8/
śuṣmíntamo		I1	8/
krátuḥ	<i>_#</i>	XI1	//8
śruṣṭivāno	<i>_t</i>	I1	8/
sāhasā	<i>V_(R)_</i>	VII2	^{ca}
uṣarbúdhe		I1	11/

paśuśé		I1	l
stómo	<i>V_(R)_</i>	VII2	//8
haviśmān		I1	8-/
ṛṣṇām		I1	/12
jūrṇir	<i>_b</i>	XI1	8/
ṛṣṇām		I1	/8
nēdiṣṭhaṃ	<i>_tb</i>	I1	12/
devébhiḥ	<i>_s</i>	XI4	l ^{la}
śaviṣṭha	<i>_tb</i>	I1	8/
saṃcākṣe	<i>*k'_</i>	I6	8-/
stotṛbhyo	<i>V_(R)_</i>	VII2	12/
máthir	<i>_V</i>	X1	8/
mānuṣo		I1	/12
yájiṣṭha	<i>_tb</i>	I1	12/
agníḥ	<i>_s</i>	XI4	8/
viśvāśruṣṭiḥ	<i>_t</i>	I1	8/
viśvāśruṣṭiḥ	<i>_s</i>	XI4	8/
rayír	<i>_V</i>	X1	8/
śadad	<i>ní</i>	V1	l
ilās		I1c	/12
ilās		I1c	/8
haviśmatā		I1	/12
haviśmatā		I1	/8
vṛṣabhāḥ		I1	l
cākṣāṇo	<i>*k'_</i>	I6	8/
akṣābhir	<i>*k''_</i>	I6	/8
akṣābhir	<i>_d</i>	XI1	//8
vāneṣu		I1	/8
turvāṇiḥ	<i>_#</i>	XI1	//8
úpāreṣu		I1	/12
sānuṣv	<i>V_(R)_</i>	VII2	/12
sānuṣv		I1	/12
agníḥ	<i>_p</i>	XI3	8/
pāreṣu		I1	/8
sānuṣu	<i>V_(R)_</i>	VII2	/8
sānuṣu		I1	/8
sukrátuḥ	<i>_p</i>	XI3	l ^{ca}
'gnír	<i>_Y</i>	X1	12/
iṣūyaté		I1	/8
ghṛtaśrír	<i>_V</i>	X1	l ^{la}
átithir	<i>_V</i>	X1	/12
vāhnir	<i>_Y</i>	X1	8/
táviṣiṣu		I1	/12
táviṣiṣu		I1	/12
'gnér	<i>_V</i>	X1	12/
_iṣirāya		I1	8/
ṣmā	<i>V_(R)_ (bī)</i>	VII1	8/
duritád	<i>_V</i>	X1	l
aratír	<i>_Y</i>	X1	/12
vásur	<i>_d</i>	XI1	/12
dákṣiṇe	<i>*k'_</i>	I6	12/
tarāṇir	<i>_N</i>	X1	/12
iṣudhyaté		I1	/8
óhiṣe		I1	/8
agnír	<i>_d</i>	XI1	8/
mānuṣe		I1	12/
'gnír	<i>_Y</i>	X1	12/
yajñēṣu		I1	12/
viśpátīḥ	<i>_p</i>	XI3	//12

mānuṣāṇām		I1	/8
ilā		I1c	8/
sá	V _(R) —	VII2	12-//a
dhūrtér	—N	X1	/12-
dhūrtéḥ	—#	X11	//8-
ilate		I2	
cētiṣṭham	— <i>tb</i>	I1	12/
gīrbhī	— <i>r</i>	X2	8/
iṣira		I1	
sadyás	V _(R) —	VII2	8//a
abhīṣṭaye		V1	/8
dakṣāyā	PE Av. <i>xš</i>	I6	12/
nībhīr	—V	X1	//12
nībhīḥ	—#	X11	//8
śūraiḥ	— <i>s</i>	X14	8/
sānitā	R _(R) —	VII2	/8
vīprair	—Y	X1	8/
prkṣām	* <i>k</i> —	I6	8/
smā	V _(R) —(<i>bī</i>)	VII1	12/
vīṣaṇam		I1	
yāvīr	—V	X1	^{ea}
parivṛṇākṣi	* <i>g</i> —	I6	/8
sumṛṇīkāya		I2	8/
uśmasiṣṭāye	— <i>t</i>	I1	/12
sākhāyaṃ	V _(R) —	VII2	12//
vājeṣu		I1	8/
prtsūsu		I1	/8
stārate	V _(R) —	VII2	^{aq}
stṛṇōṣi	V _(R) —	VII2	/12
stṛṇōṣi		I1	/21
stṛṇōṣi		I1	/8
śū	V _(R) —(<i>mī</i>)	VII1	12/
tējīṣṭhābhīr	— <i>tb</i>	I1	12/
tējīṣṭhābhīr	—V	X1	^{ea}
arāṇibhīr	—N	X1	/12
nōtibhīr (ūtībhīr)	—V	X1	//12
ugrābhīr	—V	X1	8-/
ugrotībhīḥ (ūtībhīr)	—#	X11	//8-
nēṣi		I1	8/
pūrór	—V	X1	^{la}
parṣi		I4	/12
vāhnir	—V	X1	//12
vāhnir	—N	X1	/8-
iṣāvān		I1	
rakṣohā	OAv. <i>raṣab-</i>	I6	8/
svayām	V _(R) —	VII2	8//a
vadhāir	—V	X1	8/
durmatīm	—N	X1	/8
kṣudrām	PE Av. <i>xš</i>	I6	8/
durmánmānaṃ	—N	X1	8/
sumāntubhīr	—V	X1	//8
iṣā		I1	8/
satyābhīr	—V	X1	^{ea}
dyumnāhūtībhīr	—Y	X1	//12
dyumnāhūtībhīḥ	—#	X11	//8
svāyaśobhīr	—V	X1	/11
durmatīnām	—N	X1	/12
durmatīnām	—N	X1	8/

riṣayādhyai		I1	/8-
upeṣé		I1	/8-
atraīḥ	—#	X11	//8-
vakṣati	* <i>g'</i> ^b —	I6	/8
kṣiptā	PE * <i>k'</i> ^(u) —	I6	8/
jūrṇīr	—N	X1	8/
vakṣati	* <i>g'</i> ^b —	I6	/8
arakṣāsā	OAv. <i>raṣab-</i>	I6	/8
abhīṣṭibhīḥ		V1	/12-
abhīṣṭibhīḥ	— <i>s</i>	X14	//12-
abhīṣṭibhīḥ		V1	/8
abhīṣṭibhīḥ	—#	X11	//8
tārūṣasā		I1	/12
sakṣad	* <i>k'</i> ^u —	I6	/12
ójiṣṭha	— <i>tb</i>	I1	8/
ririṣeḥ		I1	
ririṣeḥ	— <i>k</i>	X13	
rīrikṣantaṃ		II3	8/
suṣṭuta		V11	
durmatīnām	—N	X1	8/
rakṣāsas	OAv. <i>raṣab-</i>	I6	/8
rakṣohānaṃ	OAv. <i>raṣab-</i>	I6	11-/
sātpatir	—V	X1	//12
sātpatiḥ	—#	X11	//8
sācā	V _(R) —	VII2	/8
māmhiṣṭhaṃ	— <i>tb</i>	I1	8/
ádribhīḥ	— <i>k</i>	X13	//12
tātṛṣāṇó		I1	8/
tuvīṣṭamāya	— <i>t</i>	I1	8/
vér	—N	X1	12/
sīṣāsann		I1	8/
iṣa		I1	
iṣah		I1	8/
gābhastyoh	— <i>ks</i>	X8	/12
kṣādmeva (kṣādma)	PE * <i>k'</i> —	I6	12/
śāvobhīr	—V	X1	8/
tāṣṭeva (tāṣṭā)	PE * <i>k'</i> — <i>t</i>	I7	12/
vṛkṣām	PE * <i>k'</i> —	I6	12/
ūtīr	—V	X1	/8
dhenūr	—V	X1	/12
atakṣiṣuḥ	PE * <i>k'</i> —	I6	/12
atakṣiṣuḥ		I1	/12
atakṣiṣuḥ	— <i>s</i>	X14	//12
atakṣiṣuḥ	—#	X11	//8
vājeṣu		I1	8/
sātāye	V _(R) —	VII2	/8
dāśúṣe		I1	/12
dāśúṣe		I1	/8
girér	—V	X1	8/
vīśveṣu		I1	12/
śatāmūtīr	—V	X1	/12
ājīṣu		I1	/12
svārmīlheṣv		I2	8/
svārmīlheṣv		I1	/8
ājīṣu		I1	/8
kṛṣṇām	— <i>n</i>	I1	8/
dākṣan	* <i>g'</i> ^{ub} —	I6	12/

tatṛṣṇānām		I1	/12
oṣati		I1	/12
oṣati		I1	/8
muṣāyati_		I1	/12
muṣāyati		I1	/8
sumnāni	V _(R) —	VII2	12//a
mānuṣeva (mānuṣā)		I1	/12
turvāṇir	_V	X1	//12
turvāṇiḥ	_#	X11	//8
nāvyebhir	_Y	X1	l ^a
vṛṣakarmann		I1	l
ukthaiḥ	_p	XI3	//11
pāyúbhiḥ	_p	XI3	;
śagmaiḥ	_#	X11	//11
divodāsébhir	_V	X1	l ^a
áhobhir	_V	X1	/11-
dyaúḥ	_#	X11	//11-
dyaúr	_V	X1	l
vārīmabhir	_d	XI1	//12
vārīmabhiḥ	_#	X11	//8
sajóṣaso	V _(R) —	VII2	/8
sajóṣaso		I1	/8
mānuṣā		I1	/12
santu	V _(R) —	VII2	8/
mānuṣā		I1	/8
vísveṣu		I1	12/
sávaneṣu		I1	/12
samānām	V _(R) —	VII2	12//
vṛṣaman̐yavaḥ		I1	l
svāḥ	C _(R) —	VII2	8//
saniṣyávaḥ	R _(R) —	VII2	8/
saniṣyávaḥ		I1	8/
parṣāṇim		I4	/8
śūṣāsyā		I1	8/
yajñaiś	_c	X9	l ^a
stómebhir	_V	X1	8/
niḥśfjaḥ	_s	XI4	/12
niḥśfjaḥ		V2	/12
sákṣanta	*g' ^h —	I6	8/
niḥśfjaḥ	_s	XI4	/8
niḥśfjaḥ		V2	/8
āviś	_k	X7	12/
vṛṣaṇam		I1	l
vidúṣ	_t	X6	12/
śáradīr	_V	X1	/12
amuṣṇāḥ	_n	I1	12/
mádeṣu		I1	12/
vṛṣann		I1	12/
saniṣṇata	_n	I1	/12
saniṣṇata	_n	I1	/8
uśáso		I1	l
juṣéta		I1	/12
haviṣo		I1	/12
hāvīmabhiḥ	_s	XI4	//12
svāṣātā		VI5	8/
hāvīmabhiḥ	_#	X11	//8
vṛṣā		I1	8/
asmayúr	_V	X1	//12
śṛṇuṣvā		I1	8/

riṣtām	_t	I1r	12/
durmatír	_N	X1	/12
durmatír	_Y	X1	//12
durmatíḥ	_N	X1	/8
durmatíḥ	_#	X11	//8
vanuṣyatāḥ		I1	/8
nédiṣṭhe	_th	I1	8/
sunvaté	V _(R) —	VII2	/8
svarjeśé		I1	12/
uṣarbúdhah		I1	8+/
śīrṣṇā-śīrṣṇopavácyah (śīrṣṇā-śīrṣṇā)	_n	I4	8/
śīrṣṇā-śīrṣṇopavácyah (śīrṣṇā-śīrṣṇā)	_n	I4	8/
sadhryāk	V _(R) —	VII2	ca
santu	C _(R) —	VII2	/12
vocer	_V	X1	/8
raśmībhiḥ	_#	X11	//8
gavéṣaṇo		I1	/12
gavéṣaṇah		I1	/8
'vṛṇor	_V	X1	/12
śíkṣann	*k—	I6	8/
jeṣi		I1	/8
krátubhiḥ	_ś	XI4	;
ikṣáyad	*k ^u —	I6	/12
taruṣanta		I1	l
yakṣantaŪ	*g'—	I6	8/
áyuh	_p	XI3	8/
didhiṣanta		I1	/12
ínakṣat	*k'—	I6	/8-
darṣiṣṭa		I4	8/
darṣiṣṭa	_t	I1	/8
sám	V _(R) —	VII2	la
mahír	_V	X1	/11
śīrṣā		I4	8/
tisráh		III1	8/
'bhivlaṅgaír	_V	X1	/8
rákṣo	OAv. <i>raṣab-</i>	I6	8/
dyaúḥ	_kṣ	X8	l
bhīṣāḥ		I1	/12
bhīṣāḥ		I1	/8
śuṣmíntamo		I1	8/
śuṣmíbhir		I1	/8
śuṣmíbhir	_Y	X1	//8
vadhair	_V	X1	8/
ugrébhir	_V	X1	/8
ápūruṣaghno		I1	12++/
sátvabhis	_t	XI2	//12++
trisaptaíḥ	_ś	XI4	8/
sátvabhiḥ	_#	X11	//8
sunván	V _(R) —	VII2	ca
śmā	V _(R) —(<i>br</i>)	VIII1	12/
dvīṣo		I1	/12
dvīṣah		I1	/8
siṣāsati		I1	/8
sahásrā	V _(R) —	VII2	8//
sómasya	V _(R) —	VII2	8//
sūnīṭā	V _(R) —	VII2	/8

tiṣṭhatu	<i>_tb</i>	I1	8/
góbhiḥ	<i>_k</i>	XI3	8/
dákṣaṃ	PE Av. - <i>xš</i>	I6	8/
vāyúr	<i>_Y</i>	X1	12/
vāyúr	<i>_V</i>	X1	/12
vāhiṣṭhā	<i>_tb</i>	I1	8/
caḥṣaya	<i>*k'_</i>	I6	12/
vāsayośasaḥ (uśasaḥ)		I1	/12
vāsayośasaḥ (uśasaḥ)		I1	/8
uśasaḥ		I1	12/
raśmiṣu		I1	/12
nāvyeṣu		I1	/8
raśmiṣu		I1	/8
dhenúḥ	<i>_s</i>	XI4	8/
vakṣānābhyo	PE	I6	/12
vakṣānābhyaḥ	PE	I6	/8
mādeṣūgrā (mādeṣu)		I1	12/
iṣananta		I1	
iṣanta		I1	8/
īṭte		I2	8/
eṣām		I1	
sutānām	<i>V_(R)_</i>	VII2	8//
vavarjūṣinām		I1	/8
barhír	<i>_V</i>	X1	^{ca}
sahásreṇa	<i>V_(R)_</i>	VII2	12-/
śatínibhir	<i>_N</i>	X1	8/
sutáso	<i>V_(R)_</i>	VII2	12/
ádribhi	<i>_spār</i>	X10	//12
arṣati		I4	/12
arṣati		I4	/8
āyúṣu		I1	/8
sómo	<i>V_(R)_</i>	VII2	8//
devéṣu		I1	/8
asmayúr	<i>_j</i>	XI1	//12
juṣāṇó		I1	8/
asmayúḥ	<i>_#</i>	XI1	//8
niyúdbhiḥ	<i>_ś</i>	XI4	^{la}
śatínibhir	<i>_V</i>	X1	/12
sahasríṇibhir	<i>_V</i>	X1	^{la}
sáraśmiḥ	<i>_s</i>	XI4	8/
adhvaryúbhir	<i>_bb</i>	XI1	^{ca}
vakṣad	<i>*g'^h_</i>	I6	/12
súdhitāni	<i>V_(R)_</i>	VII2	^{la}
vavṛtyur	<i>_V</i>	X1	;
téṣām		I1	8/
sutānām	<i>V_(R)_</i>	VII2	^{ca}
ádribhir	<i>_V</i>	X1	/12
_adhvaryúbhir	<i>_bb</i>	XI1	^{ca}
āṣṭkṣata	<i>*g'_</i>	I6	/8
sūnítā	<i>V_(R)_</i>	VII2	12/
upatīṣṭhanta	<i>_tb</i>	I1	
santu	<i>V_(R)_</i>	VII2	8/
sú	<i>V_(R)_</i>	VII2	^{ca}
ukśāṇo	<i>*k'_</i>	I6	/12
ukśāṇaḥ	<i>*k'_</i>	I6	/8
durniyántavo	<i>_N</i>	X1	/12
hástayor	<i>_d</i>	XI1	8/
durniyántavaḥ	<i>_N</i>	X1	8/
iyéṣṭhaṃ	<i>_tb</i>	I1	12/

mṛlayādbhyām		I2	/12
svādiṣṭham	<i>_tb</i>	I1	8/
mṛlayādbhyām		I2	/8
áthainoḥ (enoḥ)	<i>_kṣ</i>	X8	/12
canādhīṣe (ādhīṣe)		I1	/12
ādhīṣe		I1	/8
gātúr	<i>_V</i>	X1	^{la}
raśmībhiś	<i>_c</i>	X9	//12
cákṣur	<i>*k'_</i>	I6	8/
cákṣur	<i>_bb</i>	XI1	8/
raśmībhiḥ	<i>_#</i>	XI1	//8
jyótiṣmatim		I1	12/
jyótiṣmat		I1	8/
táyor	<i>_Y</i>	X1	^{ca}
avapāṇeṣv		I1	/12
devéṣv		I1	/8
juṣerata		I1	/8
sajóśasaḥ		I1	/8
rakṣaty	<i>*k'_</i>	I6	/8
uktháir	<i>_Y</i>	X1	12/
enoḥ	<i>_p</i>	XI3	^{la}
paribhūṣati		I1	/12
stómair	<i>_V</i>	X1	8/
ābhūṣati		I1	/8
mīlhūṣe		I2	/12
mīlhūṣe		I1	/12
sumṛlīkāya		I2	8/
mīlhūṣe		I2	/8
mīlhūṣe		I1	/8
sómasyotí	<i>V_(R)_</i>	VII2	8//
sacemahi	<i>V_(R)_</i>	VII2	/8
sváyaśaso	<i>V_(R)_</i>	VII2	^{ca}
marúdbhiḥ	<i>_#</i>	XI1	//11
agnír	<i>_N</i>	X1	11/
suṣumā		I1	8/
ádribhir	<i>_g</i>	XI1	//8
sómāso	<i>V_(R)_</i>	VII2	8//
divisprśā		VI2	/8
uśáso		I1	/8
sākám	<i>V_(R)_</i>	VII2	8//
raśmībhiḥ	<i>_#</i>	XI1	//8
cárur	<i>_V</i>	X1	8/
ádribhiḥ	<i>_s</i>	XI4	//8
ádribhiḥ	<i>_#</i>	XI1	//8
níbhiḥ	<i>_s</i>	XI4	/12
pūṣnás	<i>_n</i>	I1	/12
stotrám	<i>V_(R)_</i>	VII2	8//
sumnayánn	<i>V_(R)_</i>	VII2	8/
pūṣann		I1	12/
stómebhiḥ	<i>V_(R)_</i>	VII2	12//
stómebhiḥ	<i>_k</i>	XI3	12/
úṣtro	PE Av. - <i>šr-</i>	I1/Y	8/
āṅgūśān		I1	
vājeṣu		I1	8/
pūṣan		I1	12/
āheḷamāna		I2	12+/
sári	<i>V_(R)_</i>	VII2	/8
śú	<i>V_(R)_</i> (<i>ū</i>)	VIII1	12/
'heḷamāno		I2	12/

śú	V _(R) –(ó, á u)	VII1	8/
stómebhir	V _(R) –	VII2	8//
stómebhir	– <i>d</i>	XI1	8/
sādhúbhiḥ	–#	XI1	//8
pūṣann		I1	12/
sakhyām	V _(R) –	VII2	8/
śraūṣaṭ		I1	12/
dākṣasya	PE Av. <i>xš</i>	I6	8/
yuvór	–V	X1	8/
sādmasv	V _(R) –	VII2	/8
dhīrbhiś	– <i>c</i>	X9	12/
svébhir	–V	X1	/12
akṣábhīḥ	PE * <i>k</i> ^u –	I6	/12
akṣábhīḥ	– <i>s</i>	XI4	//12
svébhir	–V	X1	/8
akṣábhīḥ	PE * <i>k</i> ^u –	I6	/8
akṣábhīḥ	–#	XI1	//8
stómebhir	– <i>d</i>	XI1	l ^a
yuvór	–Y	X1	8/
pr̥kṣás	* <i>k</i> –	I6	8/
pruṣāyānte		I1	12/
dīviṣṭiṣv	– <i>t</i>	I1	/12
dīviṣṭiṣv		I1	/12
dīviṣṭiṣu	– <i>t</i>	I1	/8
dīviṣṭiṣu		I1	/8
śácibhir	–N	X1	8/
rātír	–V	X1	l ^a
rātīḥ	– <i>k</i>	XI3	8/
vīṣann		I1	12/
vīṣapāṇāsa		I1	l
sutā	V _(R) –	VII2	12/
ádriṣutāsa		VI1	l
gīrbhír	– <i>g</i>	XI1	12/
sumṛ̥ḷikó	V _(R) –	VII2	8//
sumṛ̥ḷikó		I2	8/
śú	V _(R) –(ó, á u)	VII1	12/
īlītó		I2	/12
sácāḥ	V _(R) –	VII2	/12
eśá		I1	8/
śú	V _(R) –(<i>mó</i> , <i>má</i> u)	VII1	12/
paúm̐syā		I1a	/12
járīṣur		I1	/12
járīṣur	–V	X1	//12
járīṣuḥ		I1	/8
járīṣuḥ	–#	XI1	//8
ghóṣād		I1	8/
duṣṭāraṃ		X6	/12
duṣṭāra		X6	/8
janúṣam		I1	l
átrir	–N	X1	/12
mánur	–Y	X1	/12
vidus	– <i>t</i>	XI2	//12
mánur	–Y	X1	/8
viduḥ	–#	XI1	//8
téṣāṃ		I1	8/
devéṣv		I1	/8
áyatir	–V	X1	//8

téṣu		I1	/8
téṣāṃ		I1	12/
yakṣad	* <i>g</i> ^u –	I6	12/
bḡhaspátir	–Y	X1	l ^a
ukṣábhīḥ	* <i>k</i> –	I6	/12
ukṣábhīḥ	– <i>p</i>	XI3	//12
puruvárebhir	–V	X1	/8
ukṣábhīḥ	* <i>k</i> –	I6	/8
ukṣábhīḥ	–#	XI1	//8
ádrer	–V	X1	/8
sukrátuḥ	V _(R) –	VII2	/12
sukrátuḥ	– <i>p</i>	XI3	//12
sádmāni	V _(R) –	VII2	8/
sukrátuḥ	V _(R) –	VII2	/8
sukrátuḥ	–#	XI1	//8
juṣadhvam		I1	/11
vediṣáde		VI1	12/
īyotíratham	– <i>r</i>	X2	12/
jagdhām	* <i>g</i> ^{(u)b} – <i>t</i>	I7	/12
vīṣā		I1	/12
kṛṣṇaprútau	– <i>n</i>	I1	12/
tr̥ṣucyútam		I1	/12
pitúḥ	–#	XI1	//12
mumukṣvò	* <i>k</i> –	I6	12/
kṛṣṇásitāsa	– <i>n</i>	I1	l
raghuṣyádo		VI1	/12
kṛṣṇām	– <i>n</i>	I1	12/
bhūṣan		I1	12/
babhrūṣu		I1	/12
vīṣeva		I1	12/
pátnir	–V	X1	l ^a
durg̐bhiḥ	– <i>g</i>	XI1	/12
durg̐bhiḥ	–#	XI1	//12
viṣṭírah		V4	l
jānatír	–N	X1	;
pitróḥ	– <i>k</i>	XI3	;
keśínīḥ	– <i>s</i>	XI4	;
tasthur	–N	X1	l ^a
mamrūṣīḥ		I1	l
mamrūṣīḥ	– <i>p</i>	XI3	;
tuvigrébhiḥ	– <i>s</i>	XI4	l ^a
sátvabhir	–Y	X1	;
sacate	V _(R) –	VII2	e ^a l
vartanír	–V	X1	/12
vīṣabhó		I1	l
śísumatír	–V	X1	/11
adider	–Y	X1	//11
súdhitaṃ	V _(R) –	VII2	e ^a l
dúrdhitād	– <i>db</i>	XI1	/11+
–īṣam		I1	11/
vāpuṣe		I1	l
sád hate	V _(R) –	VII2	/12
matír	–V	X1	//12
pr̥kṣó	* <i>k</i> –	I6	12/
vāpuḥ	– <i>p</i>	XI3	l ^a
māt̥īṣu		I1	/12
vīṣabhásya		I1	l
yóṣaṇaḥ		I1	/12
nír	–Y	X1	12/

mahiśāsya		I1	/12
pitúḥ	<i>_p</i>	XI3	l ^{ca}
prkṣūdh	PE	I6	12/
janūṣaṃ		I1	/12
yāviṣṭho	<i>_tb</i>	I1	12/
śúciḥ	<i>_#</i>	XI1	//12
mātīr	<i>_V</i>	X1	l ^{ca}
śúcir	<i>_V</i>	X1	//12
āhimsyamāna		I1a	12/
nāvyaśiv		I1	12/
dīviṣṭiṣu	<i>_t</i>	I1	/12
dīviṣṭiṣu		I1	/12
puruṣtūtó		VII1	/12
dakṣūśaḥ	<i>*g^h_</i>	I6	l
kṛṣṇājamhasaḥ	<i>_n</i>	I1	/12
śīkvabhiḥ	<i>_k</i>	XI3	/12--
āṅgebhir	<i>_V</i>	X1	l ^{la}
aruṣébhir		I1	/12
aruṣébhir	<i>_V</i>	X1	/12
kṛṣṇāso	<i>_n</i>	I1	l
dakṣi	<i>*gth_</i>	I6	/12
sūrāyaḥ	<i>V_(R)_</i>	VII2	/12
tveṣáthād		I1	l
iṣate		I1	/12
vibhúr	<i>_V</i>	X1	//12
nemíḥ	<i>_p</i>	XI3	l ^{la}
paribhúr	<i>_V</i>	X1	/12
yaviṣṭha	<i>_tb</i>	I1	12/
dákṣaṃ	PE Av. <i>xš</i>	I6	12/
raśmīmīr	<i>_V</i>	X3	12/
sukrátulḥ	<i>_#</i>	XI1	//12
neṣan		I1	11/
nēṣatamair		I1	l
nēṣatamair	<i>_V</i>	X1	/11
'gnír	<i>_Y</i>	X1	11/
agníḥ	<i>_ś</i>	XI4	l ^{la}
śīmīvadbhir	<i>_V</i>	X1	/11
arkaíḥ	<i>_s</i>	XI4	//11
nīṣ	<i>_t</i>	X6	/11
tanuṣva		I1	8/
dāśúṣe		I1	/8
dāśúśaḥ		I1	/8
śúciḥ	<i>_p</i>	XI3	8/
mimikṣati	<i>*g^b_</i>	I6	/8
trír	<i>_V</i>	X1	/8
devēṣu		I1	/8
īlītó		I2	8/
matír	<i>_N</i>	X1	/8
barhír	<i>_Y</i>	X1	8/
mahíḥ	<i>_#</i>	XI1	//8
puruṣpṛho		VI2	/8
devír	<i>_V</i>	X1	/8
náktoṣāsā		I1	8/
barhír	<i>_V</i>	X1	/8
yakṣatām	<i>*g'_</i>	I6	/8
diviṣpṛśam		VI2	/8
śúcir	<i>_d</i>	XI1	8/
devēṣv		I1	/8

īlā		I1c	8/
barhíḥ	<i>_s</i>	XI4	8/
póṣāya		I1	8/
ṣyatu	<i>ví</i>	V1	/8
asmayúḥ	<i>_#</i>	XI1	//8
yakṣi	<i>*g'_</i>	I6	8/
agnír	<i>_b</i>	XI1	8/
suṣūdati		I1	/8
devēṣu		I1	/8
pūṣaṇvāte		I1	8/
svāhā	<i>V_(R)_</i>	VII2	8//a
vāsubhiḥ	<i>_s</i>	XI4	/12
āvír	<i>_V</i>	X1	12/
agnír	<i>_V</i>	X1	l ^{ca}
śócíḥ	<i>_p</i>	XI3	l ^{la}
tveṣā		I1	12/
susaṃdṛśaḥ		VII1	12/
bhātvakṣaso	PE Av. <i>-xš</i>	I6	12/
aktúr	<i>_N</i>	X1	/12
'gné	<i>_r</i>	X2	12/
gírbhír	<i>_b</i>	XI1	l ^{la}
yāthāśāniḥ	<i>_#</i>	XI1	//12
agnír	<i>_j</i>	XI1	12/
jāmbhais	<i>_t</i>	XI2	l ^{ca}
tigitaír	<i>_V</i>	X1	;
agnír	<i>_V</i>	X1	l ^{la}
vír	<i>_V</i>	X1	/12
vāsuṣ	<i>_k</i>	X7	12/
vāsubhiḥ	<i>_k</i>	XI3	;
dhūrśādam		VI5	/12
vidátheṣu		I1	/12
āprayuchadbhir	<i>_V</i>	X1	/11
śivébhir	<i>_N</i>	X1	11/
pāyúbhiḥ	<i>_p</i>	XI3	;
śagmaíḥ	<i>_#</i>	XI1	//11
ádabdhēbhir	<i>_V</i>	X1	l ^{ca}
ádṛpitebhir	<i>_V</i>	X1	/11
iṣté	<i>_t</i>	I1	//11
'nimiṣadbhiḥ		I1	11/
'nimiṣadbhiḥ	<i>_p</i>	XI3	l ^{la}
srúcaḥ	<i>V_(R)_</i>	VII2	11/
dakṣiṇāvṛto	<i>*k'_</i>	I6	/12
nīṃsate		I1a	12/
anūṣata		I1	/12
yābhīr	<i>_V</i>	X1	/12
yúyūṣataḥ		I1	12/
vāpuḥ	<i>_s</i>	XI4	//12
vólhur	<i>_N</i>	X1	12/
sārathiḥ	<i>_#</i>	XI1	//12
mānuṣā		I1	/12
dhānor	<i>_V</i>	X1	12/
abhivrájadbhir	<i>_Y</i>	X1	l ^{la}
barhír	<i>_V</i>	X1	/12
juṣāsva		I1	12/
praśíṣas		I1	l
iṣṭáyaḥ	<i>_t</i>	I1	/12
śuṣmīnas		I1	/12
pātiḥ	<i>_#</i>	XI1	//12
svéneva	<i>V_(R)_</i>	VII2	12//

mṛṣyate		I1	12/
árvatīr	_Y	X1	//12
purupraiśās		I1	l ^{ea}
táturir	_Y	X1	;
'chidrotiḥ	_ś	XI4	l ^{ea}
śísur	_V	X1	l
yújyebhiḥ	_#	X11	//12-
uśatīr	_V	X1	/12
apiṣṭhitám		V1	/12
vanargúr	_V	X1	//11-
'gnír	_Y	X1	11-/
satyáḥ	V _(R) —	VII2	/11-
gr̥ṇīśé		I1	/11
pitrór	_V	X1	/11
niṣattám		V1	11/
ukṣá	*k_	I6	11/
vavakṣa	*g_	I6	/11
itáūtīr	_V	X1	/11
ṛṣvāḥ		I1	/11
śánau	V _(R) —	VII2	/11
aruśáso		I1	/11
saṃcárantī	<i>abhi</i>	V1y	/11
vīṣvag		I1	11/
rákṣamāṇā	*k_	I6	l
sīśāsantaḥ		I1	11/
āvír	_V	X1	11/
didṛkṣēnyaḥ	*k'_	I6	11+/
kāṣṭhāsu	PE	I4a	l
ilényo		I2	/11+
sūr	_V	X1	/11+
āyór	_d	XI1	//11
dadāśúr	_Y	X1	l ^{ea}
vájebhir	_V	X1	;
āśuśāṇāḥ		I1	/11-
yaviṣṭha	_tb	I1	/11
mámhiṣṭhasya	_tb	I1	11/
vandárus	_t	XI2	11/
duritád	_V	X1	l
árakṣan	*k_	I6	/11
rarákṣa	*k_	I6	11/
debhuḥ	_#	X11	//11
aghāyúr	_V	X1	//11
gurúḥ	_p	XI3	l ^{ea}
mṛkṣīṣṭa	PE *k''_	I6	11/
mṛkṣīṣṭa	_t	I1	11/
duruktaíḥ	_V	X1	/11
duruktaíḥ	_#	X11	//11
mákir	_N	X1	l ^{ea}
duritáya	_V	X1	l
dhāyīḥ	_#	X11	//11
viṣtó	_t	I1	l
dadhúr	_N	X1	l ^{ea}
manuṣyāsu		I1	l
vikṣú	*k'_	I6	/11
vápuṣe		I1	/11
_agnír	_Y	X1	11/
juśánta		I1	11-/
kāróḥ	_#	X11	//11
prásastibhir	_d	XI1	l

iṣṭáv	_t	I1	/11
jāmbhair	_V	X1	/11
śócír	_V	X1	//11
ástur	_N	X1	11/
riṣaṇyávo		I1	/11-
sántaṃ	V _(R) —	VII2	11/
reṣaṇā		I1	l
reṣāyanti		I1	/11
arakṣan	*k_	I6	/11
ésate (īṣate)		I1	l
pátir	_d	XI1	/11
vīṣā		I1	11/
ródasyoḥ	_ś	XI4	//11
śrávobhir	_V	X1	11/
kavír	_N	X1	l ^{ea}
yájiṣṭho	_tb	I1	11-/
sutúko	V _(R) —	VII2	l ^{ea}
'rír	_V	X1	8/
prahośé		I1	8/
áraruṣaḥ		I1	/8
ádevayoḥ	_#	X11	//12
vanúṣaḥ		I1	/12-
góṣu		I1	/12
janúṣām		I1	/12
purumīḥasya		I2	/12
svābhúvaḥ	V _(R) —	VII2	/12
vṛṣaṇā		I1	l
bhūṣan		I1	12/
ródasyoḥ	_p	XI3	//12
vṛṣaṇā		I1	l
dákṣase	PE Av. xś	I6	/12
kṣitír	_V	X1	l ^{ea}
ghoṣatho		I1	/12
dákṣam	PE Av. xś	I6	/12
súryam	V _(R) —	VII2	/12
uśásas		I1	l
takvavír	_V	X1	/12
keśínír	_V	X1	/12
anūṣata		I1	/12
yajñaiḥ	_ś	XI4	l ^{ea}
kavír	_b	XI1	12/
yajñaiḥ	_p	XI3	l ^{ea}
góbhir	_V	X1	/12
práyuktiṣu		I1	/12
māyābhir	_V	X1	l ^{ea}
'habhir	_N	X1	;
nānaśur	_N	X1	/12
yuvór	_V	X1	11/
eśām		I1	/11
triráśriṃ	_V	X1	11/
cáturaśrír	_V	X1	/11
cáturaśrír	_V	X1	/11
anabhiśúr	_V	X1	/11
ūrdhvasānuḥ	_#	X11	//11
jujuṣur		I1	/11
jujuṣur	_Y	X1	/11
ávantír	_b	XI1	//11
bhikṣeta	*g_	I6	11/

uruṣyet		I1	/11
havyájuṣṭim	<i>_t</i>	I1	/11
vṛṣṭír	<i>_t</i>	I1	11/
vṛṣṭír	<i>_d</i>	X11	l ^a
sajóṣā		I1	/11-
havyébhir	<i>_N</i>	X1	11/
námobhiḥ	<i>_#</i>	X11	//11
ghṛtaír	<i>_g</i>	X11	11/
dhītíbhír	<i>_bb</i>	X11	/11
prástutir	<i>_Y</i>	X1	11-/
práyuktir	<i>_V</i>	X1	//11-
suvṛktíḥ	<i>_#</i>	X11	//11
vidátheṣu		I1	/11
sūrír	<i>_Y</i>	X1	l ^a
vṛṣaṇāv		I1	l
íyakṣan	<i>*k'_</i>	I6	/11
dhenúr	<i>_V</i>	X1	l ^a
áditir	<i>_V</i>	X1	11/
havirdé	<i>_d</i>	X11	/11
saparyán	<i>V_(R)-</i>	VII2	/11
mánuṣo		I1	/11
vikṣú	<i>*k'_</i>	I6	11/
devíḥ	<i>_#</i>	X11	//11
pátir	<i>_d</i>	X11	/11
usriyāyāḥ		III1	/11
vīṣnor	<i>_n</i>	I1	11/
vīṣnor	<i>_N</i>	X1	11/
vīṣnu	<i>_N</i>	X1	11/
vīṣnu	<i>_st</i>	X10	l ^{ea}
giriṣṭhāḥ		V11	/11
yásyorúṣu (urúṣu)		I1	11/
triṣú		I1	l
vikrámaṇeṣv		I1	/11
vīṣnave	<i>_n</i>	I1	11/
śūṣám		I1	l
vīṣne	<i>_n</i>	I1	/11
tribhír	<i>_V</i>	X1	;
padébhiḥ	<i>_#</i>	X11	//11
bándhur	<i>_V</i>	X1	/11
vīṣnoḥ	<i>_n</i>	I1	11/
vīṣnoḥ	<i>_p</i>	X13	11/
vīṣṇaḥ	<i>_n</i>	I1	/11
vīṣnave	<i>_n</i>	I1	l
tasthátur	<i>_V</i>	X1	l ^a
tveṣám		I1	12/
śímivator	<i>_V</i>	X1	//12
índrāvīṣṇū	<i>_n</i>	I1	12/
sutapá	<i>V_(R)-</i>	VII2	ca
uruṣyati		I1	/12
kṛṣánor	<i>_V</i>	X1	12/
ástur	<i>_V</i>	X1	l ^a
uruṣyáthaḥ		I1	/12
paúmṣyaṃ		I1a	/12
pitúr	<i>_N</i>	X1	//12
paúmṣyaṃ		I1a	l
trātúr	<i>_V</i>	X1	l ^a
mīlḥúṣaḥ		I2	/12
mīlḥúṣaḥ		I1	/12
tribhír	<i>_V</i>	X1	;

vīgāmbhir	<i>_V</i>	X1	//12
krámiṣṭorugāyāya (krámiṣṭa)	<i>_t</i>	I1	12+/ 12/
nákir	<i>_V</i>	X1	;
dadharṣati		I4	/12
catúrbhiḥ	<i>_s</i>	X14	12/
námabhiś	<i>_c</i>	X9	//12
vyátimr	<i>_V</i>	X3	/12
íkvabhir	<i>_Y</i>	X1	//12
ghṛtásutir	<i>_Y</i>	X1	//12
sapráthāḥ	<i>V_(R)-</i>	VII2	/12
viṣno	<i>_n</i>	I1	12/
vidúṣā		I1	/12
havīṣmatā		I1	/12
sumájānaye	<i>V_(R)-</i>	VII2	12//
vīṣnave	<i>_n</i>	I1	l
śrávobhir	<i>_Y</i>	X1	l ^a
stotāraḥ	<i>V_(R)-</i>	VII2	12/
janúṣā		I1	/12
viṣno	<i>_n</i>	I1	12/
dákṣam	PE Av. xš	I6	12/
vīṣṇuḥ	<i>_n</i>	I1	12/
vīṣṇuḥ	<i>_s</i>	X14	l ^a
vīṣṇuḥ	<i>_n</i>	I1	12/
vīṣṇuḥ	<i>_s</i>	X14	l ^a
triṣadhasṭhā		V11	l
agnír	<i>_j</i>	X11	l ^a
sūryo	<i>V_(R)-</i>	VII2	/12
ùṣās		I1	12/
arciṣā		I1	/12
áyukṣātām	<i>*g_-</i>	I6	12/
vīṣṇam		I1	l
ukṣatam	PE <i>*g_-</i>	I6	/12
aśvínor	<i>_Y</i>	X1	;
sūṣṭutaḥ		V11	/12
vakṣad	<i>*g'^b_</i>	I6	12/
cātuṣpade		X7	/12
mimikṣatam	<i>*g'^b_</i>	I6	/12
práyus	<i>_t</i>	X12	12/
tāriṣṭam	<i>_t</i>	I1	12/
nī	<i>_r</i>	X2	l
mṛkṣatam	<i>*g'_</i>	I6	/12
dvéṣo		I1	12/
jāgatiṣu		I1	/11
vīśveṣu		I1	11/
bhúvaneṣv		I1	/11
vṛṣaṇāv		I1	l
vānaspátimr	<i>_V</i>	X3	l ^{ea}
bhiṣájā		I1	l
bheṣajébhir		I1	/11
bheṣajébhir	<i>_V</i>	X1	//11
ráthyebhiḥ	<i>_#</i>	X11	//11
havīṣmān		I1	11/
vṛṣaṇāv		I1	l
abhīṣṭau		V1	/11
ákavābhir	<i>_V</i>	X1	/11
góḥ	<i>_#</i>	X11	//11
revátíḥ	<i>_p</i>	X13	/11
púramdhīḥ	<i>_k</i>	X13	//11

perúr	_Y	X1	//11
patáyadbhir	_V	X1	/11
évaiḥ	_#	X11	//11
úpastutir	_V	X1	l ^{ea}
uruṣyen		I1	/11
dhāk	*g ^{uh} _	X12	//11
sūsamubdham		VII1	l
avādhuh	_#	X11	//11
vitākṣat	PE *k'_	I6	/11
sārathiḥ	_#	X11	//8
yajñāiḥ	_p	XI3	l ^a
stuṣe		I1	12/
vidátheṣu		I1	/12
devébhir	_Y	X1	/12
sudāmsasā_	V _(R) _	VII2	12/
prabhūṣataḥ		I1	/12
pitúr	_V	X1	l
mātúr	_N	X1	12/
svátavas	V _(R) _	VII2	ea
dhāvīmabhiḥ	_#	X11	//12
cakratur	_V	X1	//12
vārimabhiḥ	_#	X11	//12
sūnāvah	V _(R) _	VII2	12/
jajñur	_N	X1	l ^{ea}
sthātús	V _(R) _	VII2	12//a
sthātús	_C	X9	12/
suprácetaso	V _(R) _	VII2	/12
sāyonī	V _(R) _	VII2	12/
samudré	V _(R) _	VII2	12//
savitúr	_Y	X1	/12
sucetúnā	V _(R) _	VII2	/12
sujānmanī	V _(R) _	VII2	12//a
dhiṣāṇe		I1	l
śúciḥ	_#	X11	//12
rakṣataḥ	*k'_	I6	/12
sudhīṣṭame	_t	I1	12/
vapuṣyè		I1	l
rūpaír	_V	X1	/12
vāhniḥ	_p	XI3	12/
pitróḥ	_p	XI3	;
vṛṣabhām		I1	l
dukṣata	*g'_	I6	/12
sukratūyáyā_	V _(R) _	VII2	/12
_ajārebhi	_sk	X10	l ^{ea}
skāmbhanebhiḥ	_s	XI4	/12
kṛṣṭís	_t	I1	12/
kṛṣṭís	_t	XI2	l
sám	V _(R) _	VII2	/12
śrēṣṭhaḥ	_th	I1	12/
yāviṣṭho	_th	I1	l
kariṣyátha		I1	/12
devaír	_Y	X1	l ^{ea}
bhaviṣyatha		I1	/12
dhenúḥ	_k	XI3	12/
ánindiṣuḥ		I1	/12
ánindiṣuḥ	_#	X11	//12
suté	V _(R) _	VII2	/12
sácāḥ	V _(R) _	VII2	/12
anyaír	_V	X1	12/

nāmabhi	_spar	X10	/12
bḥhaspátir	_Y	X1	l ^{ea}
ṛbhúr	_Y	X1	12/
nís	_c	X9	12/
dhītúbhir	_Y	X1	//12
atakṣata	PE *k'_	I6	/12
bhūyīṣṭhā	_th	I1	12/
agnír	_bb	X11	12/
bhūyīṣṭha	_th	I1	12/
sūnáyābhṛtam (sūnáyā)	V _(R) _	VII2	/12
úpāvatuḥ (āvatuḥ)	_#	X11	//12
sammīlya	PE	I2!	12/
āsatuḥ	_#	X11	//12
suṣupvāmsa		I1	12/
bhūmyāgnír	_V	X1	//11
antárikṣeṇa	PE *k''_	I6	/11
adbhír	_Y	X1	11-/
samudraír	_Y	X1	//11-
yusmāḥ		I1	11/
aryamāyúr (āyúr)	_V	X1	//11
sápteḥ	_p	XI3	//11
pravakṣyāmo	*k''_	I6	11/
nirñijā	_N	X1	11/
sūprān	V _(R) _	VII2	11//a
indrāpūṣṇóḥ	_n	I1	11/
indrāpūṣṇóḥ	_p	XI3	l ^{ea}
eśá		I1	12/
pūṣṇó	_n	I1	12/
dhaviṣyām		I1	11/
trír	_N	X1	11/
mānūsāḥ		I1	11/
pūṣṇāḥ	_n	I1	11/
hótādhvaryúr (adhvaryúr)	_V	X1	l ^{ea}
vakṣānā	PE	I6	l
caṣālam		I4a	12/
tákṣati	PE *k'_	I6	/12
téṣām		I1	12/
abhígūrtir	_N	X1	/12
vītāpṛṣṭhaḥ	_th	I1	11/
íṣayo		I1	l
puṣṭé	_t	I1	11/
śīrṣaṇyā		I4	11/
rājjur	_V	X1	/11
devéṣv		I1	/11
kraviṣo		I1	l
sukṛtā	V _(R) _	VII2	11//a
mákṣikāśa (mákṣikā)	Ilr. *-kš	I6	/11
svādhitau	V _(R) _	VII2	ea
dhástayoh	_ś	XI4	l ^{ea}
śamitúr	_Y	X1	;
nakhéṣu		I1	/11
devéṣv		I1	/11
kraviṣo		I1	l
sukṛtā	V _(R) _	VII2	11//a
śīrṣan		I1	l
tūṇeṣu		I1	/11

āhūḥ	_s	XI4	l ^{ca}
surabhīr	_N	X1	;
nīr	_b	XI1	/11
māṃsabhikṣām	*g_	I6	/11+
tēṣām		I1	11+/
abhīgūrtir	_N	X1	/11+
nīkṣaṇam	PE *g ^(b) _	I6	11/
yūṣṇā	_n	I1	l
ūṣmaṇyāpidhānā (ūṣmaṇyā)		I1	11/
bhūṣantī		I1	/11
niśādanaṃ		V1	l
devēsv		I1	/11
tvāgnīr	_db	XI1	l ^{ca}
dhūmāgandhir	_N	X1	//11
jāghriḥ	_#	X11	//11
saṃdānam	V _(R) _	VII2	11--/a
devēsv		I1	11-/
sādē	V _(R) _	VII2	11/
pārṣṇyā	_n	I4	11/
havīṣo		I1	l
adhvarēṣu		I1	/11
sārvā	V _(R) _	VII2	11//
cātustriṃśad		XI2	11/
devābandhor	_Y	X1	//11
vānkrīr	_V	X1	11/
svādhitīḥ	_s	XI4	/11
pāruṣ-parur		X7	11/
pāruṣ-parur	_V	X1	l ^{ca}
anughūṣyā		I1	l
tvāṣtur	_V	X1	l ^{ca}
ṛtūḥ	_#	X11	//11
svādhitis	_t	XI2	l ^{ca}
tiṣṭhipat	_tb	I1	/11
grdhnūr	_V	X1	l ^{ca}
riṣyasi		I1	/11+
eṣi		I1	11/
pathībhiḥ	_s	XI4	/11
sugēbhiḥ	_#	X11	//11
pṛṣatī		I1	l
svāsavyam	V _(R) _	VII2	/11
pumsāḥ		I1a	11+/
viśvāpūṣaṃ		I1	/11+
āditiḥ	_k	XI3	/11
havīsmān		I1	/11
pūriṣāt		I1	/11
pakṣā	PE Oss. <i>f a x s</i>	I6	11/
atiṣṭhat	_tb	I1	/11
nīr	_V	X1	/11
ataṣṭa	PE *k'_t	I7	/11
sómena	V _(R) _	VII2	11/
āhús	_t	XI2	11/
āhur	_d	XI1	l ^{la}
samudré	R _(R) _	VII2	/11
āhūḥ	_p	XI3	l ^{la}
sanitúr	_N	X1	/11
abhirákṣanti	*k'_	I6	/11
pathībhiḥ	_s	XI4	/11

sugēbhir	_V	X1	//11
areṇúbhir	_j	XI1	l ^{ca}
jūḡṣamāṇam		I1	11/
iṣā		I1	l
gōḥ	_#	X11	//11
grāsiṣṭha	_tb	I1	11/
ōṣadhīr		I1	l
ōṣadhīr	_V	X1	/11
īyur	_V	X1	//11
havarādyam	_V	X1	/11
adhyātiṣṭhat	_tb	I1	/11
ākṣiṣur	*k'_	I6	11/
ākṣiṣur		I1	11/
ākṣiṣur	_d	XI1	l ^{ca}
patayiṣṇv	_n	I1	/11
viṣṭhitā		V1	l
_āraṇyeṣu		I1	11/
nābhīr	_V	X1	/11
jūṣṭatamo	_t	I1	l
dāśūṣe		I1	l
hótus	_t	XI2	//11
ghṛtāpṛṣṭho	_tb	I1	/11
saptānāmā	V _(R) _	VII2	/11
tasthūḥ	_#	X11	//11
saptā	V _(R) _	VII2	/11
tasthūḥ	_s	XI4	//11
sām	<i>abbī</i>	V1y	/11
āsūr	_V	X1	l ^{ca}
saptā	V _(R) _	VII2	/11
cikitūṣaś		I1	/11
śāl	*k'_	XI6	l
svid	V _(R) _	VII2	/11
vēḥ	_#	X11	//11
śīrṣṇāḥ	_n	I4	11/
kṣīrām	PE Ilr. *k'_	I6	11/
padāpuḥ (apuḥ)	_#	X11	//11
sā	V _(R) _	VII2	11//a
bṛbhatsúr	_g	XI1	l ^{ca}
īyuh	_#	X11	//11
dākṣiṇāyā	*k'_ PN	I6	/11
ātiṣṭhad	_tb	I1	11/
vṛjanīṣv		I1	/11
triṣú		I1	l
yójaneṣu		I1	/11
tisró		III1	11/
mātṛs	_t	XI2	l ^{ca}
amúṣya		I1	/11
pṛṣṭhé	_tb	I1	/11
viṃśatís	_c	X9	/11
tasthūḥ	_#	X11	//11
āhūḥ	_p	XI3	l ^{ca}
purīṣīnam		I1	/12
vicakṣaṇām	*k'_	I6	/12
śāḷara	*k'_	XI6	l
āhur	_V	X1	/12
tasthur	_bb	X11	l ^{la}
nákṣas (ákṣaḥ)	*k'_	I6	11/
sánābhiḥ	V _(R) _	VII2	/11
sánābhiḥ	_#	X11	//11

sûryasya	V _(R) —	VII2	11+//a
cákṣū	*k'—	I6	11+//
cákṣū	—r	X2	l ^a
āhur	—V	X1	/12
śāl	*k'—	XI6	12//
īsayo		I1	l
tēśām		I1	12//
iṣṭāni	—t	I1	12//
satīs	—t	XI2	l ^{ea}
pumśā		I1a	/11
āhuḥ	—p	XI3	//11
akṣaṇvān	PE *k' ^u —	I6	11//
kavír	—Y	X1	11//
pitūṣ	—p	X7	/11
gaúr	—V	X1	/11
āhur	—Y	X1	//11
āhuḥ	—#	X11	//11
cakráthuh	—s	XI4	;
vṛkṣām	PE *k'—	I6	11//
śasvajāte	pāri	V1	/11
tāyor	—V	X1	11//
ānimeṣam		I1	11//
vidāthābhisváranti (abhisváranti)		V1z	/11
vṛkṣé	PE *k'—	I6	11//
súvate	V _(R) —	VII2	e ^a l
āhuḥ	—p	XI3	l ^{ea}
traīṣṭubhād		VII1	12//
traīṣṭubham		VII1	l
nirátakṣata	—V	X1	/12
nirátakṣata	PE *k'—	I6	/12
vidús	—t	XI2	l ^a
ānaśuḥ	—#	X11	//12+
traīṣṭubhena		VII1	l
cātuṣpadā—		X7	/11+
saptá	V _(R) —	VII2	/11
vāñih	—#	X11	//11
sûryam	V _(R) —	VII2	e ^a l
tisrá		III1	/11
āhus	—t	XI2	//11
sudúghām	V _(R) —	VII2	e ^a l
godhúg	g ^b —	X12	l ^a
śréṣṭham	—tb	I1	11//
sāviṣan		I1	/11
śú	V _(R) —(u)	VIII1	/11
saúbhagāya	V _(R) —	VII2	/11
gaúr	—V	X1	11//
miśántam		I1	/11
śṛkvāṇam	V _(R) —	VII2	11//a
páyobhiḥ	—#	X11	//11
gaúr	—V	X1	/12
cittibhir	—N	X1	l ^{ea0}
svadhābhir	V _(R) —	VII2	/11
svadhābhir	—V	X1	//11
sāyonih	—#	X11	//11
pathibhiś	—c	X9	/11
sadhrcih	—s	XI4	l ^{ea}
viśúcīr		I1	l
viśúcīr	—Y	X1	/11

bhúvaneṣv		I1	/11
hírug	PE	X12	;
mātúr	—Y	X1	11//
nírṭim	—V	X1	l
dyaúr	—N	X1	11//
nābhir	—V	X1	/11
bāndhur	—N	X1	11//
uttānāyoś	—c	X9	l ^{ea}
camvòr	—Y	X1	;
yónir	—V	X1	/11
duhitúr	—g	XI1	;
nābhiḥ	—#	X11	//11
vīṣṇo	—n	I1	l
védih	—p	XI3	l ^{ea}
nābhiḥ	—#	X11	//11-
vīṣṇo	—n	I1	l
viṣnos		I1	12//
viṣnos	—t	XI2	12//
tiṣṭhanti	—tb	I1	12//
dhītūbhir	—N	X1	l ^{ea}
svadhāyā	V _(R) —	VII2	l ^a l
sāyonih	—#	X11	//11
viśúcīnā		I1	l
cikyúr	—N	X1	l ^a
cikyur	—V	X1	/11
niṣedúh		V1	/11
niṣedúh	—#	X11	//11
kariṣyati		I1	/11+
vidús	—t	XI2	l ^a
sám	V _(R) —	VII2	/11+
gaurír	—N	X1	12//
tákṣaty	PE *k'—	I6	/12
cātuṣpadī		X7	/12
babhūvūṣī		I1	/12
viśuvātā		I1	11//
ukṣāṇam	*k'—	I6	11//
cakṣate	*k'—	I6	/11+
eśām		I1	/11
caṣṭe	*k'—t	I7	l
śácibhir	—db	XI1	//11
dhṛājir	—V	X1	11//
vāk	k ^u —	X12	l ^{ea}
vidur	—b	XI1	l ^{ea}
manīṣīṇaḥ		I1	/11+
manuṣyā		I1	l
āhur	—V	X1	//11
āhuḥ	—#	X11	//11
kṛṣṇām	—n	I1	11//
ṣaṣṭír	*k'—t	I7	11//
ṣaṣṭír	—N	X1	l ^a
stānaḥ	V _(R) —	VII2	11//
mayobhūr	—Y	X1	//11
púsyasi		I1	l
sādhyaḥ	V _(R) —	VII2	e ^a l
cāhabhiḥ	—#	X11	//8
óśadhīnām		I1	/11
vīṣṭibhis	—t	I1	l
vīṣṭibhis	—t	XI2	;
sānīlāḥ		I2	/11

mimikṣuḥ	PE *k' _	I6	/11
mimikṣuḥ	_#	X11	//11
śúṣmaṃ		I1	11/
vṛṣaṇo		I1	
jujuṣur		I1	/11
jujuṣur	_Y	X1	/11
antárikṣe	PE *k'' _	I6	/11
satpate	V _(R) —	VII2	^{ea}
samarāṇāḥ	V _(R) —	VII2	^{ea}
śubhānair	_Y	X1	//11
śúṣma		I1	11/
ádriḥ	_#	X11	//11
antamébhir	_Y	X1	/11
svákṣatrebhis	_t	X12	^{ja}
máhobhir	_V	X1	11/
taviśás		I1	/11
túviṣmān		I1	/11
śátror	_V	X1	^{la}
vadhasnāḥ	_#	X11	//11
yújyebhir	_V	X1	/11
samānébhir	V _(R) —	VII2	11//
samānébhir	_Y	X1	^{ja}
vṛṣabha		I1	
paúṃsyebhiḥ		I1a	/11
paúṃsyebhiḥ	_#	X11	//11
śaviṣṭha _	_th	I1	/11
taviśó		I1	/11
vájrabāhuḥ	_#	X11	//11
nákir	_N	X1	/11
kariṣyā		I1	11/
dadhṛṣvān		I1	11/
manīṣā		I1	/11
eṣām		I1	/11
vṛṣṇe	_n	I1	11/
súmakhāya	V _(R) —	VII2	^{la}
sákhāyas	V _(R) —	VII2	11/
tanúbhiḥ	_#	X11	//11
éṣo		I1	/11
saṃcákṣyā	*k' _	I6	11/
sákhimr	_V	X3	
eṣām		I1	11/
kārúr	_V	X1	//11
śú	V _(R) —(ó, á u)	VII1	11/
eṣā		I1	11/
gír	_N	X1	//11
kāróḥ	_#	X11	//11
éśá (iṣā)		I1	11/
yāsiṣṭa	_t	I1	
vidyāmeṣām (iṣām)		I1	11/
vṛṣabhāsya		I1	/12
tuviṣvaṇo		VII1	/12
taviṣṣāṇi		I1	/12
krīlanti		I2	12/
krīlā		I2	12/
vidátheṣu		I1	/12
ghṛṣvayaḥ		I1	/12
nákṣanti	*k' _	I6	12/
svátavaso	V _(R) —	VII2	^{ea}
haviṣkṛtam		X7	/12

póṣaṃ		I1	12/
haviṣā		I1	/12
dadāśúṣe		I1	/12
uksānty	PE *g _	I6	12/
táviṣbhir		I1	/12
táviṣbhir	_V	X1	/12
ṛṣṭiṣu	_t	I1	/12
ṛṣṭiṣu		I1	/12
tveṣāyāmā		I1	12/
prṣṭhām	_th	I1	12/
ácucyavuh	_#	X11	//12
vānaspatī	_r	X2	//12
ósadhiḥ		I1	/12
ósadhiḥ	_#	X11	//12
_āriṣṭagrāmāḥ		I1r	12/
krivirdatī	_d	X11	/12
skambhādeṣṇā	_n	I1	12/
vidátheṣu		I1	/12
súṣṭutāḥ		VII1	/12
vidúr	_Y	X1	12/
paúṃsyā		I1a	/12
śatābhujibhis	_t	X12	^{la}
abhíhruter	_V	X1	/12
pūrbhī	_r	X2	12/
rakṣatā	*k' _	I6	12/
puṣṭiṣu	_t	I1	/12
puṣṭiṣu		I1	/12
rátheṣu		I1	/12
taviṣāṇy		I1	/12
ámṣeṣv		I1	12/
prápathēṣu		I1	/12
'kṣo	*k' _	I6	12/
nāryeṣu		I1	/12
bāhúṣu		I1	/12
vákṣassu	PE	I6	12/
ámṣeṣv		I1	12/
paviṣu		I1	/12
kṣurā	*k' _	I6	/12
pakṣān	PE Oss. <i>f ax s</i>	I6	12/
stíbhīḥ	_#	X11	//12
āsábhiḥ	_s	X14	//12
pariṣtúbhaḥ		V1	/12
áditer	_V	X1	/12
sukṛte	V _(R) —	VII2	^{la}
śruṣṭim	_t	I1	/12
daṃsánair	_V	X1	;
yusmākena		I1	11/
ebhír	_V	X1	11/
yajnēbhis	_t	X12	^{la}
eṣā		I1	11/
gír	_N	X1	//11
kāróḥ	_#	X11	//11
éśá (iṣā)		I1	11/
yāsiṣṭa	_t	I1	
vidyāmeṣām (iṣām)		I1	11/
iṣo		I1	11+ /
'vobhir	_N	X1	^{ca}
iyéṣṭhebhīr	_th	I1	11/

iyēṣṭhebhīr	_V	X1	11/
br̥hāddivaiḥ	_s	XI4	/11
eṣām		I1	11/
mim̥yākṣa	PE *k' _	I6	11/
yēṣu		I1	11/
sūdhitā	V _(R) _	VII2	^{la}
hīraṇyanirṇig	_N	X1	11/
hīraṇyanirṇig	*g ^u _	X12	^{la}
ṛṣṭīḥ	_t	I1	/11
ṛṣṭīḥ	_#	X11	//11
mānuṣo		I1	/11
yóṣā		I1	/11
vāk	k ^u _	X12	//11
mimikṣuḥ	*g ^h _	I6	/11
mimikṣuḥ	_#	X11	//11
juṣānta		I1	11/
jōṣad		I1	11/
vīṣṭastukā		V1	11/
tveṣāpratīkā		I1	11/
vidātheṣu		I1	/11
haviṣmān		I1	/11-
eṣām		I1	/11
sācā	V _(R) _	VII2	11//a
vīṣamaṇā		I1	l
aham̥yú	_stb	X10	11//
jānīr	_V	X1	^{la}
subhāgāḥ	V _(R) _	VII2	/11
āpūḥ	_#	X11	//11
dhṛṣṇūnā	_n	I1	11/
dvēṣo		I1	11/
dhṛṣatā		I1	l
ṣṭhuḥ	pāri	V1	/11
prēṣṭhā	_tb	I1	/11
samaryé	V _(R) _	VII2	/11
ṣyāt	ānu	V1	/11-
eṣā		I1	11/
gīr	_N	X1	//11
kārōḥ	_#	X11	//11
éṣā (iṣā)		I1	11/
yāsiṣṭa	_t	I1	l
vidyāmeṣām (iṣām)		I1	11/
tuturvāṇir	_db	X11	//12
ródasyor	_N	X1	//12
suvṛktībhiḥ	V _(R) _	VII2	/12
suvṛktībhiḥ	_#	X11	//12
svajāḥ	V _(R) _	VII2	l
iṣām		I1	12/
nókṣāṇaḥ (ukṣāṇaḥ)	*k _	I6	/12
sutās	V _(R) _	VII2	l
aīṣām (eṣām)		I1	12/
āṃseṣu		I1	12/
hāsteṣu		I1	12/
khādīs	_c	X9	^{la}
kṛtīs	_c	X9	/12
yayur	_V	X1	//12
acucyavur	_d	X11	//12
bhrājadr̥ṣṭayaḥ	_t	I1	/12
ṛṣṭividyo	_t	I1	/12

iṣām		I1	l
purupraīṣā		I1	12/
tveṣām		I1	/12
sātīr	_N	X1	12/
svārvatī	V _(R) _	VII2	/12
tveṣā		I1	12/
pīpiṣvatī		I1	/12
rātīḥ	_p	X13	^{la}
dākṣiṇā	*k' _	I6	/12
ṣṭobhanti	prāti	V1	11/
sīndhavaḥ	V _(R) _	VII2	^{la}
pruṣṇuvānti	_n	I1	/11
pīṣnīr	_N	X1	^{la}
tveṣām		I1	11/
sapsarāso	V _(R) _	VII2	11/
iṣīrām		I1	l
eṣā		I1	11/
gīr	_N	X1	//11
kārōḥ	_#	X11	//11
éṣā (iṣā)		I1	11/
yāsiṣṭa	_t	I1	l
vidyāmeṣām (iṣām)		I1	11/
vanuṣva		I1	11/
prēṣṭhā	_tb	I1	/11
viśvākṣṭīr	_t	I1	/11
viśvākṣṭīr	_Y	X1	//11
niṣṣīdho		X9	l
niṣṣīdho		V1	l
pṛṣṭutīr	_b	X11	;
svārmīḥasya		I2	11/
āmyak	PE *k' _	X12	11/
sā	C _(R) _	VII2	11/
ṛṣṭīr	_t	I1	/11
ṛṣṭīr	_V	X1	/11
sānemy	V _(R) _	VII2	11//
agnīs	_c	X9	11/
ṣmātasé (ṣma)	V _(R) _ (dbī, bī)	VII1	11/
ójiṣṭhaya	_tb	I1	/11
dākṣiṇayeṣa (dākṣiṇayā)	*k' _	I6	l
vāyó	_st	X10	//11
vājaiḥ	_#	X11	//11
ṛtāyōḥ	_#	X11	//11-
ṣū	V _(R) _ (té)	VII1	11-/
mīlayantu		I2	/11-
smā	V _(R) _	VII2	11/
mīḥūṣo		I2	/11-
sādane	V _(R) _	VII2	^{la}
eṣām		I1	11+/-
paūṃsyāni		I1a	l
tasthūḥ	_#	X11	//11
upabdhī	_#	X11	//11
ūmair	_V	X1	//11
sārgaiḥ	_#	X11	//11
marúdbhiḥ	_ś	X14	^{la}
stāvānebhi	_st	X10	^{ca}
devaīr	_Y	X1	//11
vidyāmeṣām (iṣām)		I1	11/

saṃcarēṇyam	<i>abbī</i>	V1y	/12
tēbhiḥ	<i>_k</i>	XI3	8/
vadhīḥ	<i>_#</i>	XI1	//8
īśiṣe		I1	11/
dhēṣṭhaḥ	<i>_tb</i>	I1	/11
marūdbhiḥ	<i>_s</i>	XI4	;
havīṃsi		I1a	/11
sūktēna	<i>V_(R)—</i>	VII2	11//
bhikṣe	<i>*g—</i>	I6	11/
sumatīm	<i>V_(R)—</i>	VII2	^{la}
vedyābhir	<i>_N</i>	X1	//11
hēlo		I2	11/
eṣā		I1	11/
taṣṭó	PE <i>*k_t</i>	I7	11/
juṣāṇā		I1	/11
ṣṭhā	<i>V_(R)—(bī)</i>	VII1	11/
mṛṣayantūtā		I2	/11
śāmbhaviṣṭhaḥ	<i>_tb</i>	I1	/11
jūḡīṣā		I1	/11
taviṣāḍ		I1	
īśamāṇa		I1	/11
yuṣmābhyam		I1	11/
mṛlātā		I2	/11
usrā		III1	/11
vyūṣṭiṣu	<i>_t</i>	I1	11/
marūdbhir	<i>_Y</i>	X1	11/
vṛṣabha		I1	
ugrēbhi	<i>_stb</i>	X10	^{la}
marūdbhir	<i>_V</i>	X1	^{la}
āvayātaheḷāḥ		I2	/11
supraketēbhiḥ	<i>_s</i>	XI4	^{la}
sāsahír	<i>_d</i>	XI1	/11
vidyāmeṣām (iṣām)		I1	11/
sudānavah	<i>V_(R)—</i>	VII2	/8
sā	<i>V_(R)—</i>	VII2	8/
śāruḥ	<i>_#</i>	XI1	//8
vér	<i>_V</i>	X1	//11
barhīṣy		I1	/11
vīṣā		I1	11/
vīṣabhiḥ		I1	
vīṣabhiḥ	<i>_s</i>	XI4	;
svéduhavyair	<i>_N</i>	X1	//11
mandayúr	<i>_N</i>	X1	^{ea}
nákṣad	<i>*k'—</i>	I6	11/
sádma	<i>V_(R)—</i>	VII2	
gaúr	<i>_V</i>	X1	//11
vák	<i>k''—</i>	X12	//11
karmāṣatarāsmāi (āṣatarā)	verderbt	Y	8/
jújoṣad		I1	11-/
ratheṣṭhāḥ		VII1	/11
ṣṭuhīndram (ṣṭuhi)	<i>V_(R)—(u)</i>	VII1	11/
ratheṣṭhāḥ		VII1	/11
vīṣaṇvān		I1	/11-
vavavrúśas		I1	11/
kakṣyē	<i>*k'—</i>	I6	
sām	<i>V_(R)—</i>	VII2	11//a
svadhāváḥ	<i>V_(R)—</i>	VII2	11/
sajóṣasa		I1	11/

sajóṣasa	<i>V_(R)—</i>	VII2	11//a
kṣoñīḥ	<i>_s</i>	XI4	//11
vājaiḥ	<i>_#</i>	XI1	//11
devīḥ	<i>_#</i>	XI1	//11
jóṣyā		I1	
gaúḥ	<i>_s</i>	XI4	//11
sūrīmś	<i>_c</i>	X9	11/
dhiṣā		I1	
véṣi		I1	/11
suṣakhāya		VII1	
svabhiṣṭáyo		V1	11/
śāmsaiḥ	<i>_#</i>	XI1	//11
vandaneṣṭhās	<i>_tb</i>	I1	/11
vīṣpardhaso		V4	11-/
śāmsair	<i>_V</i>	X1	//11-
súṣiṣtau	<i>_t</i>	I1	/11
śikṣanti	<i>*k—</i>	I6	/11
yajñaiḥ	<i>_#</i>	XI1	//11
śméndram (śma)	<i>V_(R)—(bī)</i>	VII1	11/
tātṛṣāṇām		I1	/11
ṣū	<i>V_(R)—(mó, má u)</i>	VII1	11/
devaír	<i>_V</i>	X1	//11
śmā	<i>V_(R)—(bī)</i>	VII1	11/
śuṣminn		I1	
mīḥúṣo		I2	
mīḥúṣo		I1	/11
haviśmato		I1	11/
gīḥ	<i>_#</i>	XI1	//11
eṣā		I1	11/
vidyāmeṣām (iṣām)		I1	11/
rákṣā	<i>*k—</i>	I6	11/
sátpatir	<i>_N</i>	X1	^{ea}
śāradír	<i>_d</i>	XI1	/11
ṛnór	<i>_V</i>	X1	11-/
randhīḥ	<i>_#</i>	XI1	//11
śūrapatnīr	<i>_d</i>	XI1	//11
yébhiḥ	<i>_p</i>	XI3	^{la}
rákṣo	<i>*k—</i>	I6	11/
aśúṣam		I1	
vástoḥ	<i>_#</i>	XI1	//11
śéṣan		I1	11/
tīṣṭhad	<i>_tb</i>	I1	11/
dhṛṣatā		I1	
spṛdho	<i>V_(R)—</i>	VII2	11/
yāṣiṣat		I1	
vājrabāhuḥ	<i>_#</i>	XI1	//11
sácāyós	<i>_t</i>	XI2	//11
kavír	<i>_V</i>	X1	^{ea}
tisró		III1	11/
āguḥ	<i>_s</i>	XI4	//11
pūrvīḥ	<i>_#</i>	XI1	//11
ādevír	<i>_N</i>	X1	//11-
pīyóḥ	<i>_#</i>	XI1	//11
dhúnir	<i>_V</i>	X1	^{ea}
dhúnimatír	<i>_V</i>	X1	//11
ṛnór	<i>_V</i>	X1	11-/
srávantiḥ	<i>_#</i>	XI1	//11-
pārṣi		I4	/11

vidyāmeṣāṃ (iṣām)		I1	11/
vīṣā		I1	8-/
vīṣṇa	<i>-n</i>	I1	/8-
īndur	<i>-Y</i>	X1	//8-
sahasrasātamah	<i>V_(R)-</i>	VII2	8/
vīṣā		I1	8/
sānasīh	<i>-p</i>	XI3	//8
pr̥tanāṣāl	<i>*g^b-</i>	XI6	/8
mānuṣo		I1	/8
ósaḥ		I1	8/
śociṣā		I1	/8
muṣāyá		I1	8/
śúṣṇāya	<i>-n</i>	I1	8-/
vātasyaśvaih (śsvaih)	<i>-#</i>	XI1	//8
śuṣmīntamo		I1	8/
krátuḥ	<i>-#</i>	XI1	//8
maṃsīṣṭhā	<i>-tb</i>	I1	8/
tīṣyate		I1	
vidyāmeṣāṃ (iṣām)		I1	11/
vāsyāiṣṭaya	<i>-t</i>	I1	/8
vīṣā		I1	/8
carṣaṇínám		I4	/8
svadhā	<i>V_(R)-</i>	VII2	8/
cārkr̥ṣad		I1	/8
vīṣā		I1	/8
hāstayoh	<i>-p</i>	XI3	//8
spāśayasva	<i>V_(R)-</i>	VII2	8//a
asmadrúg	<i>*g^b-</i>	XI2	//8
divyévāśanir (aśanir)	<i>-j</i>	XI1	/8
dūnāśam		X4	8/
sūris	<i>V_(R)-</i>	VII2	8/
sūris	<i>-c</i>	X9	8/
'rkéṣu		I1	8/
sānuśág		V1	8/
sānuśág	<i>*k[□]-</i>	XI2	/8
vājeṣu		I1	/8
tīṣyate		I1	
vidyāmeṣāṃ (iṣām)		I1	11/
carṣaṇiprā		I4	11/
vīṣabhó		I1	
kr̥ṣṭínám	<i>-t</i>	I1	11/
vīṣaṇā		I1	
vīṣaṇo		I1	11/
vīṣabhāsa		I1	
vīṣarathāso		I1	
tiṣṭha	<i>-tb</i>	I1	11/
tébhir	<i>-V</i>	X1	
tiṣṭha	<i>-tb</i>	I1	11/
vīṣaṇam		I1	
vīṣā		I1	/11
sutāḥ	<i>V_(R)-</i>	VII2	11//
pāriṣiktā		V1	
vīṣabhyām		I1	11/
vīṣabha		I1	
barhīr	<i>-V</i>	X1	^{ca}
niśādya		V1	11/
súṣṭuta	<i>V_(R)-</i>	VII2	11/
súṣṭuta		VII1	11/
kāróḥ	<i>-#</i>	XI1	//11

vāstor	<i>-Y</i>	X1	^a
vidyāmeṣāṃ (iṣām)		I1	11/
śruṣṭīr	<i>-t</i>	I1	/11
śruṣṭīr	<i>-V</i>	X1	/11
dhag	<i>*g^{ub}-</i>	XI2	//11-
āyóḥ	<i>-#</i>	XI1	//11
svāsārā	<i>V_(R)-</i>	VII2	11/
sutúkā	<i>V_(R)-</i>	VII2	^a
aveṣan		I1	/11
nībhīr	<i>-V</i>	X1	^{ca}
kāróḥ	<i>-#</i>	XI1	//11
dāsúṣa		I1	/11
nībhīr	<i>-V</i>	X1	^{ca}
pr̥kṣó	<i>*k^u-</i>	I6	11/
iṣā		I1	11/
satrākaró	<i>V_(R)-</i>	VII2	11//
ṣyāma	<i>abbī</i>	V1	11/
bhūr	<i>-V</i>	X1	//11
vidyāmeṣāṃ (iṣām)		I1	11/
pūrvīr	<i>-V</i>	X1	11/
doṣā		I1	11/
vāstor	<i>-V</i>	X1	^{ca}
uśāso		I1	
jaráyantiḥ	<i>-#</i>	XI1	//11
pātnīr	<i>-Y</i>	X1	^a
vīṣaṇo		I1	
jagamyuḥ	<i>-#</i>	XI1	//11
devébhir	<i>-V</i>	X1	^a
āvāsūr	<i>-N</i>	X1	^a
āpūḥ	<i>-s</i>	XI4	//11
pātnīr	<i>-Y</i>	X1	^a
vīṣabhir		I1	
vīṣabhir	<i>-j</i>	XI1	/11
jagamyuḥ	<i>-#</i>	XI1	//11
mīṣā		I1	11/
vīṣaṇam		I1	
nī	<i>-r</i>	X2	/11
sómam	<i>V_(R)-</i>	VII2	8/
mīlatu		I2	/12
khanītraiḥ	<i>-p</i>	XI3	//11
īṣir	<i>-V</i>	X1	
pupoṣa		I1	/11
devéṣv		I1	11/
āśīṣo		I1	/11
yuvó	<i>-r</i>	X2	/11
suyāmāso	<i>V_(R)-</i>	VII2	^a
pruṣāyan		I1	/11
uśāsaḥ		I1	
nakṣatho	<i>*k^u-</i>	I6	/11
prāyājyoh	<i>-#</i>	XI1	//11
vājāyētte (ītte)		I2	11/
iṣé		I1	/11
usríyāyām		III1	
góḥ	<i>-#</i>	XI1	//11
śúcīr	<i>-Y</i>	X1	^a
havíṣmān		I1	/11
kṣódo	PE <i>*k^(u)-</i>	I6	11/
eṣé		I1	/11

pásvaiṣṭī	<i>_t</i>	I1	/11
pásvaiṣṭī	<i>_r</i>	X2	//11
gór	<i>_V</i>	X1	11/
jívrīḥ	<i>_#</i>	X11	//11
sacate	<i>V_(R)_</i>	VII2	^{eq}
ákṣur	PE	I6	11/
ákṣur	<i>_V</i>	X1	^{la}
svadhābhiḥ	<i>_s</i>	X14	^{la}
préṣad		I1	11-/
véṣad		I1	11-/
sūrír	<i>_V</i>	X1	//11
suvrató	<i>V_(R)_</i>	VII2	^{la}
pañír	<i>_b</i>	X11	/11
ṣmāśvināv (ṣma)	<i>V_(R)_(dbí, bī)</i>	VIII1	11/
ṣmā	<i>V_(R)_(bī)</i>	VIII1	11/
vṛṣaṇāv		I1	
ṣmāśvināv (ṣmā)	<i>V_(R)_(dbí, bī)</i>	VIII1	11/
nṛṣu		I1	/11
sahásraiḥ	<i>_#</i>	X11	//11
mánuṣo		I1	/11
rayiśācaḥ		V11	
stómair	<i>_V</i>	X1	11/
áriṣṭanemim		IIr	11/
vidyāmeṣām (iṣám)		I1	11/
préṣṭhāv	<i>_tb</i>	I1	11/
iṣám		I1	
vṛṣaṇo		I1	
vitáprṣṭhā	<i>_tb</i>	I1	/11
'vánir	<i>_N</i>	X1	;
vṛṣṇa	<i>_n</i>	I1	11/
dhīṣṇyā	<i>_n</i>	I1	/11
nāmabhiḥ	<i>_s</i>	X14	/11
svaiḥ	<i>_#</i>	X11	//11
jīṣṇúr		I1	11/
jīṣṇúr	<i>_Y</i>	X1	11/
sūrír	<i>_d</i>	X11	11/
nicerúḥ	<i>_k</i>	X13	^{la}
vājair	<i>_N</i>	X1	//11
ghóṣaiḥ		I1	/11
ghóṣaiḥ	<i>_#</i>	X11	//11
vṛṣabhó		I1	
niṣṣāt		X9	/11
niṣṣāt		V1	/11
niṣṣāt	<i>*g^{'b}_</i>	I6	//11
pūrvír	<i>_V</i>	X1	11/
iśás		I1	11/
iṣṇán	<i>_n</i>	I1	/11
évair	<i>_V</i>	X1	11/
vājair	<i>_Y</i>	X1	//11
véṣantír		I1	11/
véṣantír	<i>_V</i>	X1	11/
ágūḥ	<i>_#</i>	X11	//11
gír	<i>_bb</i>	X11	//11
gís	<i>_t</i>	X12	//11
tribarhíṣi		I1	11/
sádasi	<i>V_(R)_</i>	VII2	^{eq}
vṛṣā		I1	11/

vṛṣaṇā		I1	
gór	<i>_N</i>	X1	11/
mánuṣo		I1	/11
pūṣévāśvinā (pūṣā)		I1	11/
púramdhir	<i>_V</i>	X1	//11
uśám		I1	11/
havísmān		I1	/11
vidyāmeṣām (iṣám)		I1	11/
śú	<i>V_(R)_(ó, á u)</i>	VIII1	/12
bhūṣatā		I1	/12
vṛṣaṇvān		I1	12/
manīṣiṇaḥ		I1	/12
dhīṣṇyā	<i>_n</i>	I1	
dhīṣṇyā	<i>_n</i>	I1	
dāmsiṣṭhā	<i>_tb</i>	I1	12/
áhavir	<i>_N</i>	X1	/12
kramiṣṭam	<i>_t</i>	I1	12/
pañér	<i>_V</i>	X1	/12
jyótir	<i>_Y</i>	X1	12/
vidáthus	<i>_t</i>	X12	;
cakrathuḥ	<i>_s</i>	X14	;
síndhuṣu		I1	/12
pakṣiṇam	PE Oss. <i>f axs</i>	I6	
nirūhāthuḥ	<i>_V</i>	X1	/12
nirūhāthuḥ	<i>_s</i>	X14	//12
petathuḥ	<i>_kṣ</i>	X8	;
kṣódaso	PE <i>*k^(u)_</i>	I6	/12
jūṣṭā	<i>_t</i>	I1	/11
iṣitāḥ		I1	
vṛkṣó	PE <i>*k'_</i>	I6	12/
nīṣṭhito		V1	
paryāśasvajāt		VIII1	/12
patáror	<i>_V</i>	X1	/12
ūhathuḥ	<i>_ś</i>	X14	;
ṣyād	<i>ānu</i>	V1	/11
vidyāmeṣām (iṣám)		I1	11/
vṛṣaṇā		I1	
vír	<i>_N</i>	X1	/11
parṇaiḥ	<i>_#</i>	X11	//11
tīṣṭhathaḥ	<i>_tb</i>	I1	11/
prkṣé	<i>*k_</i>	I6	/11
vāpur	<i>_Y</i>	X1	11/
vapuṣyā		I1	11/
gír	<i>_d</i>	X11	//11
duhitróśāsā (uśāsā)		I1	
tīṣṭhatam	<i>_tb</i>	I1	11/
havísmān		I1	/11
nāsatyeṣayādhyai (iṣayādhyai)		I1	/11
vartír	<i>_Y</i>	X1	11/
vṛkír	<i>_V</i>	X1	/11
dadharṣīn		I4	/11
gír	<i>_d</i>	X11	//11
purumīlhó		I2	/11
átrir	<i>_d</i>	X11	//11
havísmān		I1	/11
átāriṣma		I1	11/
pathíbhir	<i>_d</i>	X11	;

devayānair	_Y	X1	//11
vidyāmeṣām (iṣām)		I1	11/
uśāsi		I1	
vāhnir	_V	X1	/11
ukthaiḥ	_#	X11	//11
śū	V _(R) —(ū)	VII1	11/
vṛṣaṇā		I1	
pañīñr	_b	X3	11/
āchoktibhir	_N	X1	/11
kārṇaiḥ	_#	X11	//11
pūṣann		I1	11/
iṣukṛteva		I1	
bhūreḥ	_#	X11	//11
śā	V _(R) —	VII2	11/
rātīr	_V	X1	/11
stómaṃ	V _(R) —	VII2	11//
kārōḥ	_#	X11	//11
suvīryāya	V _(R) —	VII2	11//
carṣaṇāyo		I4	
eśā		I1	11/
mānebhīr	_N	X1	^{ca*}
vartīs	_t	X12	^{ca}
ātāriṣma		I1	11/
pathībhīr	_d	X11	;
devayānair	_Y	X1	//11
vidyāmeṣām (iṣām)		I1	11/
katarāparāyōḥ (ayōḥ)	_k	X13	//11
pitror	_V	X1	/11
rākṣatam	*k_	I6	11/
āditer	_V	X1	/11
svārvad	V _(R) —	VII2	11/
rākṣatam	*k_	I6	11/
ṣyāma	ānu	V1	11/
ubhāyebhir	_V	X1	/11
rākṣatam	*k_	I6	11/
sāmante	V _(R) —	VII2	/11
svāsārā	V _(R) —	VII2	11/
pitror	_V	X1	/11
rākṣatam	*k_	I6	11/
sādmanī	V _(R) —	VII2	11/
rākṣatam	*k_	I6	11/
subhāge	V _(R) —	VII2	^{ca}
rākṣatam	*k_	I6	11/
dhīr	_bb	X11	11/
eṣām		I1	/11
rākṣatam	*k_	I6	11/
aviṣṭām	_t	I1	/11
_iṣā		I1	11/
iṣayema		I1	
duritād	_V	X1	
rakṣatām	*k_	I6	
āvobhiḥ	_#	X11	//11
satyām	V _(R) —	VII2	/11
āvobhir	_Y	X1	//11
vidyāmeṣām (iṣām)		I1	11/
īlābhīr		I1c	11/
īlābhīr	_Y	X1	^a
suśastī	V _(R) —	VII2	/11
manīṣā		I1	/11

sajōṣāḥ		I1	/11
suśāhā		V11	11/
prēṣṭhaṃ	_tb	I1	11-/
gñiṣe		I1	/11-
śastībhīr	_t	X12	^a
turvāṇiḥ	_s	X14	/11
sajōṣāḥ		I1	/11
sukīrtīr	_V	X1	//11
iṣās		I1	11/
parṣad		I4	11/
sūriḥ	_#	X11	//11
ése (īṣe)		I1	11/
jīgīṣā_		I1	/11
_uśāsānāktā		I1	11/
dhenūḥ	_#	X11	//11
vīṣurūpe		I1	11/
sāsminn	V _(R) —	VII2	/11
'hir	_b	X11	^a
pipyūṣiva (pipyūṣī)		I1	
sīndhuḥ	V _(R) —	VII2	/11
sīndhuḥ	_#	X11	/11
vīṣaṇo		I1	
sūrībhīr	_V	X1	^{ca}
sajōṣāḥ	V _(R) —	VII2	/11
sajōṣāḥ		I1	/11
carṣaṇiprās		I4	/11
tuviṣṭamo	_t	I1	11/
pātnīḥ	_s	X14	//11-
surabhīṣṭamaṃ	_t	I1	11/
sāmanasaḥ	V _(R) —	VII2	^{ca}
pīṣadaśvāso		I1	11/
eṣām		I1	11/
suvīktī	V _(R) —	VII2	/11
eṣām		I1	11/
śārur	_Y	X1	//11
pruṣāyānta		I1	
pūṣāṇaṃ		I1	11/
sānti	V _(R) —	VII2	/11
adveśo		I1	11/
vīṣnur	_n	I1	11/
vīṣnur	_V	X1	^a
dīdhitiṛ	_Y	X1	/11
devēṣu		I1	11/
vasūyūr	_Y	X1	//11
vidyāmeṣām (iṣām)		I1	11/
stoṣam	V _(R) —	VII2	5
stoṣam		I1	5
tāviṣīm		I1	/8
śivābhīr	_V	X1	/8
ūtībhīḥ	_#	X11	//8
mayobhūr	_V	X1	8/
adviṣeṇyāḥ		I1	/8
vīṣṭhitāḥ		V1	/8
svādiṣṭha	_tb	I1	8/
bhakṣāya	*g_	I6	8/
ōṣadhīnām		I1	/8
soma	V _(R) —	VII2	8/
oṣadhe		I1	/8
udārathīḥ	_#	X11	//8

vácobhir	_g	XI1	12/
suṣūdimā		II	/12
devaiḥ	_s	XI4	8/
kavír	_Y	X1	/8
sahasrīṇīr	_V	X1	/8
iṣaḥ		II	/8
īdyo		II	/8
vakṣi	*g ^{rb} _	I6	/8
sahasrasā	V _(R) _	VII2	8/
barhír	_V	X1	/8
virāt	*g'_	XI6	8/
samrāḍ	*g'_	XI6	8/
vibhviḥ	_p	XI3	/8
prabhvír	_b	XI1	//8
bahvís	_c	X9	8/
bhūyasīs	_c	X9	/8
supéśasā	V _(R) _	VII2	/8
uśāsāv		II	8/
suvācasā	V _(R) _	VII2	/8
yakṣatām	*g'_	I6	/8
bhāratīḷe (īle)		IIc	8/
sārasvati	V _(R) _	VII2	/8
prabhūḥ	_p	XI3	//8
téśām		II	8/
agnír	_b	XI1	8/
siśvadāt	V _(R) _	VII2	/8
siśvadāt		II	/8
agnír	_d	XI1	/8
svāhākṛtiṣu	V _(R) _	VII2	8//a
svāhākṛtiṣu		II	/8
bhūyīṣṭhām	_tb	II	11/
svastibhir	_V	X1	1 ^{ca}
durgāni	_g	XI1	1
pús	_c	X9	11-/
yóh	_#	XI1	//11
kṛṣṭīḥ	_t	II	/11
kṛṣṭīḥ	_#	XI1	//11
viśvebhir	_V	X1	1 ^{ca}
amṛtebhir	_Y	X1	/11
pāyúbhir	_V	X1	/11
ájasrair	_V	X1	//11
sādāna	V _(R) _	VII2	^{ca} 1
yaviṣṭha	_tb	II	/11
_aviṣyáve		II	11/
duchúnāyai		X9a	/11
rīṣate		II	11/
sahasāvan	V _(R) _	VII2	1
ririkṣór		II3	11/
ririkṣór	_V	X1	1 ^{la}
ninitsór	_V	X1	//11
viṣpāt		V1	/11
viṣpāt	*k'_	XI6	//11
vēṣi		II	11/
mānuṣo		II	/11
bhūr	_N	X1	//11
uśígbhir	_N	X1	/11-
sūnūḥ	_s	XI4	1 ^{la}
īṣibhiḥ		II	1
īṣibhiḥ	_s	XI4	/11

vidyāmeśām (iśām)		II	11/
vṛṣabhām		II	1
arkaiḥ	_#	XI1	//11
sárgo	V _(R) _	VII2	11//
bḥhaspátīḥ	_s	XI4	1 ^{ca}
arakṣásas	OAv. <i>raśab-</i>	I6	1
túviṣmān		II	/11
yakṣabhīd	PE Yaghn. - <i>xš; *k'</i>	I6	1
bḥhaspáter	_V	X1	1 ^{ca}
devosrikám (usrikám)		III1	1
dūḍhyē		X4	11/
supraítuḥ	_s	XI4	1 ^{ca}
durniyántuḥ	_V	X1	11/
durniyántuḥ	_p	XI3	1 ^{ca}
cákṣate	*k'_	I6	/11
asthuḥ	_#	XI1	//11
samudráṃ	V _(R) _	VII2	11//
caṣte	*k'__t	I7	/11-
bḥhaspátis	_t	XI2	1 ^{ca}
túviṣmān		II	/11
bḥhaspátir	_Y	X1	1 ^{ca}
vṛṣabhó		II	1
vidyāmeśām (iśām)		II	11/
satínákānkataḥ	V _(R) _	VII2	8/
plúṣi		II	/8
pinaṣṭi		IIa1	8/
piṃṣatí		IIa	/8
sākām	V _(R) _	VII2	8/
goṣṭhé		VI1	8/
avikṣata	*k'_	I6	/8
pradośām		II	8/
dyaúr	_Y	X1	8+/
bhrátáditīḥ (áditīḥ)	_s	XI4	/8
tīṣṭhateláyatā (tīṣṭhata)	_tb	II	8/
sākām	V _(R) _	VII2	8/
súryaḥ	V _(R) _	VII2	/8
viśám		II	8/
só	V _(R) _	VII2	7//a
hariṣṭhā		VI1	6/
viśám		II	/8
hariṣṭhā		VI1	6/
trīḥ	_s	XI4	8/
viṣpulingakā		V1	8/
viśásya		II	8/
púṣyam		II	8/
akṣan	PE *g ^{(u)b} _	I6	/8
hariṣṭhā		VI1	6/
viśásya		II	8/
rópuṣīṇām		II	/8
hariṣṭhā		VI1	6/
trīḥ	_s	XI4	7/
viśám		II	8/
kumbhínir	_V	X1	/8
kuṣumbhakás		II	/8
viśám		II	8/
pārācīr	_V	X1	8/

saṃvātaḥ	V _(R) —	VII2	/8
kuṣumbhakās		II	8/
giréḥ	— <i>p</i>	XI3	8/
viśām		II	/8

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dyúbhis	$_t$	XI2	la
āśusukṣāṇis	PE	I6	/12
āśusukṣāṇis	$_t$	XI2	//12
ōśadhībhyas		I1	/12
śúciḥ	$_ \#$	XI1	//12
neṣṭrām	$_t$	I1	12/
grhāpatiś	$_c$	X9	/12
vṛṣabhāḥ		I1	
vīṣṇur	$_n$	I1	12/
vīṣṇur	$_V$	X1	ca
sacase	$R_{(R)}_$	VII2	la
īdyah		I2	/12
sātpatir	$_Y$	X1	;
bhājayūḥ	$_ \#$	XI1	//12
suvīryam	$V_{(R)}_$	VII2	/12
rariṣe		I1	/12
svāsavyam	$V_{(R)}_$	VII2	/12
purūvāsuh	$_ \#$	XI1	//12
prkṣā	$*k__$	I6	/12
īśiṣe		I1	/12
vātair	$_V$	X1	ca
aruṇaír	$_Y$	X1	;
pūṣā		I1	12/
īśiṣe		I1	/12
pāyúr	$_d$	XI1	la
svanīka	$V_{(R)}_$	VII2	la
iṣṭībhir	$_t$	I1	/12
iṣṭībhir	$_N$	X1	/12
ādhīṣaḥ		I1	/12
ṛbhúr	$_V$	X1	
īśiṣe		I1	/12
dakṣi	$*g^{□b}_$	I6	/12
viśīkṣur	$*k__$	I6	12/
viśīkṣur	$_V$	X1	la
ātāniḥ	$_ \#$	XI1	//12
āditir	$_d$	XI1	;
dāśúṣe		I1	/12
īlā		I1c	12/
dākṣase	PE Av. $xš$	I6	/12
súbhṛta	$V_{(R)}_$	VII2	ca
rayír	$_b$	XI1	ca
prthúḥ	$_ \#$	XI1	//12
rātiṣāco		VII1	12/
adhvarēṣu		I1	/12
saścire	$V_{(R)}_$	VII2	/12
havír	$_V$	X1	
havír	$_V$	X1	
jajñiṣe		I1	/12
śúciḥ	$_ \#$	XI1	//12
sujāta	$V_{(R)}_$	VII2	12/
prkṣó	$*k__$	I6	12/
stotṛbhyo	$V_{(R)}_$	VII2	12/
sūrāyaḥ	$V_{(R)}_$	VII2	/12
nēṣi		I1	/12
suvīrāḥ	$V_{(R)}_$	VII2	/12-
havīṣā		I1	/12

vṛjāneṣu		I1	/12
dhūrśādam		VI5	/12
nāktír	$_V$	X1	la
uśāso		I1	
svāsaṛeṣu		I1	/12
aratír	$_N$	X1	;
mānuṣā		I1	/12
kṣāpo	$*k^u__$	I6	12/
divásprthivýor	$_V$	X1	la
śukráśociṣam		I1	/12
kṣitíṣu		I1	/12
ukṣāmāṇam	$*g__$	I6	12/
svá	$V_{(R)}_$	VII2	/12
dadhuḥ	$_ \#$	XI1	//12
akṣābhiḥ	$*k^u__$	I6	/12
akṣābhiḥ	$_p$	XI3	//12
havyaír	$_N$	X1	ca
mānuṣa		I1	
dyaúr	$_N$	X1	12/
stṛbhiś	$_c$	X9	ca
kṛṇuṣva		I1	12/
mānuṣo		I1	
svār	$V_{(R)}_$	VII2	12//
uśāso		I1	
uśāso		I1	
svār	$V_{(R)}_$	VII2	12//
aruṣēṇa		I1	/12
hótrābhīr	$_V$	X1	12/
agnír	$_N$	X1	la
mānuṣaḥ		I1	/12
átithiś	$_c$	X9	;
cārur	$_V$	X1	/12
amṛteṣu		I1	/12
dhīṣ	$_p$	X7	12/
bṛhāddiveṣu		I1	/12
mānuṣā		I1	/12
dhenúr	$_Y$	X1	la
vṛjāneṣu		I1	/12
iṣāṇi		I1	/12
kṛṣṭíṣu	$_t$	I1	/12
kṛṣṭíṣu		I1	/12
duṣṭāram		X6	/12
sahasya	$V_{(R)}_$	VII2	ca
iṣáyanta		I1	
stotáro	$V_{(R)}_$	VII2	12//
sūrāyaś	$V_{(R)}_$	VII2	la
stotṛbhyo	$V_{(R)}_$	VII2	12/
sūrāyaḥ	$V_{(R)}_$	VII2	/12
nēṣi		I1	/12
suvīrāḥ	$V_{(R)}_$	VII2	/11-
agnír	$_N$	X1	la
agnír	$_V$	X1	/11
tisró		III1	11/
svarcīḥ	$_ \#$	XI1	//11
ghṛtaprúṣā		I1	11/
īlító		I2	11/
yakṣi	$*g'__$	I6	11/
mānuṣāt		I1	

barhiśādaṃ		X9	
barhír	<u>Y</u>	X1	^{ea}
subhāraṃ	<u>V_(R)</u>	VII2	^{ea}
devīḥ	<u>S</u>	XI4	^{ea}
nāmobhiḥ	<u>#</u>	X11	//11
vyācasvatīr	<u>Y</u>	X1	^{ea}
sanātā	<u>V_(R)</u>	VII2	^{la}
ukṣité	<u>*g</u>	I6	/11+
uśāsānāktā		I1	11+/
samīcī	<u>V_(R)</u>	VII2	/11
vidúṣṭara	<u>t</u>	I1	/12
yaksataḥ	<u>*g'</u>	I6	12/
vapúṣṭarā	<u>t</u>	I1	/12
sānuṣu	<u>V_(R)</u>	VII2	/12
sānuṣu		I1	/12
triṣú		I1	/12
sādhāyantī	<u>V_(R)</u>	VII2	^{ea}
īlā		I1c	11/
viśvātūrtiḥ	<u>#</u>	X11	//11
tisró		III1	11/
devīḥ	<u>S</u>	XI4	^{ea}
barhír	<u>V</u>	X1	/11
niśādyā		V1	/11
śruṣṭī	<u>t</u>	I1	11/
ṣyatu	<u>vī</u>	V1	
vānaspátir	<u>V</u>	X1	^{ea}
agnír	<u>b</u>	X11	11/
havīḥ	<u>S</u>	XI4	^{ea}
dhībhīḥ	<u>#</u>	X11	//11
mimikṣe	<u>*g'^b</u>	I6	11/
yónir	<u>g</u>	X11	//11
anuṣvadhām		VI4	11/
vṛṣabha		I1	
vakṣi	<u>*g'^b</u>	I6	/11
didhiśāyyo		I1	/11
dvitādadhur (adadhur)	<u>bb</u>	XI1	^{ea}
vikṣv	<u>*k'</u>	I6	/11
āyóḥ	<u>#</u>	X11	//11
eśā		I1	11/
agnír	<u>V</u>	X1	^{la}
aratír	<u>j</u>	XI1	/11
mānuṣiṣu		I1	/11
mānuṣiṣu		I1	/11
vikṣú	<u>*k'</u>	I6	/11
dhuḥ	<u>ks</u>	X8	^{ea}
kṣeṣyānto		I1	
uśatír	<u>V</u>	X1	;
dakṣāyyo	PE Av. <i>xš</i>	I6	11/
puṣṭiḥ	<u>t</u>	I1	/11-
puṣṭiḥ	<u>S</u>	XI4	//11-
sāmdṛṣṭir	<u>V</u>	X1	11/
dákṣoḥ	<u>*g^h</u>	I6	/11
ósadhīṣu		I1	
ósadhīṣu		I1	/11
múhur	<u>V</u>	X1	;
tātṛṣāṇó		I1	
kṛṣṇádhvā	<u>n</u>	I1	11/
dyaúr	<u>V</u>	X1	11/

nābhobhiḥ	<u>#</u>	X11	//11
dákṣad	<u>*g^h</u>	I6	/11
paśúr	<u>N</u>	X1	11/
svayúr	<u>V_(R)</u>	VII2	^{la}
svayúr	<u>V</u>	X1	/11
agnīḥ	<u>ś</u>	XI4	11/
śociṣmāḥ		I1	11/
uṣṇān	<u>n</u>	I1	/11
kṛṣṇāvyathir	<u>n</u>	I1	11/
kṛṣṇāvyathir	<u>V</u>	X1	^{ea}
saṃyādvīram	<u>V_(R)</u>	VII2	^{ea}
ṣyúḥ	<i>abbī</i>	V1	/11
ṣyúḥ	<u>#</u>	X11	//11
abhimātiśāhaḥ		VI1	/11-
hótājaniṣṭa (ajaniṣṭa)	<u>t</u>	I1	8/
prayākṣaṇ	PE Yaghn. - <i>xš; *k'</i>	I6	8/
manuṣvād		I1	8/
vér	<u>V</u>	X1	/8
nemís	<u>C</u>	X9	8/
śúciḥ	<u>#</u>	X11	//8
néṣtuḥ	<u>t</u>	I1	8/
néṣtuḥ	<u>S</u>	XI4	8/
tiṣṭbhya		III1	8/
yayúḥ	<u>#</u>	X11	//8
mātúr	<u>V</u>	X1	/8
adhvaryúr	<u>V</u>	X1	/8
vṛṣṭíva (vṛṣṭí)	<u>t</u>	I1	8/
ṛtvīg	<u>*g'</u>	X12	/8
samídham	<u>V_(R)</u>	VII2	/8
vaneḥ	<u>#</u>	X11	//8
śú	<u>V_(R)(u)</u>	VII1	8/
áśvamiṣṭe	<u>t</u>	I1	/8
gīrbhír	<u>g</u>	XI1	8/
sūrír	<u>V_(R)</u>	VII2	8/
sūrír	<u>N</u>	X1	/8
dvēṣāmsi		I1	/8
vṛṣṭīm	<u>t</u>	I1	8/
sahasrīṇír	<u>V</u>	X1	/8
īṣaḥ		I1	/8
īlānāyāvasyāve (īlānāya)		I2	8/
yāviṣṭha	<u>tb</u>	I1	8/
yājiṣṭha	<u>tb</u>	I1	8/
yákṣi	<u>*g'</u>	I6	8/
ānuśák		V1	/8
ānuśák	<u>*k^h</u>	X12	//8
barhīṣi		I1	/8
śréṣṭhaṃ	<u>tb</u>	I1	8/
yaviṣṭha	<u>tb</u>	I1	8/
puruṣpṛhaṃ		VI2	8/
árātír	<u>V</u>	X1	/8
pārṣi		I4	8/
dviśaḥ		I1	/8
dvīṣaḥ		I1	/8
śúciḥ	<u>p</u>	XI3	8/
ghṛtébhir	<u>V</u>	X1	/8
vaśábhír	<u>V</u>	X1	/8
ukṣábhīḥ	<u>*k</u>	I6	/8

ukšábhīḥ	_#	X11	//8
aṣṭápadībhīr	_V	X1	/8
sarpírāsutiḥ	_p	X13	//8
agnér	_V	X1	/8
mīlhúṣaḥ		I2	/8
mīlhúṣaḥ		I1	/8
dadāśúṣe		I1	/8
dāmeṣv		I1	/8
doṣóśási (doṣá)		I1	8/
doṣóśási (uṣási)		I1	8/
arciṣā		I1	/8
ajárain	_V	X1	/8
svarājyam	V _(R) —	VII2	8/
vāvṛdhuḥ	_#	X11	//8
agnér	_V	X1	8/
ūtíbhīr	_Y	X1	/8
áriṣyantaḥ		I1	8/
ṣyāma	<i>abbí</i>	V1	8/
hotṛśádane		VII1	l
tveśó		I1	11/
sudákṣaḥ	PE Av. <i>xš</i>	I6	/11
ádabdhavratapramatir	_Y	X1	/11
vásiṣṭhaḥ	_tb	I1	/11
agnīḥ	_#	X11	//11
vṛṣabha		I1	l
stómair	_V	X1	l ^a
sadhásthe	V _(R) —	VII2	/11
yóner	_V	X1	l ^{ea}
havíṃṣi		I1a	11/
sámiddhe	V _(R) —	VII2	/11
havíṣā		I1	/11
chruṣṭī́ (śruṣṭī́)	_t	I1	11/
deṣṇám	_n	I1	11/
rayipátī	_r	X2	/11
áyajīṣṭhaḥ	_tb	I1	11/
agnīḥ	_p	X13	l ^a
_ilás		I1c	11/
mānuṣā		I1	l
agnís	_c	X9	l ^{ea}
citrábhānur	_b	X11	/11
vísṣābhīr	_g	X11	11/
gīrbhīr	_V	X1	l ^a
_utāruśāha (aruśá)		I1	11/
súṣūtam		VII1	/11
agnīḥ	_p	X13	l ^{ea}
māhobhīr	_V	X1	//11
havíṣā		I1	/11
vyáciṣṭham	_tb	I1	11/
araksásā	OAv. <i>raśab-</i>	I6	11/
juṣeta		I1	/11
máryaśrī	_sp	X10	l ^{ea}
agnír	_N	X1	//11
riṣanyah		I1	/10
mahír	_V	X1	10/
pářiṣṭhitā		V1	11/
pūrvīḥ	_#	X11	//11
ukthaír	_Y	X1	/10
ukthéṣv		I1	11/

yéṣu		I1	/11
stómeṣv		I1	10/
rudríyeṣu		I1	/10
sisrate	V _(R) —	VII2	10/
sisrate		III1	10/
śúṣmaṃ		I1	10/
bāhvór	_d	X11	/10
dásir	_Y	X1	10/
stávā	V _(R) —	VII2	10//a
bāhvór	_V	X1	/10
sūryasya	V _(R) —	VII2	10/
asvārṣtām	_t	I4	/10-
samanā	V _(R) —	VII2	10/
bhūmir	_V	X1	/10
aprathīṣṭa_	_t	I1	/10
sariṣyān		I1	/10
māṭībhīr	_Y	X1	10/
índreṣītām		I1	11/
nīḥ	_#	X11	//10
vṛṣṇo	_n	I1	l
vṛṣṇo	_n	I1	10/
'mānuṣam		I1	11/
mānuṣo		I1	/11
kukṣí	PE *k'_	I6	/10
ṣyāma	V _(R) —	VII2	/11
śuṣmíntamaṃ		I1	11/
sajóṣaso		I1	10/
yéṣu		I1	/10
bṛhádabhīr	_V	X1	/10
arkaīḥ	_#	X11	//10
_ukthébhīr	_Y	X1	10/
barhīḥ	_p	X13	/10
ugréṣv		I1	11/
tríkadrūkeṣu		I1	11/
sómam	V _(R) —	VII2	/11
chmáśruṣu		I1	/10
dhiṣvā		I1	10/
ápāvṛṇor	_f	X11	10/
jyótir	_V	X1	/10
savyatāḥ	V _(R) —	VII2	10/
dásyur	_V	X1	/10
ūtíbhīr	_t	X12	/11
dákṣiṇā	*k'_	I6	l
śíkṣā	*k'_	I6	11/
suvírāḥ	V _(R) —	VII2	/11
paryábhūṣat		I1	/11
śúṣmād		I1	11/
antárikṣam	PE *k''	I6	11/
ásmanor	_V	X1	l ^{ea}
saṃvṛk	*g_	X12	11/
sá	V _(R) —	VII2	l ^a
lakṣám	PE *k'_	I6	/11
puṣṭāni	_t	I1	11/
sá	V _(R) —	VII2	l ^a
āhur	_N	X1	l ^{ea}
naísó		I1	l
puṣṭír	_t	I1	11/
puṣṭír	_Y	X1	l ^a
kīréḥ	_#	X11	//11

uśāsaṃ		I1	
saṃyatī	V _(R) —	VII2	^{ea}
sá	V _(R) —	VII2	^{la}
dāsyor	— <i>b</i>	XI1	11/
pārvateṣu		I1	/11
saptāraśmir	— <i>Y</i>	X1	^{la}
vṛṣabhās		I1	
túviṣmān		I1	/11
saptá	V _(R) —	VII2	/11
vájrabāhur	— <i>d</i>	XI1	//11
śúsmāc		I1	11/
vájrabāhur	— <i>Y</i>	X1	//11
dārdarṣi		I4	11/
sá	V _(R) —	VII2	^{la}
satyāḥ	V _(R) —	VII2	/11
ṛtúr	— <i>j</i>	XI1	12-/
makṣú	* <i>k'</i> —	I6	12/
pipyúṣī		I1	/12
'mśóḥ	— <i>p</i>	XI3	12/
pīyúṣam		I1	12/
bībhraṭīḥ	— <i>p</i>	XI3	/12
anuśyāde		V1	/12
tākṛṇoḥ (akṛṇoḥ)	— <i>p</i>	XI3	^{ea}
titikṣate	* <i>g</i> —	I6	/12
tākṛṇoḥ (akṛṇoḥ)	— <i>p</i>	XI3	^{ea}
puṣṭīm	— <i>t</i>	I1	12/
prṣṭhām	— <i>th</i>	I1	12/
dāmṣṭraiḥ	— <i>p</i>	XI3	^{la}
pītúr	— <i>V</i>	X1	;
tākṛṇoḥ (akṛṇoḥ)	— <i>p</i>	XI3	^{ea}
ādhākṛṇoḥ (akṛṇoḥ)	— <i>p</i>	XI3	^{ea}
āriṇak	* <i>k''</i> —	X12	/12
stómebhir	— <i>V</i>	X1	^{la}
udábhir	— <i>N</i>	X1	/12
śúṣkam		I1	12/
dadhīṣe		I1	/12
īśiṣe		I1	
sāsy	V _(R) —	VII2	/12
puṣpīnīś		I1	12/
puṣpīnīś	— <i>c</i>	X9	^{ea}
āvānīr	— <i>V</i>	X1	/12
urúr	— <i>V</i>	X1	12/
prkṣāya	* <i>k</i> —	I6	12/
āpariviṣṭam	— <i>t</i>	I1	/12
śruṣṭaú	— <i>t</i>	I1	12/
suprāvyaḍ	V _(R) —	VII2	12//
paūṃsyam		I1a	/12
dadúr	— <i>V</i>	X1	12/
śāl	* <i>k'</i> —	XI6	12/
viṣṭírah		V4	
jātūṣṭhirasya		VII1	12/
suvírāḥ	V _(R) —	VII2	/11
āmatrebhiḥ (āmatrebhiḥ)	— <i>s</i>	XI4	^{ea}
vīṣṇe	— <i>n</i>	I1	11/
eśá		I1	/11
vṛkṣám	PE * <i>k'</i> —	I6	/11
eśá		I1	11/

antárikṣe	PE * <i>k''</i> —	I6	/11
sómair	— <i>V</i>	X1	^{ea}
jūr	— <i>N</i>	X1	/11
vástraiḥ	— <i>#</i>	XI1	//11
śúṣṇam	— <i>n</i>	I1	11-/
aśúṣam		I1	
pūrvīḥ	— <i>#</i>	XI1	//11
kútsasyāyór (āyór)	— <i>V</i>	X1	^{ea}
śruṣṭī	— <i>t</i>	I1	11/
śruṣṭīm	— <i>t</i>	I1	/11
juṣāṇó		I1	/11
góḥ	— <i>s</i>	XI4	//11
sómebhir	— <i>V</i>	X1	11/
sómebhis	— <i>t</i>	XI2	^{la}
suvírāḥ	V _(R) —	VII2	/11
satyā	V _(R) —	VII2	11/
trikadrukeṣv		I1	11/
antárikṣam	PE * <i>k''</i> —	I6	/11
mánair	— <i>Y</i>	X1	//11
pathíbhīr	— <i>d</i>	XI1	;
dirghayāthaīḥ	— <i>s</i>	XI4	//11
dabhīter	— <i>Y</i>	X1	//11
adhāg	* <i>g''b</i> —	XI2	^{ea}
sám	V _(R) —	VII2	11//a
góbhir	— <i>V</i>	X1	11/
ásvair	— <i>V</i>	X1	^{la}
ráthebhiḥ	— <i>s</i>	XI4	//11
étor	— <i>V</i>	X1	/11
tasthuḥ	— <i>s</i>	XI4	//11
uśāsaḥ		I1	
pipeṣa		I1	/11
javínibhir	— <i>Y</i>	X1	/11
āvír	— <i>bb</i>	XI1	11/
atiṣṭhat	— <i>t</i>	I1	
parāvīk	* <i>g</i> —	XI2	//11
ánág	PE * <i>k''</i> —	X12	/11
acaṣṭa	* <i>k'</i> — <i>t</i>	I7	/11
āṅgirobhir	— <i>g</i>	XI1	/11
eśām		I1	/11
dákṣiṇā	* <i>k'</i> —	I6	
śíkṣā	* <i>k</i> —	I6	11/
suvírāḥ	V _(R) —	VII2	/11
jyēṣṭhatamāya	— <i>th</i>	I1	
suṣṭutīm		VII1	/12
havír	— <i>bb</i>	XI1	/12
ukṣitām	* <i>g</i> —	I6	/12
sómaṃ	V _(R) —	VII2	12/
sáho	V _(R) —	VII2	/12
śírśāni		I4	/12
samudraīḥ	— <i>p</i>	XI3	^{ea}
pārvatair	— <i>V</i>	X1	;
āsúbhiḥ	— <i>p</i>	XI3	^{ea}
dhṛṣṇāve	— <i>n</i>	I1	/12
vṛṣabhāya		I1	
vīṣā		I1	12/
haviṣā		I1	/12
vidúṣṭarah	— <i>t</i>	I1	/12
vṛṣabhēṇa		I1	

vṛṣṇaḥ	<u>ₙ</u>	I1	12-/
ūrmír	<u>ₑ</u>	X1	//12-
vṛṣabhānnāya		I1	12/
vṛṣabhāya		I1	
vṛṣaṇādhvaryú (vṛṣaṇā)		I1	12/
vṛṣabhāso		I1	
vṛṣaṇam		I1	12/
vṛṣabhāya		I1	
susvati		I1	/12
vṛṣā		I1	12/
vṛṣā		I1	/12
vṛṣaṇā		I1	12/
vṛṣabhāny		I1	
vṛṣṇo	<u>ₙ</u>	I1	12/
vṛṣabha		I1	
īśiṣa		I1	/12
vṛṣabhāsyā		I1	
sāvaneṣu	V _(R) —	VII2	la
sāvaneṣu		I1	/12
dādhṛṣiḥ		I1	/12
dādhṛṣiḥ	<u>ₑ</u>	X11	//12
nibódhiṣad		I1	/12
dhenúr	<u>ₑ</u>	X1	12/
pipyúṣī		I1	/12
sakṛt	V _(R) —	VII2	12//a
sumatibhiḥ	V _(R) —	VII2	ea
sumatibhiḥ	<u>ₑ</u>	X14	/12
pātnibhir	<u>ₑ</u>	X1	lea
vṛṣaṇo		I1	
dākṣiṇā	*k'—	I6	
śíkṣā	*k—	I6	11/
suvírāḥ	V _(R) —	VII2	/11
śúṣmā		I1	12/
sómasya	V _(R) —	VII2	12/
śīrṣāṇi		I4	12/
ádihākṛṇoh (akṛṇoh)	<u>ₑ</u>	X13	lea
śúṣmam		I1	/12
ratheṣṭhēna		VII1	12/
sisrate		III1	
jyótiṣā		I1	
vāhnir	<u>ₑ</u>	X1	/12
janúṣo		I1	
tuviṣvāṇiḥ		VII1	/12
tuviṣvāṇiḥ	<u>ₑ</u>	X11	//12
amājúr	<u>ₑ</u>	X1	12/
pitróḥ	<u>ₑ</u>	X14	/12
samānād	V _(R) —	VII2	12//
dadíṣ	<u>ₑ</u>	X6	11/
avidḍhīndra (avidḍhī)		III1	11/
vṛṣann		I1	11/
dākṣiṇā	*k'—	I6	
śíkṣā	*k—	I6	11/
suvírāḥ	V _(R) —	VII2	/11
sāsniś	V _(R) —	VII2	/11-
sāsniś	<u>ₑ</u>	X9	//11-
cáturyugas	<u>ₑ</u>	X1	11/
saptáraśmiḥ	<u>ₑ</u>	X11	//11

manuṣyāḥ		I1	
svarsāḥ		VI5	/11
īṣṭibhir	<u>ₑ</u>	I1	11/
īṣṭibhir	<u>ₑ</u>	X1	lea
matibhī	<u>ₑ</u>	X2	;
mānuṣaḥ		I1	/11
anyébhiḥ	<u>ₑ</u>	X14	lea
vṛṣā		I1	/11
sūktēna	V _(R) —	VII2	11/
ṣú	V _(R) —(<i>mó, mā u</i>)	VIII1	11/
catúrbbhir	<u>ₑ</u>	X1	lea
ṣaḍbbhir	*k'—	I7!	
ṣaḍbbhir	<u>ₑ</u>	X11	;
āṣṭābbhir	<u>ₑ</u>	X11	lea
dāśābbhiḥ	<u>ₑ</u>	X14	;
hāribhir	<u>ₑ</u>	X1	/11+
surāthebbhir	<u>ₑ</u>	X1	/11
ṣaṣṭyā	*k'— <i>t</i>	I7	11/
hāribhir	<u>ₑ</u>	X1	;
śunāhotreṣu		I1	/11
sóma	V _(R) —	VII2	/11
pāriṣikto		V1	
dhiṣvā		I1	
yoṣad		I1	/11
dākṣiṇā	*k'—	I6	
jyēṣṭhe	<u>ₑ</u>	I1	11/
dākṣiṇā	*k'—	I6	
śíkṣā	*k—	I6	11/
suvírāḥ	V _(R) —	VII2	/11
māniṣiṇaḥ		I1	11/
sādhāt	V _(R) —	VII2	/11
dāśúṣe		I1	
śúṣṇam	<u>ₑ</u>	I1	11/
aśúṣam		I1	11/
āśuṣāṇā		I1	/11-
pīyóḥ	<u>ₑ</u>	X11	//11
takṣuḥ	PE *k'—	I6	/11
takṣuḥ	<u>ₑ</u>	X11	//11
īṣam		I1	11/
aśyuḥ	<u>ₑ</u>	X11	//11
dākṣiṇā	*k'—	I6	
śíkṣā	*k—	I6	11/
suvírāḥ	V _(R) —	VII2	/11
ṣú	V _(R) —(<i>viddb ī</i>)	VIII1	/11
vājayúr	<u>ₑ</u>	X1	/11
manīṣā		I1	/11
íyakṣantas	*k'—	I6	11/
tvābbhir	<u>ₑ</u>	X1	/11-
abhiṣṭipāsi		V1	
dāśúṣo		I1	/11
<u>ₑ</u> itthādhīr	<u>ₑ</u>	X1	lea
nākṣati	*k'—	I6	/11
praṇēsat		I1	/11
stuṣa (stuṣe)		I1	11/
gṛṇiṣe		I1	/11
vāvṛdhūḥ	<u>ₑ</u>	X14	;
śāśadús	<u>ₑ</u>	X9	/11

nūtanasyāyóḥ (āyóḥ)	_#	X11	//11
juṣvān		I1	/11
iṣṇān	_n	I1	/11
muṣṇānn	_n	I1	11/
uśāsaḥ		I1	11/
mānuṣe		I1	
kṛṣṇāyonih	_n	I1	/11
kṛṣṇāyonih	_p	X13	//11
dāsir	_V	X1	;
satrá_	V _(R) _	VII2	/11+
devébhir	_V	X1	;
bāhvór	_db	X11	/11
dhúr	_b	X11	//11
āyasir	_N	X1	/11+
dākṣiṇā	*k'_	I6	
śikṣā	*k'_	I6	11/
suvīrāḥ	V _(R) _	VII2	/11
svarjīte	V _(R) _	VII2	/12
satrājīte	V _(R) _	VII2	12//
duṣṭārīlave		X6	/12
satrāsāhe	V _(R) _	VII2	12//
janabhakṣó	*g_	I6	/12
jósam		I1	/12
ukṣitāḥ	*g_	I6	/12
sāhurir	_Y	X1	;
vikṣv	*k'_	I6	/12
vṛṣabhó		I1	
ṛṣvó		I1	
vīlītās		I2	/12
prthúr	_V	X1	//12
uśāsaḥ		I1	
manīṣiṇaḥ		I1	/12
abhisvárā		V1z	12/
niśádā		V1	
śrészthāni	_tb	I1	11/
dākṣasya	PE Av. -xš	I6	11/
pósaṃ		I1	11/
áriṣṭiṃ	_t	I1	
trikadrakeṣu		I1	12/
mahiṣó		I1	/12
tuviśúsmas		I1	4
vīṣṇunā	_n	I1	/12
índuḥ	_#	X11	//4
tvīṣīmāṃ		I1	12/
índuḥ	_#	X11	//4
vavakṣitha	*g_	I6	4
vīryaiḥ	_s	X14	
sāsahír	_N	X1	/12
vīcarṣaṇiḥ		I4	4
vīcarṣaṇiḥ	_#	X11	//4
índuḥ	_#	X11	//4
śatákratur	_Y	X1	//8
īsam		I1	4
jyeṣṭharājam	_tb	I1	12/
ūtíbhīḥ	_s	X14	;
ānaśuḥ	_#	X11	//12
usrá		III1	12/
jyótiṣā		I1	/12

vísveṣām		I1	12/
jyótiṣmantam		I1	12/
tiṣṭhasi	_tb	I1	/12
rakṣohāṇaṃ	OAv. <i>raṣab-</i>	I6	12/
sunītíbhīr	_N	X1	12/
brahmadvíṣas		I1	12/
manyumír	_V	X1	/12
duritám	_V	X1	
titirur	_N	X1	;
rákṣasi	*k'_	I6	
vicakṣaṇás	*k'_	I6	/12
matíbhīr	_j	X11	/12
svá	V _(R) _	VII2	12//
duchúnā		X9a	
durévā	_V	X1	12/
spārḥá	V _(R) _	VII2	12//
manuṣyá		I1	
sánti	V _(R) _	VII2	12/
duḥśámso	_ś	X14	12/
abhidipsúr	_V	X1	/12
matíbhis	_t	X12	;
tāriṣimahi		I1	/12
vṛṣabhó		I1	
jāgmīr	_V	X1	/12
nīṣṭaptā		X6	12/
sāsahíḥ	V _(R) _	VII2	/12
sāsahíḥ	_#	X11	//12
satyá	V _(R) _	VII2	12/
vīluharṣiṇaḥ		I2	/12
vīluharṣiṇaḥ		I4	/12
riṣaṇyāti		I1	/12
durévasya	_V	X1	
bháreṣu		I1	12-/
vájeṣu		I1	12/
sánitā	V _(R) _	VII2	ᶜᵃ
bṛhaspátir	_Y	X1	ᶜᵃ
téjiṣṭhayā	_tb	I1	12/
rakṣásas	OAv. <i>raṣab-</i>	I6	/12
āvís	_t	X12	12/
kṛṣva		I1	12/
jāneṣu		I1	/11
'nneṣu		I1	/12
jāgdhúḥ	_#	X11	//12
viduḥ	_#	X11	//12
kavíḥ	_#	X11	//12
pátir	_d	X11	//12
nír	_V	X1	
suvīrāḥ	V _(R) _	VII2	/11
avidḍhi		II1	12/
ísiṣe		I1	/12
mīḍhvān		I2	12/
sákhā	V _(R) _	VII2	/12
śīṣadhah	V _(R) _	VII2	ᶜᵃ
śīṣadhah		I1	
pátir	_V	X1	//12
vīlītā		I2	/12
ācakṣayat	*k'_	I6	/12
pátir	_N	X1	//12

svardíśo	V _(R) —	VII2	/12
sākām	V _(R) —	VII2	12/
sisicur		IIb	l
sisicur	_V	X1	;
mādbhīḥ	_ś	XI4	12-/
śarādbhir	_d	XI1	l ^{la}
pātiḥ	_#	X11	//12
abhinākṣanto	*k'—	I6	12/
ānaśúr	_N	X1	//12
praticākṣyāṅtā (praticākṣya)	*k'—	I6	/12
īyur	_V	X1	/12
praticākṣyāṅtā (praticākṣya)	*k'—	I6	/12
tasthuḥ	_k	XI3	l ^{la}
nākiḥ	_ś	XI4	12/
śó	V _(R) —(<i>nākiḥ</i>)	VII1	12/
jahúr	_b	XI1	/12
kṣipréṇa	PE *k ^(u) —	I6	l
pátir	_Y	X1	//12
sādhvīr	_V	X1	l ^{ea}
śsavo		II	l
yābhir	_V	X1	/12
nṛcākṣaso	*k'—	I6	12/
súṣṭutaḥ		VII	12/
pātiḥ	_#	X11	//12
cākṣmó	*k'—	I6	12/
tapyatúr	_Y	X1	/12
bṛhaspāteḥ	_ś	XI4	l ^{ea}
vibhúr	_N	X1	//12
vaváksitha	*g—	I6	/12
paribhúr	_b	XI1	;
pātiḥ	_#	X11	//12
yuvór	_V	X1	/11
havír	_N	X1	/11
utáśiṣṭhā (áśiṣṭhā)	_tb	II	12/
vīludvéśā		I2	12/
vīludvéśā		II	12/
ādadiḥ	_ś	XI4	//12
samithé	V _(R) —	VII2	e ^{al}
pātiḥ	_#	X11	//12
pāter	_V	X1	l ^{la}
manyúr	_N	X1	l ^{ea}
kariṣyatāḥ		II	/12
rītiḥ	_ś	XI4	l ^{la}
suyámasya	V _(R) —	VII2	l ^{al}
vīréśu		II	12/
véśi		II	/12
vanuṣyatāḥ		II	/12
sá	V _(R) —	VII2	/12
sarsṛte		III1	/12
pātiḥ	_#	X11	//12
vīrébhir	_Y	X1	12/
vanuṣyató		II	/12
góbhī	_r	X2	12/
pātiḥ	_#	X11	//12
síndhur	_N	X1	12/

kṣódaḥ	PE *k ^(u) —	I6	12/
vīśeva (vīśā)		II	12/
vādhriṁr	_V	X3	l ^{la}
agnér	_V	X1	12/
prásitir	_N	X1	;
pātiḥ	_#	X11	//12
arṣanti		I4	12/
sátvabhīḥ	_p	XI3	12/
góṣu		II	/12
ánibhṛṣṭataviṣir		II	l
ánibhṛṣṭataviṣir	_b	XI1	;
pātiḥ	_#	X11	//12
subhágaḥ	V _(R) —	VII2	l ^{al}
pātiḥ	_#	X11	//12
rjúr	_V	X1	12/
vanuṣyató		II	/12
suprāvīr	_V	X1	12/
dusṭāram		X6	/12
áyajyor	_Y	X1	l ^{la}
kṛṇuṣva		II	l
havíṣ	_k	X7	12/
kṛṇuṣva		II	12/
pāter	_V	X1	l ^{la}
putraír	_Y	X1	12/
nṛbhiḥ	_#	X11	//12
havíśā		II	l
havyaír	_gb	XI1	l ^{la}
ghṛtāvadbhir	_V	X1	/12
pātiḥ	_#	X11	//12
uruṣyátim		II	12/
rákṣati	*k—	I6	/12
riṣò		II	/12
'mhos	_c	X9	12/
urucákrir	_V	X1	/12
ghṛtāsnūḥ	_ś	XI4	//11
dákṣo	PN	I6	/11
juṣanta		II	/11
áriṣṭāḥ		IIr	/11
bhūryakṣāḥ	PE *k ^u —	I6	/11
sárvaṃ	V _(R) —	VII2	11//
rákṣamāṇā	*k—	I6	l
yusmákam		II	11/
duritáni	_V	X1	l
anṛkṣaró	PE	I6	11/
sādhúr	_V	X1	/11
duṣparihántu		X7	l
áditī	_r	X2	;
dvéśāṃsy		II	11/
sugébhiḥ	_#	X11	//11
áriṣṭāḥ		IIr	/11
tisró		III1	11/
bhūmīr	_db	XI1	l ^{ea}
trīṁr	_V	X3	/11
eśām		II	/11
animiśā		II	/11
vísveśām		II	11/
vicákṣe	*k'—	I6	/11
'śyāmāyūṃṣi		IIa	11/

(áyūṃṣi)			
súdhitāni	V _(R) —	VII2	^{la}
dakṣiṇā	*k'—	I6	11/
yusmānito		I1	11/
jyótir	—V	X1	/11
puṣṭāyaś	—t	I1	
vidātheṣu		I1	/11
śúcir	—V	X1	11/
nákṣ	—t	X6	11/
mṛla		I2	/11
jyótir	—V	X1	/11
tāmisrāḥ		III1	/11
vṛṣṭīm	—t	I1	11/
pūṣyan		I1	/11
yeṣam		I1	/11
—āriṣṭā		IIr	11/
āpéh	—#	X11	//11
suvīrāḥ	V _(R) —	VII2	/11
kavér	—V	X1	^{ea}
sānty	V _(R) —	VII2	11/
bhikṣe	*g—	I6	11/
bhūreh	—#	X11	//11
subhāgāsaḥ	V _(R) —	VII2	^{ca}
tuṣṭuvāṃsaḥ	—t	I1	/11
uśāsām		I1	
aditer	—V	X1	/11
kṣamadhvaṃ	PE	I6/Y	11/
paptū	—r	X2	^{la}
tāntuś	—cb	X9	11/
ṛtóḥ	—#	X11	//11
sū	V _(R) —	VII2	11+/-
myakṣa	PE *k'—	I6	11+/-
nimīśaś		I1	/11
vadhaír	—Y	X1	^{ea}
iṣṭāv	—t	I1	/11
jyótiṣaḥ		I1	11/
śū	V _(R) —(vī)	VIII1	11/
dūḷabha		X4	
sāvīr	—V	X1	^{la}
ávyuṣṭā	—t	I1	11/
bhūyasīr	—V	X1	/11
uśāsa		I1	/11
āpéh	—#	X11	//11
suvīrāḥ	V _(R) —	VII2	/11
īṣirā		I1	/11
rahasūr	—V	X1	/11
prāmatir	—Y	X1	;
dvēṣāṃsi		I1	11/
sanutár	V _(R) —	VII2	^{la}
abhikṣattāro	PE *k'—	I6	11/
kṣāmadhvaṃ	PE	I6/Y	/11
mṛlāyatāparām		I2	
(mṛlāyata)			
mṛlata		I2	11/
madhyamavāl	*g ^b —	XI6	/11
yusmāvatsv		I1	11/
āpīṣu		I1	/11
śramīṣma		I1	/11
grabhiṣṭa	—t	I1	/11

āpéh	—#	X11	//11
suvīrāḥ	V _(R) —	VII2	/11
savitrā	V _(R) —	VII2	/11
aktúr	—V	X1	/11-
ātrābhariṣyat		I1	/11
(ābhariṣyat)			
vidúṣa (vidúṣe)		I1	/11
rādantīr	—V	X1	^{la}
jōsam		I1	/11
antárikṣé	PE *k ^u —	I6	/11
tāpuśásneva (tāpuśā)		I1	
dhṛṣatā		I1	
kṣīpa	PE *k ^(u) —	I6	11/
bhūrér	—V	X1	//11
aviṣṭam	—t	I1	/11
sómam	V _(R) —	VII2	/11
góbhir	—V	X1	/11
aviḍḍhi		III1	/11
dhṛṣatī		I1	
jeṣi		I1	/11
taviṣīyāmāṇam		I1	/11
vṛṣabhām		I1	
jīghatnúr	—V	X1	//11
āyudhair	—j	XI1	;
jeṣi		I1	/11
rīṣantam		I1	11/
asmákebhīḥ	—s	XI4	^{ea}
sátvabhīḥ	—ś	XI4	;
śūrair	—Y	X1	//11
tēṣām		I1	11/
sumnayúr	—g	XI1	/12
rudraír	—Y	X1	^{la}
vāsubhīḥ	—s	XI4	/12
hṛṣivanto		I1	
vanarśādaḥ		VI5	/12
sajośaso		I1	/12
vikṣú	*k'—	I6	/12
pādyābhis	—t	XI2	;
pāñībhīḥ	—#	X11	//12
viśvācarṣaṇir		I4	/12
viśvācarṣaṇir	—d	XI1	//12
sukrátuḥ	—#	X11	//12
sthāty	V _(R) —	VII2	12/
avṛkābhīr	—V	X1	/12
ūtībhī	—r	X2	//12
sanāye	V _(R) —	VII2	^{ca}
sakṣāṇis	*k ^u —	I6	/12
sakṣāṇis	—t	XI2	//12
gnābhīḥ	—s	XI4	^{ea}
sajośā		I1	
īlā		I1c	12/
pūṣā		I1	12/
pūraṃdhir	—V	X1	^{la}
subhāge	V _(R) —	VII2	^{la}
—uśāsānāktā		I1	12/
stuṣé		I1	12/
sthātús	—c	X9	12/
āhir	—b	XI1	12/

átaksann	PE * <i>k'</i> _	I6	11/
sám	V _(R) —	VII2	/11
sáptir	_N	X1	11/
síśāsataḥ		I1	/12
yáyor	_V	X1	12/
āyuh	_p	XI3	^{lea}
vasūyūr	_Y	X1	;
āyór	_V	X1	/12
duchúnābhyaḥ		X9a	/12
yauḥ	_s	XI4	^{lea}
āhelatā		I2	12/
śruṣṭīm	_t	I1	/12
pipyūṣīm		I1	/12
pādyābhir	_V	X1	12/
suṣṭutī		VI1	/12
sumatāyaḥ	V _(R) —	VII2	^{ca}
yābhir	_d	XI1	12-/
dāsūṣe		I1	/12-
tābhir	_N	X1	12/
sahasrapośam		I1	12-/
pīthustuke		VI1	/8
svāsā	V _(R) —	VII2	/8
juśasva		I1	8/
subāhūḥ	_s	XI4	8/
svaṅgurīḥ	_s	XI4	//8
suṣūmā		VI1	8/
bahusūvarī		VI1	/8
havīḥ	_s	XI4	//8
guṅgūr	_Y	X1	8/
kṣameta	PE	I6/Y	/11
prajābhiḥ	_#	X11	//11
tvādattebhī	_r	X2	^{lea}
śāmtamebhiḥ	_ś	XI4	//11
bheśajēbhiḥ		I1	/11
bheśajēbhiḥ	_#	X11	//11
dvēṣo		I1	11/
vīṣūcīḥ		I1	/11
vīṣūcīḥ	_#	X11	//11
śréṣṭho	_tb	I1	11/
pārṣi		I4	11/
abhītī	_r	X2	^{la}
nāmobhir	_N	X1	//11
dūṣṭutī		X10	11/
vṛṣabha		I1	
bheśajēbhir		I1	/11
bheśajēbhir	_bb	XI1	//11
bhiśāktamaṃ		I1	11/
bhiśājāṃ		I1	
hāvīmabhir	_b	XI1	^{lea}
havīrbhir		II6	/11
havīrbhir	_V	X1	//11
stómebhī	_r	X2	^{la}
diṣṭiya		I1	/11
babhrūḥ	_s	XI4	11/
vṛṣabhó		I1	
tvāksīyasā	PE Av. -xš	I6	11/
mṛḷayākur		I2	/11
mṛḷayākur	_b	XI1	//11
bheśajó		I1	

vṛṣabha		I1	
cakṣamīthāḥ	PE	I6/Y	/11
vṛṣabhāya		I1	
suṣṭutīm		VI1	
nāmobhir	_g	XI1	//11
tveśam		I1	
sthirēbhir	_V	X1	11/
āṅgaiḥ	_p	XI3	^{la}
babhrūḥ	_ś	XI4	11/
śukrēbhiḥ	_p	XI3	^{la}
hīraṇyaiḥ	_#	X11	//11
bhūrér	_N	X1	//1
yośad		I1	11/
bibharṣi		I4	11/
sāyakāni	V _(R) —	VII2	^{la}
niṣkāṃ		I1	11/
mṛḷā		I2	11/
sénāḥ	V _(R) —	VII2	/11
bhūrér	_d	XI1	11/
grñīṣe		I1	/11
stutás	V _(R) —	VII2	11//
bheśajā		I1	
bheśajā		I1	11/
vṛṣaṇo		I1	
mánur	_V	X1	^{lea}
yós	_c	X9	^{lea}
hetī	_r	X2	^{la}
tveśasya		I1	11/
durmatír	_N	X1	/11
tanuśva		I1	/11
mīḍhvas		I2	11/
mṛḷa		I2	/11
vṛṣabha		I1	
hṛñīṣé		I1	/11
suvīrāḥ	V _(R) —	VII2	/11
dhṛṣṇvòjaso	_n	I1	/12
táviṣibhir		I1	/12
táviṣibhir	_V	X1	/12
ṛjīśīṇo		I1	/12
stībhiś	_c	X9	^{la}
vṛṣṭāyaḥ	_t	I1	/12
rukmaṇvakṣaso	PE	I6	/12
vṛṣājani		I1	12/
ukśānte	PE * <i>g</i> _	I6	12/
ivājīṣu (ājīṣu)		I1	/12
kārṇais	_t	XI2	^{la}
āsúbhiḥ	_#	X11	//12
prkṣām	* <i>k</i> _	I6	12/
pṛṣatībhiḥ		I1	
pṛṣatībhiḥ	_s	XI4	/12
prkṣé	* <i>k</i> _	I6	12/
vavakṣire	* <i>g</i> _	I6	/12
pṛṣadaśvāso		I1	12/
vayúneṣu		I1	/12
dhūrśadaḥ		VI5	/12
índhanvabhir	_db	XI1	^{lea}
dhenúbhi	_r	X2	;
rapśádūdhabhir	_V	X1	//12
adhvasmábhiḥ	_p	XI3	^{lea}

pathibhir	<i>_bb</i>	XI1	;
bhrājadṛṣṭayaḥ	<i>_t</i>	I1	/12
mādhora	<i>_N</i>	X1	12/
īṣaṃ		I1	12/
vṛjāneṣu		I1	/12
sanīm	<i>V_(R)—</i>	VII2	12/
āriṣṭaṃ		IIr	l
duṣṭāraṃ		X6	/12
rukṃāvākṣasó	PE	I6	/12
rātheṣu		I1	12/
dhenúr	<i>_N</i>	X1	12/
svāsareṣu	<i>V_(R)—</i>	VII2	^{la}
svāsareṣu		I1	/12
rātāhaviṣe		I1	/12
īṣam		I1	/12
ripúr	<i>_d</i>	XI1	12/
rākṣatā	<i>*k_</i>	I6	/12
riṣāḥ		I1	/12
tāpuṣā		I1	l
duhúḥ	<i>_#</i>	XI1	//12
viṣṇor	<i>_n</i>	I1	12/
viṣṇor	<i>_V</i>	X1	12/
eśāsya		I1	12/
hinvantūśaso (uśaso)		I1	l
vyūṣṭiṣu	<i>_t</i>	I1	/12
vyūṣṭiṣu		I1	/12
uśā		I1	12/
rāmír	<i>_V</i>	X1	^{la}
aruṇáir	<i>_V</i>	X1	/12
jyótiṣā		I1	/12
kṣoṇibhir	<i>_V</i>	X1	^{lea}
aruṇébhir	<i>_N</i>	X1	/12
nānjībhi (aṇjībhi)	<i>_r</i>	X2	//12
sādaneṣu		I1	/12
vāvṛdhuḥ	<i>_#</i>	XI1	//12
supéśasam	<i>V_(R)—</i>	VII2	/12
abhīṣṭaya		V1	/12
sá	<i>V_(R)—</i>	VII2	11/
ūtír	<i>_V</i>	X1	//11
śú	<i>V_(R)—(ó, á u)</i>	VIII1	11/
sumatír	<i>_j</i>	XI1	/11
asṛkṣi	<i>*g'_</i>	I6	11/
vājayúr	<i>_Y</i>	X1	/11
jōṣiṣad		I1	/11
jōṣiṣad		I1	/11
sútaṣṭam	PE <i>*k'_t</i>	I7	/11
tasthur	<i>_V</i>	X1	/11
śukrēbhiḥ	<i>_ś</i>	XI4	^{lea}
śīkvabhī	<i>_r</i>	X2	;
ghṛtānirṇig	<i>_N</i>	X1	/11
ghṛtānirṇig	<i>*g'□_</i>	X12	/11
tisró		III1	11/
nārír	<i>_d</i>	XI1	/11
devír	<i>_d</i>	XI1	^{la}
didhiṣanty		I1	/11
prasarsré		III1	/11
sá	<i>V_(R)—</i>	VII2	11//
pīyúṣaṃ		I1	11/
riṣāḥ		I1	11/

sūrín	<i>V_(R)—</i>	VII2	/11
pūrṣú		I4	11/
apramṛṣyāṃ		I1	/11
sudúghā	<i>V_(R)—</i>	VII2	^{ea}
dhenúḥ	<i>_s</i>	XI4	//11
só	<i>V_(R)—</i>	VII2	11//a
prajābhiḥ	<i>_#</i>	X11	//11
jyēṣṭham	<i>_tb</i>	I1	11/
vāhantír	<i>_b</i>	XI1	//11
yahvíḥ	<i>_#</i>	X11	//11
híraṇyasaṃdrg	<i>*k'_</i>	X12	//11
yóner	<i>_N</i>	X1	/11
niśádyā		V1	/11
náptur	<i>_V</i>	X1	/11
yajñáir	<i>_Y</i>	X1	11/
havírbhiḥ		II6	/11
havírbhiḥ	<i>_#</i>	X11	//11
didhiṣāmi		I1	/11
bílmair	<i>_d</i>	XI1	//11
ánnaiḥ	<i>_p</i>	XI3	^{la}
rḡbhiḥ	<i>_#</i>	X11	//11
vīśājanayat (vīśā)		I1	11/
śísur	<i>_db</i>	XI1	^{lea}
só	<i>V_(R)—</i>	VII2	11//a
viveṣa		I1	/11
adhvasmábhir	<i>_Y</i>	X1	^{lea}
vāhantīḥ	<i>_s</i>	XI4	//11
átkaīḥ	<i>_p</i>	XI3	^{lea}
yahvíḥ	<i>_#</i>	X11	//11
sukṣítim	<i>V_(R)—</i>	VII2	^{la}
suvírāḥ	<i>V_(R)—</i>	VII2	/11
vasiṣṭa	<i>_t</i>	I1	l
'dhukṣan	<i>*g'^b_</i>	I6	12/
ávibhir	<i>_V</i>	X1	;
ádribhir	<i>_N</i>	X1	/12
íṣiṣe		I1	/12
yajñáīḥ	<i>_s</i>	XI4	12/
pīṣatibhir		I1	l
pīṣatibhir	<i>_V</i>	X1	/12
rṣṭibhir	<i>_t</i>	I1	/12
rṣṭibhir	<i>_Y</i>	X1	//12
aṇjīṣu		I1	/12
barhír	<i>_bb</i>	XI1	^{la}
barhīṣi		I1	12/
sadatanā	<i>V_(R)—</i>	VII2	^{ea}
rāṇiṣṭana	<i>_t</i>	I1	/12
jujuṣāṇó		I1	/12
devébhir	<i>_j</i>	XI1	^{la}
jānibhiḥ	<i>_s</i>	XI4	/12
vakṣi	<i>*g'^b_</i>	I6	12/
yákṣi	<i>*g'_</i>	I6	/12
ṣadā	<i>nī</i>	V1	l
yóniṣu		I1	/12
triṣú		I1	/12
eśā		I1	12/
bāhvór	<i>_b</i>	XI1	/12
juṣéṭhāṃ		I1	12/
sattó	<i>V_(R)—</i>	VII2	12//
jōṣam		I1	/12

dadír	_b	XI1	//12
ṛtúbhiḥ	_#	XI1	//12
séd	V _(R) —	VII2	12//
dadír	_Y	X1	
adhvaryúbhiḥ	_p	XI3	^{ea}
ṛtúbhiḥ	_#	XI1	//12
yébhir	_V	X1	/12
ṛiṣaṇyan		I1	12/
viḷayasvā		I2	
dhṛṣṇo	_n	I1	12/
neṣṭrāt	_t	I1	12/
ṛtúbhiḥ	_#	XI1	//12
neṣṭrād	_t	I1	12/
ajuṣata		I1	
havīmṣi		I1	12/
jósy		I8	12/
samídham	V _(R) —	VII2	^{ea}
jósy		I8	/12
jósi		I8	12/
jósi		I8	/12
suṣṭutím	V _(R) —	VII2	/12
suṣṭutím		VI1	/12
viśvebhir	_Y	X1	12/
havíḥ	_#	XI1	//12
ṣyá	V _(R) —(u)	VIII1	11/
vāhnir	_V	X1	/11
śruṣṭāye	_t	I1	
prthúpāṇiḥ	_s	XI4	/11
sísarti		IV1	/11
āsúbhiś	_c	X9	11/
étoḥ	_#	XI1	//11
ahyārṣūṇām		I4	11/
aviṣyām		I1	/11
savitúr	_N	X1	;
sám	R _(R) —	VII2	11/
kártor	_N	X1	^{ea}
ṛtúm̐r	_V	X3	/11
arámatih	_s	XI4	^{ea}
áyyur	_Y	X1	//11
tiṣṭhate	_tb	I1	11/
gnéh	_#	XI1	//11
jyéstham	_tb	I1	11/
iṣitām		I1	
viṣṭhito		V1	
jigīśúr		I1	/11
jigīśúr	_Y	X1	//11
viśveṣām		I1	11/
savitúr	_d	XI1	;
tasthuḥ	_#	XI1	//11
nákir	_V	X1	;
savitúr	_N	X1	/11
nimíṣi		I1	
paśúr	_g	XI1	/11
savitā	V _(R) —	VII2	^{la}
námobhiḥ	_#	XI1	//11
gnáspátir	_N	X1	/11
savitúḥ	_s	XI4	/11
vṛkṣám	PE *k'—	I6	11/
jāneṣu		I1	/11

tárobhiḥ	_#	XI1	//11
vástor	_V	X1	/11
usrā—		III1	/11
áriṣaṇyā		I1	
visrásah		V2	
rītúr	_#	XI1	//11
akṣí	PE *k'—	I6	11/
cákṣuṣā	*k'—	I6	
cákṣuṣā		I1	
śambhaviṣṭhā	_tb	I1	/11
óṣṭhāv	_tb	I1	11/
rakṣitārā	*k—	I6	/11
saṃdadí	V _(R) —	VII2	/11
yuṣmayántih		I1	/11
yuṣmayántih	_ksn	X8	//11
kṣṇótrena	*k—	I6	11/
(kṣṇótrena)			
juṣṣāṇópa		I1	/11
suvírāḥ	V _(R) —	VII2	/11
sómāpūṣaṇā		I1	11/
juṣanta—		I1	/11
ájusṭā	_t	I1	/11
somāpūṣābhyām		I1	11/
usríāsu		III1	/11
sómāpūṣaṇā		I1	11/
viṣūvṛtam		I1	11/
vṛṣaṇā		I1	
antárikṣe	PE *k'—	I6	/11
póṣam		I1	11/
ṣyatām	vī	V1	
abhicákṣaṇa	*k'—	I6	/11
sómāpūṣaṇāv	V _(R) —	VII2	11//a
sómāpūṣaṇāv		I1	11/
pūṣā		I1	11/
rayipátir	_d	XI1	/11
áditir	_V	X1	/11
suvírāḥ	V _(R) —	VII2	/11
sahasríṇo	V _(R) —	VII2	/8
tébhir	_V	X1	/8
sunvató	V _(R) —	VII2	8/
sádasy	V _(R) —	VII2	8/
sahásrasthūṇa	V _(R) —	VII2	8//a
sácete	V _(R) —	VII2	8//a
śú	V _(R) —(u)	VIII1	8/
ādadhárṣad		I4	8/
vṛṣaṇvasū		I1	/8
duḥśámso	_ś	XI4	8/
ripúḥ	_#	XI1	//8
dhíṣṇyā	_n	I1	8/
śád	abbí	V1	8/
sthiró	V _(R) —	VII2	8/
vīcarṣaṇiḥ		I4	/8
vīcarṣaṇiḥ	_#	XI1	//8
mṛlāyāti		I2	/8
sārvābhyo	V _(R) —	VII2	8//
vīcarṣaṇiḥ		I4	/8
vīcarṣaṇiḥ	_#	XI1	//8
barhír	_N	X1	8/

śīdata	<i>nī</i>	V1	/8
śunāhotreṣu		I1	/8
īndrajyeṣṭhā	<i>₋tb</i>	I1	8/
pūṣarātayaḥ		I1	/8
sārasvati	V _(R) ₋	VII2	/8
śritāyūṃṣi		I1a	/8
śunāhotreṣu		I1	/8
juṣāsva		I1	8/
devēṣu		I1	/8
divispṛśam		VI2	/8
devēṣu		I1	/8
janūsam		I1	
īṣumān		I1	
dakṣiṇatō	<i>*k'₋</i>	I6	
suvīrāḥ	V _(R) ₋	VII2	/11
pradakṣiṇīd	<i>*k'₋</i>	I6	12/
sāmagā	V _(R) ₋	VII2	/12
traīṣṭubhaṃ		VI1	
sāma	V _(R) ₋	VII2	/12
sāvaneṣu		I1	/12
vīṣeva (vīṣā)		I1	12+/-
śīsumatīr	₋V	X1	/12+
tūṣṇīm	<i>₋n</i>	I1	12/
karkarīr	₋Y	X1	/12
suvīrāḥ	V _(R) ₋	VII2	/12-

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vákṣy	*k' _	I6	/11
juṣasva		II	/11
gṛh	_s	XI4	//11
samídbhir	_V	X1	11/
śásāsaur	_Y	X1	l ^a
iṣuḥ		II	/11
iṣuḥ	_#	X11	//11
pūtádakṣo	PE Av. xš	I6	/11
subándhur	_j	XI1	l ^a
janúṣā		II	/11
svásṛṇām	V _(R) —	VII2	/11
yahvíḥ	_ś	XI4	//11
aruṣām		II	/11
ārur	_V	X1	/11
vapuṣyan		II	/11
śukrébhir	_V	X1	11/
kavíbhiḥ	_p	XI3	/11
pavítraiḥ	_#	X11	//11
śócír	_Y	X1	11/
áyur	_V	X1	/11
brhatír	_V	X1	/11
ánadatír	_V	X1	/11
yahvír	_V	X1	l ^{ea}
sáyonír	_V	X1	//11
saptá	V _(R) —	VII2	/11
vāñiḥ	_#	X11	//11
sraváthe	V _(R) —	VII2	l ^a
ásthur	_V	X1	11/
sahasó	V _(R) —	VII2	l ^a
vápūṃṣi		IIa	/11
vṛṣā		II	11/
pitús	_c	X9	11/
janúṣā		II	/11
sákhibhiḥ	_ś	XI4	/11
śívébhir	_d	XI1	//11
yahvíbhir	_N	X1	l ^a
pitús	_c	X9	11/
janitús	_c	X9	/11
pūrvír	_V	X1	11/
vṛṣṇe	_n	II	11/
sapátnī	V _(R) —	VII2	11/
sábandhū	V _(R) —	VII2	/11
manuṣyè		II	l
pūrvíḥ	_#	X11	//11
agnír	_V	X1	l ^a
svásṛṇām	V _(R) —	VII2	/11
babhríḥ	_s	XI4	l ^a
didṛkṣéyah	*k' _	I6	11/
usríyā		III1	11/
agníḥ	_#	X11	//11
óṣadhínām		II	/11
jaḡmúḥ	_p	XI3	//11
pániṣṭham	_tb	II	11/
své	V _(R) —	VII2	/11
íle		I2	11/
havírbhir		II6	/11

havírbhir	_V	X1	//11
íle		I2	11/
sakhitváṃ	V _(R) —	VII2	11/
devair	_V	X1	11/
sám	V _(R) —	VII2	/11
rákṣā	*k' _	I6	11/
dámyebhir	_V	X1	/11
áníkaiḥ	_#	X11	//11
ṣyāma	abbí	V1	11/
pṛtanāyúñr	_V	X3	/11
ketúr	_V	X1	/11
sáadhan	V _(R) —	VII2	/11
sáadhan	V _(R) —	VII2	/11
agnír	_Y	X1	11/
sakhyébhiḥ	V _(R) —	VII2	l ^a
sakhyébhiḥ	_ś	XI4	/11
śívébhir	_N	X1	//11
mahíbhir	_V	X1	l ^a
ūtíbhīḥ	_s	XI4	/11
vṛṣṇe	_n	II	11/
sávanā	V _(R) —	VII2	l ^a
viśvámitrebhir	_V	X1	l ^a
saumanasé	V _(R) —	VII2	l ^a
ṣyāma	V _(R) —	VII2	/11
sukrato	V _(R) —	VII2	l ^a
brhatír	_V	X1	/11
íṣo		II	/11
ílām		IIc	11/
góḥ	_ś	XI4	//11
sūnús	_t	XI2	l ^a
sá	V _(R) —	VII2	11/
sumatír	V _(R) —	VII2	l ^a
sumatír	_bb	XI1	;
dhiṣāṇām		II	l
mánuṣás		II	/12
janúṣā		II	l
mātrór	_V	X1	l ^{ea}
ídyaḥ		I2	/12
havyavāḥ	*g ^{rb} _	XI6	12/
agnír	_V	X1	l ^a
dūlábho		X4	12/
átithir	_Y	X1	/12
vibhāvasuḥ	_#	X11	//12
dákṣasya	PE Av. xš	I6	12/
táruṣo		II	/12
cítibhiḥ	_#	X11	//12
jyótiṣā		II	/12
saniṣyánn		II	l
saniṣyánto		II	l
śócīṣā		II	/12
vṛktábarhiṣaḥ		II	/12
yajñēṣu		II	12/
vṛktábarhiṣo		II	/12
kavír	_V	X1	//12
rathír	_V	X1	12/
vícarṣaṇir		I4	/12
vícarṣaṇir	_V	X1	//12
agnír	_d	XI1	12/
tisró		III1	12/

’gnér	_V	X1	12/
ádadhur	_N	X1	;
íyatuḥ	_#	X11	//12
mānuṣīr		I1	/12
mānuṣīr	_V	X1	/12
īṣaḥ		I1	/12
sá	V _(R) —	VII2	12//a
véviṣat		I1	/12
eṣú		I1	12/
bhúvaneṣu		I1	/12
jaṭháreṣu		I1	/12
vīṣā		I1	12-/
citréṣu		I1	12-/
dāśúṣe		I1	/12
prṣṭhám	_tb	I1	12/
sumánmabhiḥ	_#	X11	//12
jāgrviḥ	_#	X11	//12
sudītīm	V _(R) —	VII2	12//
iṣīrām		I1	l
uṣarbúddham		I1	/12
ápratiṣkutaṃ		V1	/12
viśvácaraṇim		I4	/12
vāpuṣāya		I1	/12
mānurhitam	_b	X11	12/
dharúṇeṣu		I1	/12
agnír	_b	X11	12/
sanátā	V _(R) —	VII2	^{la}
dūduṣat		I1	/12
nīṣatto		V1	12/
mānuṣaḥ		I1	/12
bhūṣati		I1	/12
dyúbhir	_d	X11	//12
devébhir	_V	X1	12/
agnír	_V	X1	^{la}
iṣitó		I1	l
dhiyāvasuḥ	_#	X11	//12
cīttibhiḥ	_#	X11	//12
saṃdadhúr	ádhi	V1y	/12
saṃdadhúr	_g	X11	/12
agnír	_Y	X1	^{la}
dhā́mabhiḥ	_k	XI3	/12
kavíḥ	_#	X11	//12
apsuśádam		V11	l
táviṣibhir		I1	/12
táviṣibhir	_V	X1	/12
dadhuḥ	_#	X11	//12
agnír	_d	X11	12/
devébhir	_N	X1	^{la}
mānuṣás		I1	/12
jaṇtúbhis	_t	X12	//12
rathír	_V	X1	12/
sādhadiṣṭibhir	V _(R) —	VII2	/12
sādhadiṣṭibhir	_j	X11	//12
īṣo		I1	/12
uśíg	PE	X12	12/
sukrátur	V _(R) —	VII2	/12
sukrátur	_Y	X1	/12
jūtíbhīr	_Y	X1	/12
kṣītír	_V	X1	//12

agnír	_b	X11	12/
bhūripoṣīṇo		I1	/12
bhūṣema		I1	12/
suvṛktībhiḥ	_#	X11	//12
yébhiḥ	_s	X14	12/
vicakṣaṇa	*k’_	I6	/12
paribhūr	_V	X1	/12
kavíḥ	_#	X11	//12
_agnír	_d	X11	12/
vakṣi	*g’ ^b _	I6	/11
sákhā	V _(R) —	VII2	11/
yakṣy	*g’_	I6	/11
trír	_V	X1	l
agníḥ	_#	X11	//11
dīdhitir	_Y	X1	^{ca}
ilāḥ		I1c	11/
nāmobhir	_Y	X1	^{la}
vṛṣabhām		I1	l
sá	V _(R) —	VII2	11//
yakṣad	*g’_	I6	11/
iṣitó		I1	l
gātúr	_V	X1	^{la}
śócīṃṣi		I1a	11/
barhíḥ	_#	X11	//12
vidátheṣu		I1	/11
pūrvíḥ	_#	X11	//11
uśāsā		I1	l
jújoṣad		I1	/11
māhobhiḥ	_#	X11	//11
saptá	V _(R) —	VII2	11//
prkṣā́saḥ	*k’_	I6	11/
āhur	_V	X1	//11
bhā́ratībhiḥ	_s	X14	/11
sajóṣā		I1	/11
ilā		I1c	11/
devaír	_N	X1	^{ca}
manuṣyèbhīr		I1	l
manuṣyèbhīr	_V	X1	/11
agníḥ	_#	X11	//11
sārasvatébhir	V _(R) —	VII2	^{ca}
sārasvatébhir	_V	X1	/11
tisró		III1	11/
devír	_b	X11	^{ca}
barhír	_V	X1	l
poṣayitnú		I1	/11
sudákṣo	PE Av. xš	I6	/11
agnír	_b	X11	11/
havíḥ	_ś	X14	^{ca}
séd (sá ít)	V _(R) —	VII2	11//a
samidhānó	V _(R) —	VII2	^{la}
devaíḥ	_s	X14	^{la}
turébhiḥ	_#	X11	//11
barhír	_N	X1	11/
áditih	_s	X14	/11
agnír	_V	X1	^{ca}
uśásas		I1	l
padavíḥ	_k	XI3	/11
devayádbhiḥ	_s	X14	/11
vāhnir	_V	X1	/11

agnír	_Y	X1	l ^a
stómebhir	V _(R) —	VII2	/11
stómebhir	_g	XI1	//11
gírbhí	_st	X10	11/
uktháih	_#	X11	//11
pūrvīr	_V	X1	11/
uśāso		I1	l
agnír	_N	X1	l ^a
mānuṣīṣu		I1	/11
mānuṣīṣu		I1	/11
vikṣv	*k'_	I6	/11
agnír	_bh	XI1	l ^{ea}
adhvaryúr	_V	X1	l ^a
iṣiró		I1	l
véh	_p	XI3	//11
saptāśīrṣāṇam		I4	/11
agníh	_p	XI3	//11
ṛṣvāh		I1	/11
ṛbhús	_c	X9	11/
īdyam		I2	l
vés	_t	XI2	//11
agní	_r	X2	l ^{ea}
rakṣaty	*k'_	I6	l
agnír	_g	XI1	l ^a
śúcir	_V	X1	l
ṛṣvāh		I1	l
ōṣadhībhir		I1	l
ōṣadhībhir	_Y	X1	/11
vavakṣe	*g'_	I6	/11
uruṣyād		I1	11/
agníh	_p	XI3	l ^a
pitror	_V	X1	/11
ṣtutāh	V _(R) —(u)	VIII1	11/
vārṣman		I4	11/
agnír	_V	X1	l ^{ea}
īdyo		I2	l
vakṣad	*g' ^h _	I6	11/
ṛṣvō		I1	/11
'gnír	_bh	XI1	11/
īlām		I1c	11/
góh	_ś	XI4	//11
sūnús	_t	XI2	l ^a
sā	V _(R) —	VII2	11/
sumatír	V _(R) —	VII2	l ^{ea}
sumatír	_bh	XI1	;
dakṣiṇāvād	*k'_	I6	11/
dakṣiṇāvād	*g' ^h _	XI6	l ^{ea}
havír	_bh	XI1	11/
dyaús	_c	X9	11/
mānuṣír		I1	l
mānuṣír	_d	XI1	;
devayāntīh	_p	XI3	//11
prāyasvatír	_V	X1	l ^{ea}
īlate		I2	l
arcīh	_#	X11	//11
nīṣatto		V1	/11
sapátni	V _(R) —	VII2	11/
sabardúghe	V _(R) —	VII2	11//
vṛṣabha		I1	l

carṣaṇinám		I4	/11
yogyābhir	_gb	XI1	//11
dhiṣva		I1	/11
uśó		I8	11/
vibhātír	_V	X1	l ^a
pūrvīh	_#	X11	//11
uśádhag	*g' ^h _	XI2	/11
vāneṣu		I1	/11
hótur	_N	X1	11/
antárīkṣe	PE *k' ^u _	I6	/11
sánti	V _(R) —	VII2	/11
suhávāso	V _(R) —	VII2	l ^{ea}
aībhir (ebhir)	_V	X1	11/
sarátham	V _(R) —	VII2	l ^{ea}
trīpś	_c	X9	/11
anuṣvadhām		VI4	11/
tasthatuḥ	_s	XI4	/11+
īlām		I1c	11/
góh	_ś	XI4	//11
sūnús	_t	XI2	l ^a
sā	V _(R) —	VII2	11/
sumatír	V _(R) —	VII2	l ^{ea}
sumatír	_bh	XI1	;
ārūh	_ś	XI4	l ^{ea}
śitiprṣṭhāsya	_th	I1	l
dhāsér	_V	X1	//11
vivīsuḥ	_s	XI4	l
vāñīh	_#	X11	//11
sarsrāte		III1	11/
āyuh	_p	XI3	/11
prayākṣe	PE Yaghn. - x.š.; *k'	I6	/11
vīṣṇo	_n	I1	/11
devír	_V	X1	11/
vāhantīh	_#	X11	//11
gaúh	_#	X11	//11
bhāvantiḥ	_p	XI3	//11
pātís	_c	X9	11/
nīlaprṣṭho	_th	I1	11/
dhāsés	_t	XI2	//11
ūrjāyantír	_V	X1	/11
áṅgebhir	_d	XI1	l ^{ea}
vīṣṇo	_n	I1	11/
aruśāsya		I1	/11
īlā		I1c	11/
yésām		I1	11/
gīh	_#	X11	//11
ghóṣam		I1	/11
śūsām		I1	/11
ukśá	*k'_	I6	11/
aktór	_V	X1	//11
svām	V _(R) —	VII2	11/
jaritúr	_Y	X1	/11
vavákṣa	*g'_	I6	/11
adhvaryúbhih	_p	XI3	l ^{ea}
pañcábhih	_s	XI4	;
rakṣante	*k'_	I6	11/
véh	_#	X11	//11

ukṣāṇo	*k ₋	I6	l
gúḥ	_#	X11	//11
prkṣāsaḥ	*k ₋	I6	11/
āhur	_V	X1	//11
vṛṣāyānte		I1	11/
pūrvīr	_Y	X1	//11
vṛṣṇe	_n	I1	11/
vakṣi	*g ^{'b} ₋	I6	/11
prkṣāprayajo	*k ₋	I6	11/
uśāso		I1	l
ūsuh		I1	/11
ūsuh	_#	X11	//11
īlām		I1c	11/
góḥ	_ś	XI4	//11
sūnús	_t	XI2	l ^a
sā	V _(R) -	VII2	11/
sumatīr	V _(R) -	VII2	^{ea} l
sumatīr	_bb	XI1	;
tīṣṭhā	_tb	I1	11/
mātūr	_V	X1	l
saúbhagāya	V _(R) -	VII2	/11
vārṣman		I4	8/
sūmitī	V _(R) -	VII2	8-//a
svādhyò	V _(R) -	VII2	11//
sudinatvé	V _(R) -	VII2	l ^a l
manīṣā		I1	/11
nimimyūr	_Y	X1	//11
svādhitr	V _(R) -	VII2	^{ea} l
svādhitr	_Y	X1	;
tatākṣa	PE *k' ₋	I6	/11
didhiṣantu		I1	/11
antārikṣam	PE *k ^u ₋	I6	/11
sajōṣaso		I1	11/
āguḥ	_#	X11	//11
kavībhiḥ	_p	XI3	/11
caṣālavantaḥ		I4a	11/
vāghādbhir	_Y	X1	11/
śrōsamāṇā		I1	/11
prtanājeṣu		I1	/11
svādhitis	_t	XI2	;
saúbhagāya	V _(R) -	VII2	/11
mātīr	_V	X1	/8
pramīṣe		I1	/12
sānn	V _(R) -	VII2	8/
trṣṭām	_t	I1	8/
vavakṣitha_	*g ₋	I6	/8
yēṣām		I1	8/
srīdhaḥ	V _(R) -	VII2	/8
śāsvatīr	_V	X1	8/
saścātaḥ	V _(R) -	VII2	/8
siṃhām	V _(R) -	VII2	8/
mānuṣa		I1	/12
yaviṣṭhya	_tb	I1	/8
sāmiddham	V _(R) -	VII2	8/
pāvakāsociṣam		I1	/8
īḍyam		I2	/12
śruṣṭī	_t	I1	8/
sahāsrāṇy	V _(R) -	VII2	l
aūkṣan	PE *g ₋	I6	11/

ghṛtaír	_V	X1	l ^a
barhír	_V	X1	/11
manīṣīṇaḥ		I1	/8
carṣaṇīnām		I4	/8
sām	V _(R) -	VII2	4//
yajñēṣv		I1	/8
īlate		I2	/8
své	V _(R) -	VII2	4//
samīdhā	V _(R) -	VII2	8//
só	V _(R) -	VII2	8//a
suvíryaṃ	V _(R) -	VII2	/8
puṣyati		I1	4
ketúr	_V	X1	8/
agnír	_d	XI1	8/
devébhir	_V	X1	/8
hóṭṭbhir	_b	XI1	//8
haviṣmate		I1	4
īyótīmṣi		I1a	/8
yājiṣṭho	_tb	I1	8/
srīdhaḥ	V _(R) -	VII2	4
suvíryaṃ	V _(R) -	VII2	/8
agnír	_b	XI1	8/
vīcarṣaṇīḥ		I4	/8
vīcarṣaṇīḥ	_#	X11	//8
ānuśák		V1	/8
ānuśák	*k [□] ₋	X12	//8
havyavāl	*g ^{'b} ₋	XI6	/8
uśíg	PE	X12	8/
agnír	_db	XI1	8/
agnír	_db	XI1	8/
ketúr	_Y	X1	8/
agnír	_N	X1	8/
mānuṣīṇām		I1	/8
túrṇī	_r	X2	8/
krátur	_d	XI1	8/
agnís	_t	XI2	8/
pāvakāsociṣaḥ		I1	/8
sūdhītā_	V _(R) -	VII2	/8
_agnér	_V	X1	8/
mānmabhiḥ	_#	X11	//8
vājeṣu		I1	8/
saniṣāmahe	V _(R) -	VII2	8/
saniṣāmahe		I1	/8
gīrbhír	_N	X1	8/
dhiyēṣitā (iṣitā)		I1	/8
jaritúḥ	_s	XI4	/8
sajītvānāparājīta (sajītvānā)	V _(R) -	VII2	8//
īṣa		I1	/8
dāsāpatnīr	_V	X1	/8
taviṣāṇi		I1	/8
yuvór	_V	X1	8/
vājeṣu		I1	/8
bhūṣathaḥ		I1	/8
bārhiṣṭham	_tb	I1	8-/
devébhir	_V	X1	/8
yājiṣṭho	_tb	I1	8/
barhír	_V	X1	/8
dákṣaṃ	PE Av. x ^s	I6	8/

havíśmantas		I1	8/
īlate		I2	/8
sanīśyāntó		I1	8/
eśāṃ		I1	/8
śāḥ	V _(R) –(bī)	VIII1	/8
’gnír	–Y	X1	8/
pruṣṇāvad	–n	I1	8/
vāsvibhir	–V	X1	8/
dhītībhiḥ	–#	X11	//8
aviṣa		I1	/8
ukthēṣu		I1	8/
sahasrasātamah	V _(R) –	VII2	8/
puṣṭimád	–t	I1	8/
suvíryaṃ	V _(R) –	VII2	/8
vārṣiṣṭham		I4	8/
vārṣiṣṭham	–tb	I1	8/
agníḥ	–ś	XI4	//11
śociśkeśaḥ		X7	11/
juṣasva		I1	/11-
sahasvaḥ	V _(R) –	VII2	/11
vakṣi	g ^{’b} –	I6	11/
vidúṣo		I1	/11
ṣatsi	ní	V1	/11
barhír	–V	X1	l ^a
uśásā		I1	l
pathyābhir	–V	X1	/11
havírbhir		II6	/11
havírbhir	–V	X1	//11
tasthatur	–d	XI1	/11
chociśā (śociśā)		I1	11/
tīṣṭhā	–tb	I1	/11
kṣitíḥ	–p	XI3	l ^{ea}
yājiṣṭhena	–tb	I1	11/
yakṣi	*g’–	I6	/11
pūrvír	–d	XI1	//11
sahasríṇaṃ	V _(R) –	VII2	ca
ḍakṣa	PE Av. xš	I6	11/
sárvaṃ	V _(R) –	VII2	11//
dviṣó		I1	11/
rakṣáso	OAv. rašab-	I6	l
syām	V _(R) –	VII2	/11
agnér	–V	X1	11/
uśáso		I1	l
vyūṣtau	–t	I1	/11
juṣasva		I1	/11
ṛcákṣā	*k’–	I6	11/
vṛṣabhānu		I1	l
pūrvíḥ	–k	XI3	//11
kṛṣṇāsv	–n	I1	11/
aruṣó		I1	/11
nēṣi		I1	11/
pārṣi		I4	l
yaviṣṭha	–tb	I1	/11
vṛṣabhó		I1	l
pāyór	–j	XI1	//11
sásnir	–V	X1	l ^a
vakṣi	*g ^{’b} –	I6	/11
vṛṣabha		I1	l

devébhir	–d	XI1	11/
durmatíḥ	–N	X1	l
durmatíḥ	–p	XI3	/11
ṣṭhāt	pāri	V1	/11
īlām		IIc	11/
gōḥ	–ś	XI4	//11
sūnús	–t	XI2	l ^a
sá	V _(R) –	VII2	11/
sumatír	V _(R) –	VII2	ca
sumatír	–bb	XI1	;
agníḥ	–s	XI4	8/
svapatyáśya	V _(R) –	VII2	ca
sánti	V _(R) –	VII2	12/
dūḍhyò		X4	/12
ādabhúḥ	–#	X11	//8
mīḍhvo		I2	8/
suvíryasya	V _(R) –	VII2	/8
vārṣiṣṭhasya		I4	l
vārṣiṣṭhasya	–tb	I1	l
śuśmīṇaḥ		I1	/8
cákrir	–Y	X1	12/
sāsahís	V _(R) –	VII2	/12
sāsahís	–c	X9	//12
cákrir	–d	XI1	8/
devéṣv		I1	/8
devéṣu		I1	12/
sahasas	V _(R) –	VII2	ca
dvēṣāṃsy		I1	8/
sám	V _(R) –	VII2	12//a
aktútubhir	–V	X1	l ^{ea}
śociśkešo		X7	11/
ghṛtánirṇik	–N	X1	l
ghṛtánirṇik	*g [□] –	X12	/11
agnír	–Y	X1	l ^a
havíṣā		I1	l
yakṣi	*g’–	I6	/11
manuṣvād		I1	11/
āyūṃṣi		IIa	11/
tisrá		III1	11/
ājānír	–V	X1	l ^a
uśásas		I1	l
tābhir	–d	XI1	11/
yakṣi	*g’–	I6	/11
yóḥ	–#	X11	//11
tvéḍyaṃ (íḍyam)		I2	l
śambhúḥ	–#	X11	//11
sumánā	V _(R) –	VII2	l ^a
sákheva (sákhā)	V _(R) –	VII2	11//
sādhúḥ	–#	X11	//11
praticír	–d	XI1	l ^a
árātíḥ	–#	X11	//11
ṣv	V _(R) –(tāpo, u)	VIII1	11/
áraruṣaḥ		I1	/11
tiṣṭhantām	–tb	I1	11/
chociśā (śociśā)		I1	11/
śásamānéṣu		I1	/11
viśvāmitreṣu		I1	/11
yór	–N	X1	//11

susanitar		VII	
stotúr	$_d$	XII	11/
subhágasya	$V_{(R)}_$	VII2	^{la}
dadhiṣe		II	/11
vápūṃṣi		IIa	/11
yakṣad	$*g'_$	I6	11/
haviṣmatīm		II	
pradakṣiṇíd	$*k'_$	I6	11/
rātībhir	$_Y$	X1	^{ca}
vásubhir	$_Y$	X1	;
śiksa	$*k_$	I6	11/
śiksóḥ	$*k_$	I6	/11
śiksóḥ	$_ \#$	X11	//11
suṣṭutáyaś	$V_{(R)}_$	VII2	^{ca}
suṣṭutáyaś		VII	
yaviṣṭha	$_tb$	II	/11
niṣádáyanto		V1	11/
tanūṣu		II	/11
uśásam		II	11/
vyūṣṭiṣu	$_t$	II	11/
vyūṣṭiṣu		II	11/
váhnir	$_V$	X1	/11
uktháih	$_ \#$	X11	//11
sujyótiṣo		II	11/
sajóśaso		II	11/
śadhásthā	$V_{(R)}_(bī)$	VIII1	/11
tisrás		III1	11/
pūrvīḥ	$_ \#$	X11	//11
tisrá		III1	11/
tābhir	$_N$	X1	11/
pūrvīḥ	$_s$	X14	^{ca}
saṃdadhūḥ	$_p$	X13	;
agnír	$_N$	X1	11/
pārṣad		I4	11/
duritā	$_V$	X1	
uśásam		II	
amṛteṣu		II	/11
juṣasva		II	/11
niṣádyā		V1	/11
stoká	$V_{(R)}_$	VII2	8//
śréṣṭham	$_tb$	II	11/
ṛṣiḥ		II	8/
ṛṣiḥ	$_ś$	XI4	8/
śréṣṭhaḥ	$_tb$	II	8/
juṣasva		II	8/
óṣṭham	$_tb$	II	12/
stoká	$V_{(R)}_$	VII2	
agnír	$_Y$	X1	^{la}
óśadhīṣv		II	11/
óśadhīṣv		II	11/
yénāntárikṣam (antárikṣam)	PE $*k''_$	I6	11/
tveśāḥ		II	11/
bhānúr	$_V$	X1	^{la}
nṛcákṣāḥ	$*k'_$	I6	/11
ūciṣe		II	
dhīṣnyā	$_n$	II	/11
upatīṣṭhanta	$_tb$	II	
purīṣyāso		II	8/

prāvaṇébhiḥ	$_s$	XI4	8/
sajóśasaḥ		II	/8
juṣāntām		II	8/
īṣo		II	/8
mahīḥ	$_ \#$	X11	//8
īlām		IIc	11/
góḥ	$_ś$	XI4	//11
sūnús	$_t$	XI2	^{la}
śá	$V_{(R)}_$	VII2	11/
sumatír	$V_{(R)}_$	VII2	^{ca}
sumatír	$_bb$	XI1	;
nírmathitaḥ	$_N$	X1	11/
kavír	$_V$	X1	^{ca}
agnír	$_V$	X1	^{la}
vāneṣv		II	/11
ámanthiṣṭām	$_t$	II	11/
sudákṣam	PE Av. $xś$	I6	/11
$_iṣām$		II	11/
kṣípaḥ	PE $*k^{(u)}_$	I6	12/
mātfṣu		II	/8
īlāyās		IIc	11/
sudinatvé	$V_{(R)}_$	VII2	^{la}
dṛṣádvatyām		II	11/
mānuṣa		II	
īlām		IIc	11/
góḥ	$_ś$	XI4	//11
sūnús	$_t$	XI2	^{la}
śá	$V_{(R)}_$	VII2	11/
sumatír	$V_{(R)}_$	VII2	^{ca}
sumatír	$_bb$	XI1	;
sáhasva	$V_{(R)}_$	VII2	8/
abhímātír	$_V$	X1	/8
duṣṭāras		X6	8/
árātír	$_Y$	X1	//8
īlā		IIc	8/
juṣásva		II	8/
sáhasaḥ	$V_{(R)}_$	VII2	8//
barhīḥ	$_s$	XI4	8/
viśvebhir	$_V$	X1	/8
agnībhir	$_d$	XI1	//8
devébhir	$_N$	X1	8/
yajñēṣu		II	8/
dāśúṣe		II	/8
sūnúr	$_V$	X1	
agnīḥ	$_s$	XI4	11/
bhūṣan		II	/11
agnír	$_d$	XI1	11/
vājaiḥ	$_p$	XI3	^{ca}
námobhiḥ	$_ \#$	X11	//11
dāśúṣo		II	/11
sutāvato	$V_{(R)}_$	VII2	11//
sahasō	$V_{(R)}_$	VII2	^{ca}
haviṣmanto		II	12/
anuṣatyām		VI4	
gīrbhī	$_r$	X2	12/
mānuṣo		II	
raghuṣyádam		VI1	/12
jānibhiḥ	$_s$	XI4	/12

kuśikébhir	_Y	X1	/12
sá	V _(R) —	VII2	12//a
agníḥ	_s	XI4	l ^{ea}
amṛteṣu		I1	/12
jāgrvīḥ	_#	X11	//12
táviṣibhir		I1	/12
táviṣibhir	_V	X1	/12
sámmislāḥ	V _(R) —	VII2	12/
pṛṣatīr		I1	l
pṛṣatīr	_V	X1	/12
ayuksata	*g	I6	/12
bṛhadúkṣo	*g [□] _ PE	I6	12/
viśvákṛṣṭaya	_t	I1	/12
tveśám		I1	12/
svānīno	V _(R) —	VII2	12/
varṣānirṇijāḥ		I4	/12
varṣānirṇijāḥ	_N	X1	/12
heṣākratavaḥ		I1	12/
suśastībhir	_V	X1	//12
agnér	_bb	XI1	12/
pṛṣadaśvāso		I1	12/
vidátheṣu		I1	/12-
agnír	_V	X1	11/
cákṣur	*k' _	I6	11/
cákṣur	_V	X1	l ^{la}
tridhātū	_r	X2	l ^{la}
havír	_V	X1	/11
tribhīḥ	_p	XI3	11/
pavítrair	_V	X1	l ^{la}
jyótir	_V	X1	l
vārṣiṣṭhaṃ		I4	11/
vārṣiṣṭhaṃ	_tb	I1	11/
svadhābhir	_V	X1	//11
pitrór	_V	X1	/11
haviśmanto		I1	8/
sumnayūḥ	V _(R) —	VII2	/8
sumnayūḥ	_#	X11	//8
īle		I2	8/
śruṣṭīvānaṃ	_t	I1	8/
dvésāṃsi		I1	8/
'gníḥ	_p	XI3	8/
īdyah		I2	/8
śociśkeśas		X7	8/
ghṛtānirṇik	_N	X1	8/
ghṛtānirṇik	*g [□] _	X12	8/
agnír	_Y	X1	8/
havyavát	*g ^{'b} _	XI6	//8
cakrur	_V	X1	8/
vājeṣu		I1	/8
'dhvaréṣu		I1	8/
dákṣasya	PE Av. -xš	I6	8/
dákṣasyelā (dákṣasya)	PE Av. -xš	I6	8/
dákṣasyelā (ilā)		I1c	8/
sudītīm	V _(R) —	VII2	8/
vanúṣaḥ		I1	/8
vājaiḥ	_s	XI4	8/
īle		I2	8/
ilényo		I2	8/

agnír	_V	X1	8/
vīṣā		I1	/8
vīṣo		I1	8/
agníḥ	_s	XI4	8/
haviśmanta		I1	8/
īlate		I2	/8
vīṣanaṃ		I1	8/
vīṣan		I1	/8
vīṣanaḥ		I1	8/
juṣasva		I1	8/
havíḥ	_p	XI3	//8
páriṣkṛtaḥ		V1	/8
juṣasva		I1	8/
yaviṣṭhya	_tb	I1	/8
sūnúr	_V	X1	l ^{la}
sāvane	V _(R) —	VII2	ca
juṣasva		I1	/11
vidátheṣu		I1	/11
sāvane	V _(R) —	VII2	la
kāniṣaḥ		I1	/12
devésv		I1	12/
amṛteṣu		I1	/12
juṣasva		I1	8/
aráṇyor	_N	X1	l ^{ea}
garbhínīṣu		I1	/11
īdyo		I2	l
jāgrvādbhir	_b	XI1	//11
haviśmadbhir		I1	11/
haviśmadbhir	_N	X1	l ^{ea}
manuṣyēbhir		I1	l
manuṣyēbhir	_V	X1	/11
agníḥ	_#	X11	//11
vīṣanaṃ		I1	l
aruṣástūpo		I1	11/
īlāyās		I1c	11/
'janiṣṭa	_t	I1	/11
īlāyās		I1c	8/
bāhúbhir	_Y	X1	/12
āruśó		I1	/12
vāneṣv		I1	/12
aśvínor	_V	X1	/12
sudānuḥ	_#	X11	//11
īdyam		I2	l
ādadhur	_V	X1	;
adhvaréṣu		I1	/11
svá	R _(R) —	VII2	ca
devāvīr	_d	XI1	11/
haviṣā		I1	/11
vīṣanaṃ		I1	l
agníḥ	_p	XI3	l ^{ea}
pṛtanāśāt	*g ^{'b} _	XI6	/11
yónir	_V	X1	/8
sunirmáthā	_N	X1	8/
nírmathitaḥ	_N	X1	/8
kavíḥ	_#	X11	//8
svadhvarā	V _(R) —	VII2	8/
vīlújambham		I2	/11
samícīḥ	_p	XI3	//11
sām	abbí	V1y	/11

mātúr	_V	X1	12/
mišati		I1	12/
surāṇo	V _(R) —	VII2	^{la}
viduḥ	_#	X11	//12
utāśamiṣṭhāḥ (aśamiṣṭhāḥ)	_t b	I1	/11
sómam	V _(R) —	VII2	/11
sómaṃ	V _(R) —	VII2	11/
títikṣante	*g—	I6	11/
vṛṣṇe	_n	I1	11/
sávanā	V _(R) —	VII2	^{la}
tuvikūrmír	_V	X1	/11
mártyeṣu		I1	/11
vṛṣabha		I1	
ṣmā	V _(R) —(<i>bṛ</i>)	VII1	11/
tasthuḥ	_#	X11	//11
śrávobhir	_V	X1	//11
kāśír	_V	X1	/11
viṣṭám	_t	I1	/11
dháyyur	_V	X1	^{lea}
sumatír	_gb	X11	/11
sahásradānā	V _(R) —	VII2	11//
rātīḥ	_#	X11	//11
piṇak		X15a	/11
sāmanām	V _(R) —	VII2	11/
iṣírām		I1	
sasattha	V _(R) —	VII2	/11
vṛṣabhó		I1	
antárikṣam	PE *kʰ—	I6	/11
árṣantv		I4	11/
góḥ	_p	XI3	//11
hántor	_bb	XI1	^{lea}
niráje	_V	X1	/11
vāṇīḥ	_p	XI3	^{lea}
dhámanṭīḥ	_#	X11	//11
samīcí	V _(R) —	VII2	/11
utántárikṣād (antárikṣād)	PE *kʰ—	I6	11/
iṣó		I1	11/
rathīḥ	_s	XI4	^{lea}
ášvair	_Y	X1	//11
dídṛkṣanta	*kʰ—	I6	11/
uśáso		I1	
aktór	_Y	X1	//11
jyótir	_N	X1	^{lea}
vakṣāṇāsv	PE	I6	/11
gaúḥ	_#	X11	//11
usríyāyām		III1	/11
śikṣa	*k—	I6	11/
sákhībhyah	V _(R) —	VII2	/11
durmāyávo	_N	X1	11/
durévā	_V	X1	
niṣaṅgīṇo		V1	11/
ghóṣaḥ		I1	11/
'vamaír	_V	X1	/11
amítirair	_j	XI1	//11
èṣv		I1	11/
tápiṣṭhām	_t b	I1	/11

rákṣo	OAv. <i>raṣab-</i>	I6	11/
rákṣaḥ	OAv. <i>raṣab-</i>	I6	11/
brahmadvíṣe		I1	11/
tápuṣim		I1	
vājibhiś	_c	X9	;
mahír	_V	X1	^{lea}
íṣa		I1	
pūrvīḥ	_#	X11	//11
deṣnāsya	_n	I1	11/
góbhir	_V	X1	/11
ášvaiś	_c	X9	//11
matíbhis	_t	XI2	;
vṛṣabha		I1	
satyášuṣmo		I1	/11
samátstu	V _(R) —	VII2	/11
saṃjītaṃ	V _(R) —	VII2	^{la}
vāhnir	_d	XI1	^{lea}
duhitúr	_N	X1	;
duhitúḥ	_s	XI4	;
āraik	*kʰ—	X12	//11
sanitúr	_N	X1	/11
sukṭtor	_V	X1	;
agnír	_j	XI1	11/
aruśásya		I1	
prayákṣe	PE Yaghn. - <i>xš-; *kʰ</i>	I6	/11
eṣām		I1	/11
yajñaiḥ	_#	X11	//11
jaítrir	_V	X1	^{lea}
jyótis	_t	XI2	^{lea}
nír	_V	X1	/11
jānatīḥ	_p	XI3	^{lea}
uśásah		I1	/11
Pátir	_g	XI1	11/
viḷaú		I2	11/
satír	_V	X1	^{lea}
sarámā	V _(R) —	VII2	^{ca}
ádrer	_N	X1	/11
ádrīḥ	_#	X11	//11
yúvabhir	_N	X1	/11
purobhūr	_Y	X1	//11
śúṣṇam	_n	I1	/11
padavír	_g	XI1	;
gavyúr	_V	X1	/11
sákhīṃr	_V	X3	^{lea}
nír	_V	X1	/11
sedur	_V	X1	/11
arkaíḥ	_k	XI3	//11
sádanam	V _(R) —	VII2	^{ca}
eṣām		I1	/11
ásiṣāsann		I1	
svám	V _(R) —	VII2	/11
ghóṣa		I1	/11
eṣām		I1	/11
niṣṭhām		X10	11/
niṣṭhām		V1	11/
ádadhur	_g	XI1	;
góṣu		I1	/11

jātebhir	_Y	X1	l ^{ea}
havyaír	_V	X1	//11
usríyā		III1	11/
arkaíḥ	_#	X11	//11
svádma	V _(R) —	VII2	11/
gaúḥ	_#	X11	//11
cakruḥ	_s	X14	l ^{la}
tvíṣimat		I1	11/
viṣkabhnānta		V1	11/
dhiṣāṇā		I1	l
ródasyoḥ	_#	X11	//11
samīcīr	_Y	X1	//11
táviṣīr		I1	/11
táviṣīr	_V	X1	/11
sakhyám	V _(R) —	VII2	^{ea}
śaktīr	_V	X1	//11
pūrvīḥ	_#	X11	//11
stotrám	V _(R) —	VII2	11/
sūrér	_V	X1	//11
nībhir	_V	X1	l ^{ea}
uśasam		I1	l
eśā		I1	11/
sadhrīcīr	_V	X1	l ^{ea}
kavíbhīḥ	_p	X13	/11
pavítrair	_d	X11	//11
dyúbhir	_b	X11	11/
aktúbhir	_db	X11	/11
dhánutrīḥ	_#	X11	//11
kṛṣṇé	_n	I1	11/
sūryasya	V _(R) —	VII2	11/
sákhāya	V _(R) —	VII2	11//
pátir	_bb	X11	11/
viśváyur	_Y	X1	l ^{la}
vṛṣabhó		I1	l
sakhyébhiḥ	V _(R) —	VII2	^{ea}
sakhyébhiḥ	_ś	X14	/11
śívēbhir	_N	X1	//11
mahībhir	_V	X1	l ^{la}
ūtībhiḥ	_s	X14	/11
sányase	V _(R) —	VII2	l ^{la}
ádevīḥ	_s	X14	//11
riśó		I1	/11
makṣū-makṣū	*k'—	I6	11/
makṣū-makṣū	*k'—	I6	11/
gópatir	_g	X11	/11
kṛṣṇāḥ	_n	I1	11/
aruśaír		I1	l
aruśaír	_db	X11	;
dhāmabhir	_g	X11	/11
samátstu	V _(R) —	VII2	/11
saṃjītaṃ	V _(R) —	VII2	l ^{la}
ṛjīṣin		I1	/11
sajóṣā		I1	11/
rudraís	_t	X12	l ^{la}
vṛṣasva		I1	/11
śúṣmaṃ		I1	11/
táviṣīm		I1	/11
sávane	V _(R) —	VII2	^{ea}
rudrébhiḥ	_s	X14	l ^{la}

yébhir	_Y	X1	11/
vṛtrásyeṣitó (iṣitó)		I1	l
manuṣvād		I1	11/
juṣāṇāḥ		I1	/11
yajñāḥ	_s	X14	//11
saraṇyúbhir	_V	X1	l ^{ea}
sisarṣi		III2	/11
devīr	_V	X1	/11
ṛṣvám		I1	11/
mamátur	_Y	X1	;
uśasam		I1	l
āviveśīr	_V	X1	//11
dyaúr	_Y	X1	//11
stómebhir	_Y	X1	l ^{ea}
pūrvyébhir	_Y	X1	//11
madhyamébhir	_V	X1	l ^{la}
nūtanebhiḥ	_#	X11	//11
vivéṣa		I1	11/
dhiṣāṇā		I1	l
sisice		I1b	l
sám	V _(R) —	VII2	11//a
pradakṣiṇíd	*k'—	I6	11/
sómāsa	V _(R) —	VII2	l
síndhur	_N	X1	//11
śánto	<i>pāri</i>	V1	l
iṣitó		I1	l
samátstu	V _(R) —	VII2	/11
saṃjītaṃ	V _(R) —	VII2	l ^{la}
viṣite		V1	l
vípāt	PE *k'—	X16	11/
índreṣite		I1	11/
bhíkṣamāṇe	*g—	I6	/11
ūrmībhiḥ	_p	X13	;
samānám	V _(R) —	VII2	11//
saṃcārantī	<i>ānu</i>	V1y	/11
cārantīḥ	_#	X11	//11
kiṃyúr	_Y	X1	11/
somyáya	V _(R) —	VII2	/11
ítāvarīr	_V	X1	l ^{ea}
évaiḥ	_#	X11	//11
manīśā—		I1	/11
_avasyúr	_V	X1	11/
sūnūḥ	_#	X11	//11
vájrabāhur	_V	X1	//11
supāṇis	_t	X12	//11
urvīḥ	_#	X11	//11
parīśádo		V1	l
mṛṣthā	_tb	I1	/11
ghóṣān		I1	11/
ukthéṣu		I1	11/
juṣasva		I1	/11
puruṣatrá		I1	l
śú	V _(R) —(<i>ó, á u</i>)	VII1	11/
śū	V _(R) —(<i>nī</i>)	VII1	11/
adhoakṣāḥ	*k'—	I6	11/
srotýābhiḥ	_#	X11	//11
yóṣā		I1	/11
saṃtáreyur	_g	X11	//11
iṣitá		I1	l

árṣād		I4	11/
sumatīm	V _(R) —	VII2	^{ea}
átāriṣur		II	11/
átāriṣur	— <i>bb</i>	XI1	^{ea}
ābhakta	* <i>g</i> — <i>t</i>	I7	11/
iṣāyantīḥ		II	
iṣāyantīḥ	— <i>s</i>	XI4	/11
vakṣāṇāḥ	PE	I6	11/
ūrmīḥ	— <i>ś</i>	XI4	8/
māduṣkṛtau (āduṣkṛtau)		X7	8/
arkaír	— <i>Y</i>	X1	//11
vidádvasur	— <i>d</i>	XI1	^{ea}
taviśāsya		II	
bhūṣan		II	/11
mānuṣiṇām		II	/11
chārdhanītiḥ	— <i>p</i>	XI3	//11
vārpaṇītiḥ	— <i>#</i>	XI1	//11
uśādhag	* <i>g</i> ^{uh} —	XI2	/11
vāneṣv		II	/11
āvír	— <i>db</i>	XI1	11/
svarṣā		VI5	11/
jigāyośigbhiḥ (uśigbhiḥ)	— <i>p</i>	XI3	11/
abhiṣṭīḥ		V1	/11
abhiṣṭīḥ	— <i>#</i>	XI1	//11
iyótir	— <i>b</i>	XI1	^{la}
pipeṣa		II	/11
māyābhir	— <i>d</i>	XI1	11/
dāsyūm̐r	— <i>V</i>	X3	^{la}
sātpatiś	— <i>c</i>	X9	;
carṣaṇiprāḥ		I4	/11
ukthébhiḥ	— <i>k</i>	XI3	^{la}
devīḥ	— <i>#</i>	XI1	//11
ōsadhīr		II	11/
ōsadhīr	— <i>V</i>	X1	^{la}
vānaspātūm̐r	— <i>V</i>	X3	^{ea}
antārikṣam	PE * <i>k</i> ^u —	I6	/11
samātsu	V _(R) —	VII2	/11
saṃjītaṃ	V _(R) —	VII2	^{la}
tīṣṭhā	— <i>tb</i>	II	11/
vāyúr	— <i>N</i>	X1	^{ea}
abhīṣṭo		V2	/11
dhūrṣv		I4	
vīṣaṇā		II	
tapuṣpā—		X7	/11
vīṣabha		II	
sadīśīr	— <i>V</i>	X1	;
sākhāyā	V _(R) —	VII2	11/
sthīrām	V _(R) —	VII2	11//a
indrādhitiṣṭhan (adhitiṣṭhan)	— <i>tb</i>	II	/11
sómam	V _(R) —	VII2	/11
vīṣaṇā		II	
vītāpṛṣṭhā	— <i>tb</i>	II	/11
sutébhiḥ	— <i>k</i>	XI3	^{la}
sómāiḥ	— <i>#</i>	XI1	//11
barhīṣy		II	

niśādyā		V1	/11
dadhiṣvémām (dadhiṣvā)		II	11/
barhīḥ	— <i>s</i>	XI4	^{la}
vīṣṇe	— <i>n</i>	II	/11
havīm̐ṣi		IIa	/11
góbhir	— <i>N</i>	X1	^{la}
īṣva		II	/11
svāḥ	V _(R) —	VII2	/11
tébhir	— <i>V</i>	X1	11/
sajōṣā		II	
īgnēḥ	— <i>p</i>	XI3	11/
—agnér	— <i>Y</i>	X1	11/
adhvaryór	— <i>Y</i>	X1	11/
dhótur (hótur)	— <i>Y</i>	X1	11/
havīṣo		II	/11
jūṣasva		II	/11
samātsu	V _(R) —	VII2	/11
saṃjītaṃ	V _(R) —	VII2	^{la}
śū	V _(R) —(<i>ū</i>)	VII1	11/
ūtībhir	— <i>Y</i>	X1	;
suté-sute		VI3	11/
vārdhanebhir	— <i>Y</i>	X1	//11
kārmabhir	— <i>N</i>	X1	^{ea}
mahāadbhiḥ	— <i>s</i>	XI4	;
īrbhūr	— <i>Y</i>	X1	11/
yébhir	— <i>Y</i>	X1	^{ea}
vīṣaparvā		II	
śū	V _(R) —(<i>prāti</i> D)	VII1	/11
vīṣadhūtasya		II	
vīṣṇaḥ	— <i>n</i>	II	/11
dhīṣṇv	— <i>n</i>	II	/11
vīṣabhāḥ		II	
dākṣiṇā	* <i>k</i> '—	I6	
pūrvīḥ	— <i>#</i>	XI1	//11
jagmuḥ	— <i>#</i>	XI1	//11
aṃśūḥ	— <i>#</i>	XI1	//11
sūṣutam		VI1	
bharītrair	— <i>N</i>	X1	//11
pavītraiḥ	— <i>#</i>	XI1	//11
kuṣṣāyaḥ	PE * <i>k</i> '—	I6	
mākir	— <i>V</i>	X1	
ṣṭhād	<i>pāri</i>	V1	/11
ījīṣinn		II	/11
bhūreḥ	— <i>#</i>	XI1	//11
samātsu	V _(R) —	VII2	/11
saṃjītaṃ	V _(R) —	VII2	^{la}
cākṣuḥ	* <i>k</i> '—	I6	8/
cākṣuḥ	— <i>ś</i>	XI4	8/
vīśvābhir	— <i>g</i>	XI1	8/
gīrbhīr	— <i>V</i>	X1	/8
indrābhimātiśāhye (abhimātiśāhye)		VI1	/8
puruṣtutāsya		VI1	8/
dhāmabhiḥ	— <i>ś</i>	XI4	//8
carṣaṇīdhīṭaḥ		I4	/8
bhāreṣu		II	8/
vājeṣu		II	8/

sāsahír	V _(R) –	VII2	8/
sāsahír	– <i>bb</i>	XI1	/8
dyumnéṣu		I1	8/
pr̥tsutúr̥ṣu		I4	8/
sákṣvābhímātiṣu (sákṣva)	* <i>g^h</i> –	I6	8/
sákṣvābhímātiṣu (abhímātiṣu)		I1	/8
śuṣmíntamaṃ		I1	8/
jāneṣu		I1	/8
dadhiṣva		I1	8/
duṣṭāram		X6	/8
śuṣmaṃ		I1	8/
tāṣṭeva (tāṣṭā)	PE * <i>k'</i> – <i>t</i>	I7	11/
manīṣām		I1	/11
sudhūro	V _(R) –	VII2	^{la}
kavīñr̥	– <i>V</i>	X3	11/
saṃdīṣe	V _(R) –	VII2	^{la}
sumedhāḥ	V _(R) –	VII2	/11
takṣata	PE * <i>k'</i> –	I6	/11
śīm	V _(R) –(<i>nī</i>)	VII1	11/
sām	V _(R) –	VII2	/11
mātrābhir	– <i>N</i>	X1	^{lea}
yemūr	– <i>V</i>	X1	/11
sāmṛte	V _(R) –	VII2	^{ea}
dhuḥ	– <i>#</i>	X11	//11
ātīṣṭhantam	– <i>tb</i>	I1	11/
abhūṣaṇ		I1	/11
svárociḥ	V _(R) –	VII2	/11
svárociḥ	– <i>#</i>	X11	//11
vīṣṇo	– <i>n</i>	I1	11/
vṛṣabhó		I1	l
pūrvīḥ	– <i>#</i>	X11	//11
dhīrbhīḥ	– <i>kṣ</i>	X8	//11
bhūṣathah		I1	l
vṛṣabhásya		I1	l
dhenór	– <i>V</i>	X1	//11
nāmabhir	– <i>N</i>	X1	^{lea}
sákmyaṃ	V _(R) –	VII2	/11
góḥ	– <i>#</i>	X11	//11
savitúr	– <i>N</i>	X1	/11
nákir	– <i>N</i>	X1	/11
suṣṭutí		VI1	11/
yóṣā		I1	11/
svastīḥ	V _(R) –	VII2	11/
svastīḥ	– <i>p</i>	XI3	^{la}
tasthúṣo		I1	/11
saṃátsu	V _(R) –	VII2	/11
saṃjītaṃ	V _(R) –	VII2	^{la}
matír	– <i>b</i>	XI1	^{lea}
jāḡvir	– <i>Y</i>	X1	^{lea}
jāḡvir	– <i>Y</i>	X1	^{lea}
sanajá	V _(R) –	VII2	^{ea}
dhīḥ	– <i>#</i>	X11	//11
yamaśūr	– <i>V</i>	X1	/11
vāpūṃṣi		I1a	11/
tāpuṣo		I1	l
nákir	– <i>V</i>	X1	11/
eṣām		I1	11/

mártyeṣu		I1	/11
góṣu		I1	/11
eṣām		I1	11/
saṣṭje	V _(R) –	VII2	^{ea}
sákhibhir	– <i>N</i>	X1	/11
nāvagvair	– <i>V</i>	X1	//11
sátvabhir	– <i>g</i>	XI1	;
daśábhir	– <i>d</i>	XI1	/11
dásagvaiḥ	– <i>s</i>	XI4	//11
sámbhṛtam	V _(R) –	VII2	^{ea}
usríyāyām		III1	/11
góḥ	– <i>#</i>	X11	//11
dákṣiṇe	* <i>k'</i> –	I6	l
dákṣiṇāvān	* <i>k'</i> –	I6	//11
jyótir	– <i>Y</i>	X1	11/
syāma	V _(R) –	VII2	11/
duritád	– <i>V</i>	X1	l
juṣásvendra (juṣásva)		I1	11/
kāróḥ	– <i>#</i>	X11	//11
jyótir	– <i>Y</i>	X1	11/
ṣyād	<i>anu</i>	V1	/11
syāma	V _(R) –	VII2	11/
duritásya	– <i>V</i>	X1	l
bhūreḥ	– <i>#</i>	X11	//11
saṃátsu	V _(R) –	VII2	/11
saṃjītaṃ	V _(R) –	VII2	^{la}
vṛṣabhām		I1	/8
sóme	V _(R) –	VII2	8/
sá	V _(R) –	VII2	8//a
puruṣṭuta		VI1	/8
vṛṣasva		I1	8/
vīśvebhir	– <i>d</i>	XI1	/8
devébhiḥ	– <i>#</i>	X11	//8
satpate	V _(R) –	VII2	/8
dadhiṣvā		I1	8/
sutám	V _(R) –	VII2	/8
mádhor	– <i>db</i>	XI1	8/
dhárābhir	– <i>V</i>	X1	/8
sómasya	V _(R) –	VII2	8/
juṣasva		I1	8/
tistiré		III3	8/
barhír	– <i>V</i>	X1	/8
ānuśák		V1	/8
ānuśák	* <i>k^h</i> –	X12	//8
barhīḥ	– <i>s</i>	XI4	/8
sávaneṣu	V _(R) –	VII2	8/
sávaneṣu		I1	/8
eṣú		I1	8/
stómeṣu	V _(R) –	VII2	8/
stómeṣu		I1	/8
ukthéṣv		I1	8/
havíṣmanto		I1	8/
asmayúr	– <i>Y</i>	X1	/8
barhír	– <i>V</i>	X1	/8
sómam	V _(R) –	VII2	8//
asmayúḥ	– <i>#</i>	X11	//8
barhiṣṭhām	– <i>tb</i>	I1	8/
grāvabhiḥ	– <i>s</i>	XI4	/8
–áchāgur (agur)	– <i>V</i>	X1	8/

iṣitā		I1	/8
sómapitaye	V _(R) —	VII2	/8
stómair	V _(R) —	VII2	8//
stómair	_V	X1	/8
ukthébbih	_k	XI3	8/
dadhiṣva		I1	8/
vājeṣu		I1	8/
dadhiṣám		I1	/8
sumnám	V _(R) —	VII2	8/
vṛṣabhiḥ		I1	/8
vṛṣabhiḥ	_s	XI4	/8
sómaṃ	V _(R) —	VII2	8//
eśā		I1	8/
vandhureṣṭhās		VI1	/11
barhís	_t	XI2	//11
pūrvīr	_V	X1	l ^a
carṣañīr		I4	/11
carṣañīr	_V	X1	/11
āśiṣa		I1	11/
stómataṣṭā	PE *k'_t	I7	/11
sakhyám	V _(R) —	VII2	l ^a
juṣāṇāḥ		I1	/11
sajōṣā		I1	/11
hāribhir	_Y	X1	;
matibhir	_j	XI1	;
vṛṣāṇā		I1	l
sākhāyā	V _(R) —	VII2	11/
juṣāṇāḥ		I1	/11
sākhyaḥ	_ś	XI4	l ^{ea}
ṛjīṣin		I1	/11
ṛṣim		I1	11/
śīkṣāḥ	*k_	I6	/11
sūsammṛṣṭāso		VI1	11/
vṛṣabhāśya		I1	l
vṛṣadhūtasya		I1	l
vṛṣṇa	_n	I1	/11
kṛṣṭīr	_t	I1	/11
kṛṣṭīr	_Y	X1	//11
samātsu	V _(R) —	VII2	/11
saṃjītaṃ	V _(R) —	VII2	l ^a
hāribhiḥ	_s	XI4	/11
juṣāṇā		I1	12/
hāribhir	_N	X1	/12
tiṣṭha	_tb	I1	8/
uśāsam		I1	8/
dharītor (harītor)	_bb	XI1	;
yāyor	_V	X1	8/
hāris	_c	X9	/8
vṛṣā		I1	/8
bāhvōr	_b	XI1	/8
śukraír	_V	X1	/8
dhāribhir (hāribhir)	_V	X1	;
ādribhiḥ	_s	XI4	/12
hāribhir	_V	X1	/8
mandraír	_V	X1	8/
hāribhir	_Y	X1	//8
mayúraromabhiḥ	_#	XI1	//8
hāryor	_V	X1	/12
abhisvarā		VIz	/12

udadhīr	_V	X3	/8
puṣyasi		I1	/8
vṛkṣám	PE *k'_	I6	12/
svayúr	_V	X1	8/
svarāḷ	*g'_	XI6	/8
smāddiṣṭiḥ	V _(R) —	VII2	8//
smāddiṣṭiḥ	_s	XI4	8/
puruṣtuta		VI1	/12
vṛṣabhāśya		I1	l
ghṛṣveḥ		I1	/11
ghṛṣveḥ	_#	XI1	//11
mahiṣa		I1	l
vṛṣṇyebhir	_n	I1	/11
vṛṣṇyebhir	_db	XI1	//11
mātrābhī	_r	X2	l ^{ea}
devébhir	_Y	X1	l ^{ea}
prórór (urór)	_N	X1	11/
antárikṣād	PE *k''_	I6	/11
ṛjīṣī		I1	/11
janúṣābhy (janúṣā)		I1	/11
sutāsaḥ	V _(R) —	VII2	/11
vṛṣabha		I1	l
vṛṣabhó		I1	l
anuṣvadhám		VI4	/11
sajōṣā		I1	11/
marúdbhiḥ	_s	XI4	//11
śātrūm	_V	X3	l ^{ea}
ṛtúbhir	_V	X1	l ^{ea}
sómam	V _(R) —	VII2	/11
devébhiḥ	_s	XI4	l ^a
sākhibhiḥ	_s	XI4	/11
ádadhus	_t	XI2	;
gáviṣtau	_t	I1	/11
marúdbhiḥ	_#	XI1	//11
vṛṣabhám		I1	l
vṛṣabhāḥ		I1	l
sādhóḥ	_p	XI3	11/
'mśóḥ	_p	XI3	11/
piyúṣam		I1	11/
giriṣṭhám		VI1	/11
yóṣā		I1	/11
pitúr	_d	XI1	l ^{ea}
aiṭṭa		I2	/11
sómam	V _(R) —	VII2	/11
turāṣāḷ	*g' ^b _	XI6	l ^a
eśāḥ		I1	/11
janúṣābhibhúya_ (janúṣā)		I1	/11
_āmúṣyā		I1	11/
camúṣu		I1	/11
samātsu	V _(R) —	VII2	/11
saṃjītaṃ	V _(R) —	VII2	l ^a
kṛṣṭāyaḥ	_t	I1	11/
dhiṣāṇe		I1	l
vibhvataṣṭám	PE *k'_t	I7	/11
nākiḥ	_p	XI3	l ^{ea}
svarājam	V _(R) —	VII2	/11
hariṣṭhám		VI1	/11
sátvabhir	_Y	X1	;

śūṣaīḥ		I1	/11
śūṣaīḥ	<i>—p</i>	XI3	//11
āyur	<i>—d</i>	XI1	/11
dāsyoh	<i>—#</i>	XI1	//11
tarāṇir	<i>—N</i>	X1	/11
vyānaśī	<i>—r</i>	X2	^{lea}
cāruḥ	<i>—s</i>	XI4	^{la}
vāyūr	<i>—Y</i>	X1	^{la}
vāsubhir	<i>—N</i>	X1	/11
kṣapām	<i>*k^u—</i>	I6	11/
dhiśāṇeva		I1	
samātsu	<i>V_(R)—</i>	VII2	/11
saṃjītaṃ	<i>V_(R)—</i>	VII2	^{la}
vṛṣabhó		I1	
ebhír	<i>—V</i>	X1	/11
ānnair	<i>—V</i>	X1	//11
havís	<i>—t</i>	XI2	^{lea}
saparyū	<i>V_(R)—</i>	VII2	11/
yāyor	<i>—V</i>	X1	11/
śruṣṭīm	<i>—t</i>	I1	/11
dheyur	<i>—b</i>	XI1	^{la}
sūṣutasya		VI1	
cāroḥ	<i>—#</i>	XI1	//11
góbhir	<i>—N</i>	X1	11/
mimikṣúm	<i>*g^{rb}—</i>	I6	11/
supārām	<i>V_(R)—</i>	VII2	/11
jyaīṣṭhyāya	<i>—tb</i>	I1	11/
ṛjīṣin		I1	/11
iṣanya		I1	/11
góbhir	<i>—V</i>	X1	/11
ásvaiś	<i>—c</i>	X9	//11
matíbhis	<i>—t</i>	XI2	;
samātsu	<i>V_(R)—</i>	VII2	/11
saṃjītaṃ	<i>V_(R)—</i>	VII2	^{la}
carṣaṇīdhṛtam		I4	12/
bṛhatír	<i>—V</i>	X1	;
ānūṣata		I1	/12
suvṛktibhir	<i>—V</i>	X1	//12
abhiśācam		V1	
vāsor	<i>—j</i>	XI1	^{la}
satrásāham	<i>V_(R)—</i>	VII2	12//
gīrbhír	<i>—V</i>	X1	/11
ukthaír	<i>—V</i>	X1	//11
pūrvír	<i>—V</i>	X1	11/
niṣṣídho		X9	
niṣṣídho		V1	
mártyeṣu		I1	/11
óṣadhír		I1	
óṣadhír	<i>—V</i>	X1	/11
raṁṣanti	<i>*k—</i>	I6	11/
juṣásva		I1	/11
āpír	<i>—V</i>	X1	^{lea}
sómaṃ	<i>V_(R)—</i>	VII2	/11
sómaṃ	<i>V_(R)—</i>	VII2	/11
marúdbhir	<i>—V</i>	X1	11/
sákhībhiḥ	<i>—s</i>	XI4	/11
ābhūṣan		I1	/11
āpír	<i>—V</i>	X1	/11
eṣó		I1	/11

tébhiḥ	<i>—s</i>	XI4	11/
dāsúṣaḥ		I1	
sadhásthe	<i>V_(R)—</i>	VII2	/11
svadhám	<i>V_(R)—</i>	VII2	8/
somyám	<i>V_(R)—</i>	VII2	/8
kukṣyóḥ	<i>PE *k'—</i>	I6	/8
kukṣyóḥ	<i>—p</i>	XI3	//8
juṣasva		I1	/8
juṣásvendra (juṣásva)		I1	8/
sisrate	<i>V_(R)—</i>	VII2	/8
sisrate		III1	/8
joṣáyāse		I1	8/
vadhūyúr	<i>—V</i>	X1	8/
yóṣaṇām		I1	/8
juṣasva		I1	/8
krátur	<i>—b</i>	XI1	8/
kṛṣvehá (kṛṣva)		I1	
vṛṣāyámāṇa		I1	11/
gīrbhír	<i>—V</i>	X1	/11
ṛṭte		I2	/11
puruṣtuta		VI1	/12
śikṣema	<i>*k—</i>	I6	/12
dhṛtúbhiḥ	<i>—#</i>	XI1	//12
pūṣaṇvāte		I1	11/
ságaṇo	<i>V_(R)—</i>	VII2	^{la}
marúdbhiḥ	<i>—s</i>	XI4	//11
sadṛśír	<i>V_(R)—</i>	VII2	^{ea}
sadṛśír	<i>—V</i>	X1	;
dhṛṣṇo	<i>—n</i>	I1	/11
vāmír	<i>—V</i>	X1	11/
iṣa		I1	11/
adhvaréṣu		I1	/11
gīrbhír	<i>—V</i>	X1	^{la}
īlayā		I1c	
tīṣṭhā	<i>—tb</i>	I1	11/
sūṣutasya		VI1	
yakṣi	<i>*g'—</i>	I6	/11
pitúr	<i>—N</i>	X1	11/
svádiṣṭhayā	<i>—tb</i>	I1	11/
jūṣtam	<i>—t</i>	I1	/11
barhír	<i>—Y</i>	X1	^{lea}
yónis	<i>—t</i>	XI2	//11
agníṣ	<i>—tv</i>	X6	11/
kalyāṇír	<i>—j</i>	XI1	11/
dákṣiṇāvat	<i>*k'—</i>	I6	/11
sahasrasāvé	<i>V_(R)—</i>	VII2	11/
āyuh	<i>—#</i>	XI1	//11
svám	<i>V_(R)—</i>	VII2	/11
trír	<i>—Y</i>	X1	11/
svaír	<i>—N</i>	X1	11/
mántrair	<i>—V</i>	X1	^{lea}
ṛśír		I1	11/
ṛśír	<i>—d</i>	XI1	^{lea}
ṛcákṣaḥ	<i>*k'—</i>	I6	/11
kuśikébhir	<i>—V</i>	X1	/11
ádribhir	<i>—N</i>	X1	//12
gīrbhír	<i>—V</i>	X1	^{la}
suté	<i>V_(R)—</i>	VII2	/12
sácā	<i>V_(R)—</i>	VII2	/12

devébhír	_Y	X1	12/
ṛṣayo		I1	
ṛṣakṣaso	*k'_	I6	/12
átuṣṭavam	_t	I1	/8
rakṣati	*k'_	I6	/8
kīkaṭeṣu		I1	/11
sasarparīr	_V	X1	^{ca}
devéṣv		I1	11/
sasarparīr	_V	X1	^{ca}
kṛṣṭīṣu	_t	I1	/12
kṛṣṭīṣu		I1	/12
sā	V _(R) —	VII2	12-//a
pakṣyā	PE Oss. <i>f a x s</i>	I6	12-/
āyur	_d	XI1	/12-
dadūḥ	_#	XI1	//12
vīlūr		I2	/11
vīlūr	_V	X1	/11
ākṣo	*k'_	I6	/11
mēṣā (īṣā)		I1	11/
śārītor	_V	X1	//11
āriṣṭaneme		IIr	11/
tanūṣu		I1	/8
spandané	V _(R) —	VII2	^{ca}
ākṣa	*k'_	I6	11/
vīḷo		I2	11/
vīḷita		I2	
vīḷayasva		I2	/11
vānaśpātīr	_N	X1	//8
rīriṣat		I1	/8
īndrotībhir (ūtībhir)	_b	XI1	^{ca}
bahulābhir	_N	X1	/11
yācchreṣṭhābhir	_t b	I1	11/
yācchreṣṭhābhir	_N	X1	^{ca}
dvéṣṭy	_t	I1	11/
padīṣṭa	_t	I1	/11
dviṣmās		I1	11/
yēṣantī		I1	/8
cikitur	_N	X1	;
śūṣām		I1	/11
īdyāya		I2	
jabhruḥ	_#	XI1	//11
dāmyebhir	_V	X1	/11
ānikaiḥ	_ś	XI4	//11
agnīr	_d	XI1	^{la}
divyaír	_V	X1	/11
yāyor	_b	XI1	11/
vidátheṣu		I1	/11
sācāyóḥ (sācā)	V _(R) —	VII2	/11
sācāyóḥ (ayóḥ)	_#	XI1	//11
yuvór	_V	X1	11/
satyám	V _(R) —	VII2	/11
śú	V _(R) —(<i>mabé</i>)	VII1	11/
saparyāmi	V _(R) —	VII2	11//
satyavācaḥ	V _(R) —	VII2	/11
eṣām		I1	11/
pāreṣu		I1	11/
gúhyeṣu		I1	/11
vratéṣu		I1	/11

kavír	_N	X1	11/
ṛṣakṣā	*k'_	I6	11/
ṣīm	V _(R) —(<i>abbí</i> l)	VII1	/11
acaṣṭa	*k'_ t	I7	/11
sádanam	V _(R) —	VII2	^{la}
véḥ	_s	XI4	//11
tasthatur	_j	XI1	;
vīṣuṇam		I1	
pítúr	_j	XI1	^{ca}
janitúr	_j	XI1	;
évair	_V	X1	//11
tasthúr	_V	X1	/11
híraṇyapāṇiḥ	_s	XI4	^{la}
trír	_V	X1	11/
devéṣu		I1	11/
ášrer	_V	X1	//11
supāṇiḥ	_s	XI4	^{la}
pūṣaṇvānta		I1	11/
ataṣṭa	PE *k'_ t	I7	/11
ṛṣtimáto	_t	I1	/11
vīṣṇum	_n	I1	11/
pūrvír	_N	X1	//11
jānitriḥ	_#	XI1	//11
vīsvair	_Y	X1	^{ca}
vīryaiḥ	_p	XI3	;
dhṛṣṇūṣeṇaḥ	_n	I1	/11
dhṛṣṇūṣeṇaḥ		VI1	/11
aśvínoś	_c	X9	;
sthó	V _(R) —	VII2	11/
rakṣethe	*k'_	I6	11/
ākavair	_V	X1	/11
sákha	V _(R) —	VII2	11//a
ṛbhúbhiḥ	_p	XI3	^{ca}
priyébhir	_V	X1	//11
takṣatā	PE *k'_	I6	/11
áditir	_Y	X1	;
gántoḥ	_p	XI3	//11
gātúḥ	_#	XI1	//11
sarvátātā	V _(R) —	VII2	/11
dyaúr	_V	X1	/11
nákṣatrair	PE *k'_	I6	11/
nákṣatrair	_V	X1	^{la}
āntárikṣam	PE *k' ^u	I6	/11
vīṣṇaḥ		I1	
īlayā		IIc	
ādityaír	_N	X1	^{ca}
áditih	_ś	XI4	/11
óśadhīḥ		I1	
óśadhīḥ	_s	XI4	;
sakhyé	V _(R) —	VII2	^{la}
purukṣóḥ	_#	XI1	//11
īṣo		I1	/11
jeṣi		I1	/11
uśasaḥ		I1	11/
vyūṣúr		I1	/11
vyūṣúr	_N	X1	//11
góḥ	_#	XI1	//11
prabhūṣan		I1	/11

śú	V _(R) –(<i>mó</i> , <i>mā u</i>)	VII1	11/
purāṇyōḥ	– <i>s</i>	XI4	l ^{ea}
sādmanoh	– <i>k</i>	XI3	;
ketúr	– <i>v</i>	X1	/11
sámiddhe	V _(R) –	VII2	11//a
táruṇiṣv		II	/11
antárvatih	– <i>s</i>	XI4	l ^{ea}
śayúḥ	– <i>p</i>	XI3	11/
vidátheṣu		II	/11
samráḷ	V _(R) –	VII2	/11
samráḷ	* <i>g'</i> –	I6	//11
matís	– <i>c</i>	X9	l ^{ea}
niṣṣídham		X9	/11
niṣṣídham		V1	/11
gór	– <i>N</i>	X1	//11
vápūṃṣi		IIa	11/
caṣṭe	* <i>k'</i> – <i>t</i>	I7	/11
vīṣnur	– <i>n</i>	II	11/
vīṣnur	– <i>g</i>	XII1	11/
agnís	– <i>t</i>	X6	11/
vápūṃṣi		IIa	/11
táyor	– <i>v</i>	X1	11/
kṛṣṇám	– <i>n</i>	II	/11
áruṣi		II	l
sabardúghe	V _(R) –	VII2	11//
samíci	V _(R) –	VII2	/11
sádasiḷe (sádasi)	V _(R) –	VII2	e ^{al}
īle		I2	/11
dhenúr	– <i>v</i>	X1	/11
páyasāpinvatéḷā (īḷā)		IIc	/11
vápūṃṣy		IIa	/11
táyor	– <i>v</i>	X1	11/
āvír	– <i>v</i>	X1	/11
vīṣuci		II	/11
ásiśvīḥ	– <i>s</i>	XI4	//11
bhávanti	– <i>N</i>	X1	//11
vṛṣabhó		II	l
só	V _(R) –	VII2	11//
svásvyam	V _(R) –	VII2	e ^{al}
vidúr	– <i>v</i>	X1	;
ṣoḷhá	* <i>k'</i> – <i>db</i>	I7	11/
pupóṣa		II	11/
sám	V _(R) –	VII2	11/
nyīṣṭe	– <i>t</i>	II	/11
niṣṣídhvarīs		X9	11/
niṣṣídhvarīs		V1	11/
niṣṣídhvarīs	– <i>t</i>	XI2	l ^{ea}
ōṣadhīr		II	l
ōṣadhīr	– <i>v</i>	X1	/11
sákhāyas	V _(R) –	VII2	11//a
vedyābhir	– <i>N</i>	X1	//11
śaḍ	* <i>k'</i> –	XI6	11/
vārṣiṣṭham		I4	11/
vārṣiṣṭham	– <i>tb</i>	II	11/
ágūḥ (aguḥ)	– <i>#</i>	XI1	//11
tisró		III1	11/
mahīr	– <i>v</i>	X1	l ^{ea}
tasthur	– <i>v</i>	X1	/11

vṛṣabhó		II	l
vṛṣabhāḥ		II	l
padavīr	– <i>v</i>	X1	/11
devīḥ	– <i>p</i>	XI3	//11
vrajantiḥ	– <i>p</i>	XI3	l ^a
śim	V _(R) –(<i>pāri</i>)	VII1	/11
śadhāsthā	V _(R) –(<i>trī</i>)	VII1	11/
trīḥ	– <i>k</i>	XI3	/11
vidátheṣu		II	/11
samráṭ	* <i>g'</i> –	XI6	//11
ṛtāvārīr	– <i>Y</i>	X1	l ^{ea}
yóṣaṇās		II	l
tisró		III1	/11
trír	– <i>v</i>	X1	11/
trír	– <i>v</i>	X1	11/
trír	– <i>N</i>	X1	/11
dhiṣaṇe		II	l
sātāye	V _(R) –	VII2	/11
trír	– <i>v</i>	X1	11/
soṣavīti		II	/11
bhikṣanta	* <i>g</i> –	I6	11/
savitúḥ	– <i>s</i>	XI4	/11
trír	– <i>v</i>	X1	11/
dūṇāsā		X4	l
iṣirā		II	l
dūḷābhāsas		X4	/11
trír	– <i>v</i>	X1	11/
santu	V _(R) –	VII2	/11
manīṣām		II	/11
dhāsér	– <i>v</i>	X1	//11
agnīḥ	– <i>p</i>	XI3	l ^a
pūṣā		II	11/
vīṣaṇā		II	l
vīṣṇa	– <i>n</i>	II	l
namasyāntīr	– <i>j</i>	XI1	l ^{ea}
vápūṃṣi		IIa	/11
suméke	V _(R) –	VII2	/11
manīṣā		II	/11
sumedhā	V _(R) –	VII2	/11
devéṣūcyāta (devéṣu)		II	11/
dhenúḥ	– <i>p</i>	XI3	11/
dākṣiṇāyāḥ	* <i>k'</i> – <i>PN</i>	I6	/11
–uśāsa		II	11/
paṇér	– <i>N</i>	X1	/11
manīṣām		II	/11
yuvór	– <i>v</i>	X1	11/
suyúgbhir	– <i>v</i>	X1	11/
ásvaiḥ	– <i>s</i>	XI4	l ^a
ádreḥ	– <i>#</i>	XI1	//11
gāmiṣṭhā	– <i>tb</i>	II	/11
–āhúr	– <i>Y</i>	X1	11/
évair	– <i>Y</i>	X1	//11
dadúr	– <i>v</i>	X1	;
usró		III1	/11
āṅgūṣó		II	11/
jāneṣu		II	/11
pathībhir	– <i>d</i>	XI1	;
devayānair	– <i>d</i>	XI1	//11
yuvór	– <i>N</i>	X1	11/

samānāḥ	V _(R) —	VII2	/11
sudakṣā	PE Av. xš	I6	/11
niyúdbhiś	—c	X9	11/
sajōśasā		I1	l
juṣāṇā		I1	/11
īśaḥ		I1	/11
purūcīr	—V	X1	//11
īyūr	—g	XI1	11/
gīrbhīr	—V	X1	l ^{ea}
sadyāḥ	V _(R) —	VII2	/11
madhuśūttamo		VI1	l
yuvākuḥ	—s	XI4	//11
niṣkr̥tām		X7	l
āgamiṣṭhaḥ	—tb	I1	/11
kr̥ṣṭīr	—t	I1	11/
kr̥ṣṭīr	—V	X1	l ^{ea}
ānimiṣābhī (ānimiṣā)		I1	/11
caṣṭe	*k'—t	I7	/11
śīkṣati	*k—	I6	l
īlayā		IIc	l
syāma	V _(R) —	VII2	/11
ajaniṣṭa	—t	I1	/11
saumanasé	V _(R) —	VII2	l ^{ea}
syāma	V _(R) —	VII2	/11
suśévaḥ	V _(R) —	VII2	/11
jūṣṭam	—t	I1	/11
havír	—V	X1	;
carsaṇīdhītó		I4	/8
śrávobhiḥ	—p	XI3	/8
abhīṣṭīśavase		V1	8/
sá	V _(R) —	VII2	8//a
devésv		I1	/8
āyúṣu		I1	/8
vṛktābarhiṣe		I1	/8
īśa		I1	8/
iṣṭávrata	—t	I1	8/
jaḡmur	—V	X1	l ^{la}
yābhīr	—N	X1	12/
māyābhiḥ	—p	XI3	l ^{la}
yābhiḥ	—ś	XI4	12/
śácibhiś	—c	X9	l ^{la}
nirātakṣata	—V	X1	/12
nirātakṣata	PE *k'—	I6	/12
ānaśur	—N	X1	//12
mánor	—N	X1	12/
saudhanvanāso	V _(R) —	VII2	12//a
viṣṭvī	—t	I1	12/
śāmībhiḥ	—s	XI4	l ^{la}
sácāḥ	V _(R) —	VII2	/12
sukṛtāni	V _(R) —	VII2	l ^{la}
ṛbhúbhir	—Y	X1	l ^{ea}
vājavadbhiḥ	—s	XI4	/12
sámuksitam	*g— PE	I6	/12
vṛṣasvā		I1	l
gābhastyoh	—#	XI1	//12
dhiyēśitó (iṣitó)		I1	12/
dāśúšo		I1	/12
saudhanvanébhiḥ	V _(R) —	VII2	12//
saudhanvanébhiḥ	—s	XI4	l ^{la}

nṛbhiḥ	—#	XI1	//12
puruṣṭuta		VI1	/12
mānuṣaś		I1	/12
dhārmabhiḥ	—#	XI1	//12
ṛbhúbhir	—Y	X1	l ^{ea}
vājībhīr	—Y	X1	;
jaritūr	—V	X1	l ^{la}
kétebhīr	—V	X1	l ^{la}
iṣirébhir		I1	l
iṣirébhir	—V	X1	/12
sahásraṇītho	V _(R) —	VII2	12//
úšo		I1	11/
juṣasva		I1	11/
yuvatīḥ	—p	XI3	/11
púramdhir	—V	X1	//11
úšo		I1	11/
suyámāso	V _(R) —	VII2	l ^{la}
úśaḥ		I1	11/
tiṣṭhasy	—tb	I1	11/
ketūḥ	—#	XI1	//11
uśá		I1	11-/
svásarasya	V _(R) —	VII2	l ^{ea}
svār	V _(R) —	VII2	11//a
subhāgā	V _(R) —	VII2	l ^{la}
uśāsaṃ		I1	l
raṇvāsaṃdr̥k	*k'—	XI2	//11
arkaír	—V	X1	/11
uśāsaṃ		I1	l
eṣi		I1	11/
bhīkṣamāṇaḥ	*g—	I6	/11
uśāsām		I1	l
iṣaṇyān		I1	/11
vṛṣā		I1	11/
sajōśāv	V _(R) —	VII2	11//a
sajōśāv		I1	11/
marúdbhir	—d	XI1	//11
ṣyād	V _(R) —(vāsu)	VII1	/11
rayír	—N	X1	l ^{ea}
vārūtrīḥ	—ś	XI4	l ^{la}
śaraṇaír	—V	X1	/11
dākṣiṇābhiḥ	*k'—	I6	/11
dākṣiṇābhiḥ	—#	XI1	//11
juṣasva		I1	/8
dāśúṣe		I1	/8
arkaír	—b	XI1	8/
adhvaréṣu		I1	8/
vṛṣabhām		I1	8/
carṣaṇīnām		I4	/8
pūṣann		I1	/8
suṣṭutír	V _(R) —	VII2	8//
suṣṭutír		VI1	8/
suṣṭutír	—d	XI1	8/
asmābhis	—t	XI2	8/
juṣasva		I1	8/
vadhūyūr	—V	X1	8/
yóṣaṇām		I1	/8
sá	V _(R) —	VII2	8//a
pūṣāvitā (pūṣā)		I1	8/
savitūr	—Y	X1	8/

savitúr	_Y	X1	/8
yajñáñḥ	_s	XI4	8/
suvṛktībhiḥ	_#	XI1	//8
dhiyēṣitāḥ (iṣitāḥ)		I1	/8
niṣkṛtām		X7	/8
cātuṣpade		X7	8/
iśas		I1	/8
āyur	_Y	X1	/8
abhímātīḥ	_s	XI4	8/
ghṛtaír	_g	XI1	8/
ukṣatam	PE *g_	I6	/8
sukratū	V _(R) _	VII2	/8
dákṣasya	PE Av. -xš	I6	8/
drághīṣṭhābhiḥ	_tb	I1	8/
drághīṣṭhābhiḥ	_ś	XI4	8/

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sádam	V _(R) —	VII2	l ^a
mártyešv		I1	/12
iyésthām	— <i>tb</i>	I1	8/
carṣaṇīdhītam		I4	/12
carṣaṇīdhītam		I4	/12
sákhāyam	V _(R) —	VII2	12/
mṛṇīkām		I2	12/
sácā	V _(R) —	VII2	/12
viśvābhānuṣu		I1	/8
héló		I2	11/
yāsisīsthāḥ		III2	/11
yāsisīsthāḥ	— <i>tb</i>	I1	/11
yājiṣṭho	— <i>t</i>	I1	11/
dvéṣāṁsi		I1	11/
nēdiṣṭho	— <i>tb</i>	I1	11/
uśāso		I1	l
vyūṣṭau	— <i>t</i>	I1	/11
yakṣva	* <i>g'</i> —	I6	11/
mṛṇīkām		I2	11/
śrésthā	— <i>tb</i>	I1	11/
saṁdīg	* <i>k'</i> —	X12	//11
mártyeṣu		I1	/11
dhenóḥ	— <i>#</i>	X11	//11
trír	— <i>V</i>	X1	11/
satyá	V _(R) —	VII2	/11
agnéh	— <i>#</i>	X11	//11
chúciḥ (śúciḥ)	— <i>s</i>	X14	11/
sádmā	V _(R) —	VII2	/11
vapuṣyò		I1	l
mānuṣo		I1	l
yajñābandhuḥ	— <i>p</i>	X13	//11
sá	V _(R) —	VII2	11//a
sādhān	V _(R) —	VII2	/11
agnír	— <i>N</i>	X1	l ^a
dyaúṣ	— <i>p</i>	X7	11/
ukṣan	PE * <i>g</i> —	I6	/11
ásirṣā		I4	11/
vṛṣabhāsya		I1	l
nīlé		I2	/11
vṛṣabhāsya		I1	l
nīlé		I2	/11
spārthó	V _(R) —	VII2	11//a
vapuṣyò		I1	l
vṛṣṇe	— <i>n</i>	I1	/11
manuṣyā		I1	/11
sedur	— <i>V</i>	X1	l ^a
āsuṣāṇāḥ		I1	/11
usrā		III1	11/
uśāso		I1	l
eṣām		I1	11/
iyótiś	— <i>c</i>	X9	l ^a
dhīrbhīḥ	— <i>#</i>	X11	//11
śántam	<i>pári</i> l	V1	/11
vavruḥ	— <i>#</i>	X11	//11
dhenós	— <i>t</i>	X12	//11
trīḥ	— <i>s</i>	X14	11/

mātúḥ	— <i>p</i>	X13	l ^a
jānatír	— <i>V</i>	X1	l ^a
ānūṣata		I1	/11
āvír	— <i>bb</i>	X11	11/
aruṇír	— <i>Y</i>	X1	;
gōḥ	— <i>#</i>	X11	//11
dyaúr	— <i>V</i>	X1	//11
uśāso		I1	l
bhānúr	— <i>V</i>	X1	/11
tiṣṭhad	— <i>tb</i>	I1	/11
márteṣu		I1	11/
yājiṣṭham	— <i>tb</i>	I1	/11
páriṣiktam		V1	/11
aṁśóḥ	— <i>#</i>	X11	//11
viśveṣām		I1	11/
áditir	— <i>Y</i>	X1	;
viśveṣām		I1	11/
átithir	— <i>N</i>	X1	;
mānuṣāṇām		I1	/11
agnír	— <i>d</i>	X11	11/
sumṛīkó		I2	11/
mártyeṣv		I1	11/
devésv		I1	11/
aratír	— <i>N</i>	X1	/11
yājiṣṭho	— <i>tb</i>	I1	11/
havyaír	— <i>V</i>	X1	11/
agnír	— <i>N</i>	X1	l ^a
mānuṣa		I1	/11
ṛṣva		I1	/11
ṛjumuṣkán		I1	11/
vṛṣaṇaḥ		I1	l
jāviṣṭhā	— <i>tb</i>	I1	/11
aruṣā		I1	/11
yuṣmāṁś		I1	11/
eṣām		I1	/11
īndrāviṣṇū	— <i>n</i>	I1	11/
suráthaḥ	V _(R) —	VII2	l ^a
suhaviṣe		I1	/11
apramiṣyáḥ		I1	/11
īlāvāṁ		I1c	11/
eṣó		I1	11/
rayíḥ	— <i>p</i>	X13	l ^a
siṣvidānó		I1	/11
pāyúr	— <i>V</i>	X1	/11
uruṣya		I1	/11
niśiṣan		I1	11/
devayúr	— <i>V</i>	X1	l ^a
rayír	— <i>db</i>	X11	l ^a
doṣā		I1	11/
uśási		I1	/11
haviṣmān		I1	/11
yatásruk	PE	X12	//11
yoṣan		I1	/11
aghāyóḥ	— <i>#</i>	X11	//11
jújoṣo		I1	/11
yaviṣṭha—	— <i>tb</i>	I1	/11
prṣṭhēva (prṣṭhā)	— <i>tb</i>	I1	11/
uruṣya		I1	/11
śásāsuh	— <i>k</i>	X13	l ^a

āyóh	_#	X11	//11
paḍbhīh	_p	X13	11/
paśyer	_V	X1	l ^{ca}
évaiḥ	_#	X11	//11
suprāṇītiḥ	V _(R) _	VII2	/11
suprāṇītiḥ	_s	X14	//11
yaviṣṭha	_tb	I1	/11
ghṛṣve		I1	/11
carṣaṇipráḥ		I4	/11
paḍbhīr	_b	X11	11/
hāstebhiś	_c	X9	l ^{la}
tanúbhiḥ	_#	X11	//11
bhurījor	_V	X1	//11
yemuḥ	_s	X14	l ^{ca}
āśuṣāṇāḥ		I1	/11
mātúr	_V	X1	l ^{ca}
uśāsah		I1	l
āśuṣāṇāḥ		I1	/11
aruṇīr	_V	X1	/11
pariśádanto		V1	l
urvāsīr	_V	X1	/11
úparasyāyóh (āyóh)	_#	X11	//11
svápaso	V _(R) _	VII2	ca
uśaso		I1	l
vibhātīḥ	_#	X11	//11
cákṣuḥ	*k'_	I6	/11
cákṣuḥ	_#	X11	//11
juṣasva		I1	/11
ródasyoḥ	_#	X11	//11
tanayitnór	_V	X1	/11
yóniś	_c	X9	l ^{ca}
suvásāḥ	V _(R) _	VII2	/11
śīda_	ní	V1	/11
svapāka	V _(R) _	VII2	ca
pratīcīḥ	_#	X11	//11
ṇcákṣase	*k'_	I6	11/
sumṛīkāya	V _(R) _	VII2	ca
sumṛīkāya		I2	l
madhuśúd		V1	/11
īlé		I2	/11
svādhiḥ	_#	X11	//11
sakhyā	V _(R) _	VII2	l ^{la}
mīlhúṣe		I2	l
mīlhúṣe		I1	/11
dhīṣṇyāsu	_n	I1	11/
puṣṭimbharāya	_t	I1	l
pūṣṇé	_n	I1	/11
havirdé	_d	X11	/11
vīṣṇava	_n	I1	11/
īla		I2	/11
gór	_V	X1	//11
kṛṣṇā	_n	I1	11/
dhāśīnaiśā (eśā)		I1	/11
śmā	V _(R) _(bī)	VIII1	11/
vṛṣabhās		I1	l
agnīḥ	_p	X13	l ^{ca}
prṣṭhyēna	_tb	I1	/11
vīṣā		I1	11/
pīśnir	_V	X1	/11

góbhiḥ	_#	X11	//11-
śadann	pāri	V1	l
uśāsam		I1	/11
āvīḥ	_s	X14	11/
devīr	_V	X1	l ^{la}
ārṇobhir	_V	X1	11/
mādhumadbhir	_V	X1	/11
sārgēṣu		I1	l
dadhanyuḥ	_#	X11	//11
yakṣām	PE Yaghn. - xš; *k'	I6	11/
māpéh (āpéh)	_#	X11	//11
bhrátur	_V	X1	11/
ánrjor	_V	X1	/11
ver	_N	X1	//11
sákhyur	_d	X11	11-/
dákṣam	PE Av. xš	I6	11-/
ripór	_bb	X11	/11-
rákṣā	*k'_	I6	11/
rákṣaṇebhī	*k'_	I6	/11
rákṣaṇebhī	_r	X2	//11
rārakṣāṇāḥ	*k'_	I6	11-/
ṣphura	prāti	V4	11/
vīḍv		I2	/11
rákṣo	OAv. raśab-	I6	11/
ebhīr	_bb	X11	11/
arkaír	_V	X1	//11
mānmabhiḥ	_ś	X14	;
juṣasva		I1	/11
śastír	_d	X11	l ^{ca}
vidúṣe		I1	l
áśamśiṣam		I1	11/
matībhīr	_Y	X1	;
ukthaiḥ	_#	X11	//11
kṛṇuśvā		I1	11/
tṛṣvīm		I1	11-/
rakṣásas	OAv. raśab-	I6	l
tāpiṣṭhaiḥ	_tb	I1	/11
tāpiṣṭhaiḥ	_#	X11	//11
spṛśa	ānu	V3	11/
dhṛṣatā		I1	l
tāpūṁśy		I1a	11/
srja	vī	V2	l
vīṣvag		I1	/11
spāso	V _(R) _	VII2	11/
srja	vī	V2	l
pāyúr	_Y	X1	l ^{ca}
mākiṣ	_t	X6	11/
vyāthir	_V	X1	;
dadharṣit		I4	/11
tiṣṭha	_tb	I1	11/
tanusva	_V	X1	/11
oṣatāt		I1	l
dhakṣy	*g ^{uh} _	I6	11/
śúṣkam		I1	/11
āvīṣ	_k	X7	11/
kṛṇuśva		I1	11/

sumatīm	V _(R) —	VII2	^{la}
yaviṣṭha	— <i>tb</i>	I1	/11
sudínāni	V _(R) —	VII2	^{la}
subhāgaḥ	V _(R) —	VII2	^{la}
sudānur	—Y	X1	//11
haviṣā		I1	/11
ukthaiḥ	—#	X11	//11
pīpriṣati		I1	11/
svá	V _(R) —	VII2	^{ca}
áyuṣi		I1	/11
sudínā	V _(R) —	VII2	^{ca}
iṣṭíḥ	— <i>t</i>	I1	/11
iṣṭíḥ	—#	X11	//11
sumatīm	V _(R) —	VII2	^{ca}
ghóṣy		I1	/11
gṛīḥ	—#	X11	//11
dhārayar	—V	X1	/11
dōṣāvastar		I1	11/
krīlantas		I2	11/
ānuśág		V1	/11
ānuśág	* <i>k</i> —	X12	/11
jújoṣat		I1	/11
vácobhis	— <i>t</i>	X12	//11
pitúr	— <i>g</i>	X11	^{ca}
yaviṣṭha	— <i>tb</i>	I1	11/
ásramiṣṭhāḥ	— <i>tb</i>	I1	/11
niṣādyā—		V1	/11
duritād	—V	X1	
árakṣan	* <i>k</i> —	I6	/11
rarákṣa	* <i>k</i> —	I6	11/
debhuḥ	—#	X11	//11
'nuṣṭhuyá		V1	11/
samídhā	V _(R) —	VII2	^{la}
stómam	V _(R) —	VII2	11/
rakṣásah	OA v. <i>raṣab-</i>	I6	
mīlhúṣe		I2	
mīlhúṣe		I1	/11
sajóṣāḥ		I1	/11
vakṣáthēna—	* <i>g</i> —	I6	/11
agníḥ	—#	X11	//11
tigmábhrṣṭiḥ	— <i>s</i>	X14	//11
vṛṣabhás		I1	
túviṣmān		I1	/11
gór	—V	X1	^{ca}
agnír	—N	X1	11/
manīṣām		I1	/11
agnír	— <i>b</i>	X11	^{ca}
tápiṣṭhēna	— <i>tb</i>	I1	11/
śociṣā		I1	
yóṣaṇo		I1	
durévāḥ	—V	X1	/11
dhṛṣṭatā		I1	
prṣṭhām	— <i>tb</i>	I1	11/
dhītír	—V	X1	/11
pṛśner	—V	X1	//11
usríyāṇām		III1	11/
vēḥ	—#	X11	//11
usríyā		III1	11/
gaúḥ	—#	X11	//11

raghuṣyád		VII1	11/
pitróḥ	— <i>s</i>	X14	/11
pṛśneḥ	—#	X11	//11
mātúṣ	— <i>p</i>	X7	11/
śád	V _(R) —(<i>ānti</i>)	VII1	/11
gór	—Y	X1	//11
vṛṣṇaḥ	— <i>n</i>	I1	11/
śociṣaḥ		I1	11/
devír	—V	X1	^{la}
pátniḥ	— <i>s</i>	X14	//11
uṣásah		I1	/11
aniréṇa		I1c	11/
samidhānāsya	V _(R) —	VII2	^{ca}
vṛṣṇo	— <i>n</i>	I1	/11
vásor	—V	X1	11/
kṣitír	—N	X1	11/
śú	V _(R) —(<i>ū</i>)	VII1	11/
tīṣṭha	— <i>tb</i>	I1	11/
manīṣām		I1	/11
vikṣv	* <i>k</i> '—	I6	/11
āgnír	—N	X1	11/
vidátheṣu		I1	/11
pradakṣiṇíd	* <i>k</i> '—	I6	11/
svárur	V _(R) —	VII2	11/
svárur	—N	X1	^{ca}
súdhitah	V _(R) —	VII2	^{la}
barhíṣi		I1	11/
samidhāné	V _(R) —	VII2	^{la}
adhvaryúr	— <i>j</i>	X11	^{la}
jujuṣāṇó		I1	/11
agníḥ	— <i>p</i>	X13	^{ca}
triviṣty	— <i>t</i>	I1	11/
mitádrur	—V	X1	;
—agnír	—N	X1	11/
ābhrāt	* <i>g</i> '—	X16	/11
svanika	V _(R) —	VII2	^{la}
saṃdíg	* <i>k</i> '—	X12	//11
vīṣuṇasya		I1	
cáruḥ	—#	X11	//11
śocís	— <i>t</i>	X12	^{la}
dhuh	—#	X11	//11
sátur	— <i>j</i>	X11	^{la}
jānitor	—V	X1	/11
iṣṭaú	— <i>t</i>	I1	/11
'gnír	— <i>d</i>	X11	11/
mānuṣīṣu		I1	/11
mānuṣīṣu		I1	/11
vikṣú	* <i>k</i> '—	I6	/11
dvír	—Y	X1	11/
mānuṣīṣu		I1	/11
mānuṣīṣu		I1	/11
vikṣú	* <i>k</i> '—	I6	/11
uṣarbúdham		I1	11/
aruṣáso		I1	11/
vṛṣṇa		I1	
jumuská		I1	/11
sáhamānā	V _(R) —	VII2	^{ca}
tveṣáso		I1	11/
tuviṣvaṇáso		VII1	11/

mánuṣo		I1	/11
ṣedur	<i>ní</i>	V1	/11
ṣedur	<i>_N</i>	X1	//11
āyóḥ	<i>_#</i>	X11	//11
dhātūbhīr	<i>_b</i>	X11	//12
yājiṣṭho	<i>_tb</i>	I1	12/
adhvarésv		I1	/12
īdyah		I2	/12
virurucúr	<i>_Y</i>	X1	//12
vāneṣu		I1	12/
ānuṣāg		V1	/8
ānuṣāg	<i>*k[□]_</i>	X12	//8
vikṣv	<i>*k'_</i>	I6	/8
īdyam		I2	/8
stūbhīḥ	<i>_#</i>	X11	//8
vísveṣām		I1	8/
carṣaṇīr		I4	/8
carṣaṇīr	<i>_V</i>	X1	/8
jabhruḥ	<i>_k</i>	X13	8/
ānuśāk		V1	/8
ānuśāk	<i>*k[□]_</i>	X12	//8
ṣedire	<i>ní</i>	V1	/8
pāvakāsociṣam		I1	/8
yājiṣṭham	<i>_tb</i>	I1	8/
dhāmabhiḥ	<i>_#</i>	X11	//8
śāsvatīṣu		I1	/8
mātīṣu		I1	/8
agnír	<i>_N</i>	X1	^{lea}
vér	<i>_V</i>	X1	11/
vér	<i>_V</i>	X1	11/
saṃcikitvān	<i>V_(R)_</i>	VII2	/11
vidúṣṭaro	<i>_t</i>	I1	11/
kṛṣṇām	<i>_n</i>	I1	11/
carīṣṇv	<i>_n</i>	I1	11/
ārcír	<i>_Y</i>	X1	^{la}
vāpuṣām		I1	/11
śociḥ	<i>_#</i>	X11	//11
ataséṣu		I1	/11
jāmbhaiḥ	<i>_#</i>	X11	//11
tṛṣú		I1	11/
tṛṣúṇā		I1	^l
vavākṣa	<i>*g[□]_</i>	I6	/11
tṛṣúṃ		I1	11/
agnīḥ	<i>_#</i>	X11	//11
yājiṣṭham	<i>_tb</i>	I1	8/
vakṣati	<i>*g^{'b}_</i>	I6	/8
syāma	<i>V_(R)_</i>	VII2	8/
dadāśúr	<i>_b</i>	X11	8/
havyádātibhiḥ	<i>_#</i>	X11	//8
púṣyanta		I1	8/
suvíryaiḥ	<i>V_(R)_</i>	VII2	/8
suvíryaiḥ	<i>_s</i>	X14	//8
sām	<i>V_(R)_</i>	VII2	8//
puruspṛhah		VI2	/8
carṣaṇínām		I4	/8
mānuṣāṇām		I1	/8
kṣipréva	PE <i>*k^{'u}_</i>	I6	8/
mṛlā		I2	8/
barhír	<i>_V</i>	X1	/8

mānuṣīṣu		I1	8/
mānuṣīṣu		I1	/8
dūlābho		X4	/8
vikṣú	<i>*k'_</i>	I6	8/
prāvír	<i>_V</i>	X1	/8
vísveṣām		I1	/8
divīṣṭiṣu	<i>_t</i>	I1	/8
divīṣṭiṣu		I1	/8
śīdati	<i>ní</i>	V1	/8
agnír	<i>_V</i>	X1	/8
grhāpatir	<i>_d</i>	X11	/8
śīdati	<i>ní</i>	V1	/8
véṣi		I1	8/
mānuṣāṇām		I1	/8
véṣīd (véṣi)		I1	8/
jūjoṣo		I1	/8
joṣy		I8	/8
dūlābho		X4	/8
rākṣasi	<i>*k[']_</i>	I6	8/
dāśúṣaḥ		I1	/8
stómaiḥ	<i>_k</i>	X13	//5
hṛdispṛṣam		VI2	4
óhaiḥ	<i>_#</i>	X11	//7
krátor	<i>_bb</i>	X11	5
dákṣasya	PE Av. -xš-	I6	5
sādhóḥ	<i>_#</i>	X11	//5
rathír	<i>_V</i>	X1	11/
ebhír	<i>_N</i>	X1	5
arkaír	<i>_bb</i>	X11	//5
jyótiḥ	<i>_#</i>	X11	//5
vísvebhiḥ	<i>_s</i>	X14	^{la}
ánīkaiḥ	<i>_#</i>	X11	//11
ābhīṣ	<i>_t</i>	X6	5
gīrbhír	<i>_g</i>	X11	5
śúṣmāḥ		I1	/11
svādiṣṭhā	<i>_tb</i>	I1	5
sāṃdṛṣṭir	<i>V_(R)_</i>	VII2	5
sāṃdṛṣṭir	<i>_V</i>	X1	//5
aktóḥ	<i>_#</i>	X11	//5
tanúr	<i>_V</i>	X1	5
ṣmā	<i>V_(R)_(dbí, bí)</i>	VII1	5
dvéṣó		I1	5
inóṣi		I1	5
devéṣu		I1	5
yušmé		I1	5
sá	<i>V_(R)_</i>	VII2	11//a
nābhiḥ	<i>_s</i>	X14	^{la}
sāsminn	<i>V_(R)_</i>	VII2	/11
sahasinn	<i>V_(R)_</i>	VII2	^{la}
sūryasya	<i>V_(R)_</i>	VII2	/11
árūḁṣitam	PE <i>*k'_</i>	I6	11/
śāhy	<i>ví</i>	V1	11/
manīṣām		I1	/11
vísvebhir	<i>_Y</i>	X1	11/
devaís	<i>_t</i>	X12	//11
manīṣās		I1	/11
dāśúṣe		I1	^l
abhiṣṭikṛj		V1	11/

satyášuṣmaḥ	V _(R) –	VII2	/11
satyášuṣmaḥ		I1	/11
rayír	– <i>d</i>	XI1	^{ca}
mayobhús	– <i>t</i>	XI2	//11
ášúr	– <i>j</i>	XI1	^{ca}
dveṣoyútam		I1	11/
dhībhir	– <i>d</i>	XI1	//11
durmatīm	–N	X1	
doṣā		I1	11/
svastí	V _(R) –	VII2	/11
yatásruk	PE	XI2	//11
trís	– <i>t</i>	XI2	11/
dyumnaír	–V	X1	^{ca}
prasákṣat	* <i>g</i> ^{nb} –	I6	/11
doṣām		I1	/11
uśásam		I1	/11
púṣyan		I1	/11
agnír	–V	X1	11/
–agnír	–Y	X1	11/
yáviṣṭho	– <i>tb</i>	I1	/11
ānuśān		V1	11/
puruṣatrā		I1	
yaviṣṭha–	– <i>tb</i>	I1	/11
–ācittibhiś	– <i>c</i>	X9	^{ca}
ṣv	V _(R) –(<i>kṛdbí</i>)	VII1	11/
āditer	–V	X1	/11
vīṣvag		I1	/11
sákhāyaḥ	V _(R) –	VII2	11/
riṣāma		I1	/11
yóḥ	–#	X11	//11
ṣitām	V _(R) –(<i>padí</i>)	VII1	11/
ṣv	V _(R) –(<i>evó,</i> <i>evá u</i>)	VII1	11/
áyuh	–#	X11	//11
agnír	–V	X1	^{ca}
uśásām		I1	
jyótiṣā		I1	
gaviśó		I1	/11
yahvī	– <i>sp</i>	X10	//11
vāhiṣṭhebhír	– <i>tb</i>	I1	11/
vāhiṣṭhebhír	–Y	X1	^{ca}
cármevāvādhús (adhus)	– <i>t</i>	XI2	^{la}
svadhāyā	V _(R) –	VII2	^{ca}
agnír	–V	X1	^{ca}
uśáso		I1	
māhobhiḥ	–#	X11	//11
jyótir	–Y	X1	11/
antárikṣam	PE * <i>k</i> ^v –	I6	/11
sūryo	V _(R) –	VII2	11/
raśmibhiś	– <i>c</i>	X9	;
aruṇír	– <i>j</i>	XI1	;
jyótiṣāgān (jyótiṣā)		I1	/11
raśmibhiś	– <i>c</i>	X9	;
suvitāya	V _(R) –	VII2	^{la}
ùśā		I1	11/
suyújā	V _(R) –	VII2	^{la}
vāhiṣṭhā	– <i>tb</i>	I1	11/

uśáso		I1	
vyūṣṭau	– <i>t</i>	I1	/11
vṛṣaṇā		I1	
svadhāyā	V _(R) –	VII2	^{ca}
agnír	– <i>b</i>	XI1	8/
sán	V _(R) –	VII2	8/
devéṣu		I1	/8
triviṣṭy	– <i>t</i>	I1	8/
agní	– <i>r</i>	X2	8/
rathír	–V	X1	/8
devéṣu		I1	8/
vājapatiḥ	– <i>k</i>	XI3	/8
kavír	–V	X1	//8
agnír	– <i>b</i>	XI1	8/
dāśúṣe		I1	/8
samidhyáte	V _(R) –	VII2	/8
ignér	–V	X1	8/
mīlhúṣaḥ		I2	/8
mīlhúṣaḥ		I1	/8
aruṣām		I1	8/
eśā		I1	8/
dīrghāyur	–V	X1	8/
sómakaḥ	V _(R) –	VII2	/8
dīrghāyusaṃ		I1	8/
ṛjīṣi		I1	/11
suṣumā		I1	
sudákṣam	PE Av. <i>ṣṣ</i>	I6	/11
cikítuṣe		I1	11/
kavír	–N	X1	11/
sādhan	V _(R) –	VII2	/11
vīṣā		I1	11/
cakrur	–Y	X1	^{la}
sudīṣṭikam	V _(R) –	VII2	^{la}
arkaír	–N	X1	//11
jyóti	– <i>r</i>	X2	^{ca}
rurucur	–Y	X1	;
vástoh	–#	X11	//11
vicákṣe	* <i>k</i> ^v –	I6	/11
abhíṣṭau		V1	/11
vavakṣā	* <i>g</i> –	I6	11/
ṛjīṣy		I1	/11
sákhibhir	–N	X1	/11
níkāmaiḥ	–#	X11	//11
bibhidúr	–Y	X1	/11
vácobhir	–Y	X1	//11
vavruḥ	–#	X11	//11
sáacetāḥ	V _(R) –	VII2	/11
samudríyāṇy	V _(R) –	VII2	^{ca}
ainoh	– <i>p</i>	XI3	//11
pátir	– <i>bb</i>	XI1	11/
dhṛṣṇo	– <i>n</i>	I1	/11
āvír	– <i>bb</i>	XI1	11/
sá	V _(R) –	VII2	11//a
darṣi		I4	/11
āṅgirobhir	– <i>g</i>	XI1	/11
abhíṣṭau		V1	/11
svārṣātā	V _(R) –	VII2	11//
svārṣātā		VI5	11/
ūtíbhīs	– <i>t</i>	XI2	11/

iṣaṇo		I1	
dāsyur	_V	X1	/11
ṣadatam	<i>nī</i>	V1	
avasyūs	_t	XI2	//11
hāryor	_V	X1	/11
yūyūṣan		I1	/11
kavír	_Y	X1	11/
bhūṣāt		I1	/11
śúṣṇam	_n	I1	11/
aśúṣam		I1	/11
barhīḥ	_p	XI3	//11
randhīḥ	_#	XI1	//11
kṛṣṇā	_n	I1	11/
tāviṣīm		I1	/11
uṣāṇāḥ		I1	/11
svārmīḥ		I2	11/
ukthair	_V	X1	//11
puṣṭīḥ	_t	I1	/11
puṣṭīḥ	_#	XI1	//11
makṣú	*k' _	I6	11/
spārhārādhāḥ	V _(R) _	VII2	/11
aśāniḥ	_p	XI3	/11
sāmṛtir	_bb	XI1	/11
ebhír	_N	X1	11/
nṛbhír	_V	X1	ᵐᵉᵃ
tvāyúbhiṣ	_tv	X6	/11
maghāvadbhir	_N	X1	ᵐᵉᵃ
dyumnair	_V	X1	ᵐᵉᵃ
sānto	<i>abbī</i>	V1z	/11
kṣapó	*k'ᵘ _	I6	11/
pūrvīḥ	_#	XI1	//11
vṛṣabhāya		I1	
vṛṣṇe	_n	I1	/11
viyóṣad		I1	/11
ṣṭutá	V _(R) _ (<i>nū</i>)	VIII1	11/
iṣam		I1	11/
pīpeḥ	_#	XI1	//11
dyaúḥ	_#	XI1	//11
síndhūṁr	_V	X3	ᵐᵉᵃ
tviṣó		I1	11/
dyaú	_r	X2	//11
bhūmir	_bb	XI1	ᵐᵉᵃ
manyóḥ	_#	XI1	//11
saráyanta	V _(R) _	VII2	ᵐᵉᵃ
iṣṇānn	_n	I1	/11
āviṣkṛṇvānāḥ		X7	11/
hatāvṛṣṇīḥ	_n	I1	/11
hatāvṛṣṇīḥ	_#	XI1	//11
dyaúr	_V	X1	//11
kṛṣṭinām	_t	I1	11/
satrá	V _(R) _	VII2	11/
mádiṣṭhāḥ	_tb	I1	/11
vásupatir	_Y	X1	/11
kṛṣṭīḥ	_t	I1	/11
kṛṣṭīḥ	_#	XI1	//11
kṛṣṭīḥ	_t	I1	/11
kṛṣṭīḥ	_#	XI1	//11
dādhṛṣim		I1	
vṛṣabhám		I1	

samīcír	V _(R) _	VII2	/11
samīcír	_Y	X1	//11
ājīṣu		I1	11/
syāma	V _(R) _	VII2	/11
pūrvīḥ	_#	XI1	//11
ebhír	_N	X1	11/
nṛbhír	_N	X1	ᵐᵉᵃ
mātúḥ	_k	XI3	//11
pítúr	_j	XI1	ᵐᵉᵃ
janitúr	_Y	X1	;
śúṣmam		I1	11/
muhukaír	_V	X1	/11
stanāyadbhir	_V	X1	/11
abhraīḥ	_#	XI1	//11
vibhañjanúr	_V	X1	ᵐᵉᵃ
dyaúr	_V	X1	//11
iṣanāt		I1	
kṛṣṇā	_n	I1	11/
vṛṣaṇam		I1	
āpír	_V	X1	//11
marḍitá		I2	
sákhā	V _(R) _	VII2	/11
ābhīḥ	_ś	XI4	11/
śāmībhir	_N	X1	ᵐᵉᵃ
nákir	_d	XI1	11/
carṣaṇīdhṛd		I4	
janúṣam		I1	
ṣṭutá	V _(R) _ (<i>nū</i>)	VIII1	11/
iṣam		I1	11/
pīpeḥ	_#	XI1	//11
janiṣiṣṭa		I1	
janiṣiṣṭa	_t	I1	
nír	_V	X1	
durgāhaitát (durgāhā)	_g	XI1	/11
nír	_g	XI1	/11
acaṣṭa	*k' _t	I7	/11
tvāṣṭur	_g	XI1	11/
camvòḥ	_s	XI4	/11
pūrvīḥ	_#	XI1	//11
jātésūtá (jātesu)		I1	11/
nyīṣṭam	_t	I1	/11
arṣanty		I4	11/
alalābhāvantīr	_V	X1	//11
ṛtāvarīr	_V	X1	ᵐᵉᵃ
ṣvid	V _(R) _ (<i>u</i>)	VIII1	11/
didhiṣanta		I1	/11
síndhūn	V _(R) _	VII2	/11
yuvatīḥ	_p	XI3	/11
kuśāvā		VI1	
mamṛdyur		I2	/11
mamṛdyur	_N	X1	//11
atiṣṭhat	_tb	I1	/11
piṇag		XI5a	/11
gṛṣṭīḥ	PE	I1/Y	11/
gṛṣṭīḥ	_s	XI4	11/
anādhṛṣyām		I1	11/
vṛṣabhám		I1	
mahiṣám		I1	
haniṣyán		I1	/11

viṣṇo	<i>—n</i>	I1	11/
mārdīkā		I2	/11
devēṣu		I1	11/
maṛḍitāram		I2	/11
ṛṣvām		I1	/11
nīr	<i>—V</i>	X1	11/
samrāl	<i>*g'—</i>	XI6	11/
satyāyonih	<i>—#</i>	X11	//11
vartanīr	<i>—V</i>	X1	1 ^{ca}
suṣupāṇām		I1	1
ākṣodayac	PE <i>*k'(^u)—</i>	I6	11/
tāviṣibhir		I1	/11
tāviṣibhir	<i>—V</i>	X1	/11
dadrur	<i>—j</i>	XI1	1 ^a
yayuh	<i>—s</i>	XI4	;
viṣṭa		V2	1
akṛṇor	<i>—V</i>	X1	;
yuvatīr	<i>—V</i>	X1	/11
ṛṣāṇāḥ		I1	/11
dāṃsupatnīh	<i>—#</i>	X11	//11
pūrvīr	<i>—V</i>	X1	11/
uśāsah		I1	11/
sīndhūn	<i>V_(R)—</i>	VII2	/11
pāriṣṭhitā		V1	11/
vamrībhih	<i>—p</i>	XI3	11/
nīr	<i>—bb</i>	XI1	11/
vidūṣe		I1	/11
vṛṣṇyāni	<i>—n</i>	I1	1
svāgūrtā	<i>V_(R)—</i>	VII2	/11
nāryāviveṣīh (āviveṣīh)		I1	/11
nāryāviveṣīh (āviveṣīh)	<i>—#</i>	X11	//11
ṣutā	<i>V_(R)—(mī)</i>	VIII1	11/
īṣam		I1	11/
pīpeḥ	<i>—#</i>	X11	//11
abhiṣṭikfd		V1	11/
ōjṣṭhebhīr	<i>—tb</i>	I1	11/
ōjṣṭhebhīr	<i>—N</i>	X1	1 ^{ca}
ṇṛpātīr	<i>—Y</i>	X1	;
vājrabāhuḥ	<i>—s</i>	XI4	//11
samātsu	<i>V_(R)—</i>	VII2	11/
turvāṇih	<i>—p</i>	XI3	/11
hāribhir	<i>—Y</i>	X1	;
tīṣṭhāti	<i>—tb</i>	I1	11/
saniṣyasi		I1	1
śū	<i>V_(R)—(u)</i>	VIII1	11/
sōmasya	<i>V_(R)—</i>	VII2	11//
sūṣutasya	<i>V_(R)—</i>	VII2	1 ^{ca}
sūṣutasya		VII1	1
prṣṭhyēna	<i>—tb</i>	I1	/11
ṛṣibhir		I1	1
ṛṣibhir	<i>—N</i>	X1	/11
nāvebhīr	<i>—Y</i>	X1	//11
vṛkṣō	PE <i>*k'—</i>	I6	11/
yōṣām		I1	11/
girīr	<i>—N</i>	X1	11/
ṛṣvā		I1	/11
nyṛṣṭam	<i>—t</i>	I1	/11

janūṣā		I1	/11
udvāvṛṣānās		I1	11/
taviṣīva		I1	/11
īkṣe	<i>*k'—</i>	I6	11/
carṣaṇīnām		I4	/11
śikṣānarāḥ	<i>*k—</i>	I6	11/
samithēṣu		I1	/11
śāciṣṭho	<i>—tb</i>	I1	/11
ṛṣvāḥ		I1	/11
dāśūṣe		I1	11/
vīcayīṣṭho	<i>—tb</i>	I1	/11
mardhīr	<i>—V</i>	X1	1 ^{ca}
dāśūṣe		I1	11/
deṣṇé	<i>—n</i>	I1	11/
ṣutā	<i>V_(R)—(mī)</i>	VIII1	11/
īṣam		I1	11/
pīpeḥ	<i>—#</i>	X11	//11
tāviṣīr		I1	1
tāviṣīr	<i>—Y</i>	X1	;
pūrvīr	<i>—d</i>	XI1	//11
dyaūr	<i>—N</i>	X1	11/
pūṣyāt		I1	/11
vṛṣṇyāni	<i>—n</i>	I1	/11
krātūr	<i>—Y</i>	X1	1 ^{ca}
samrāt	<i>*g'—</i>	XI6	//11
krṣṭīh	<i>—t</i>	I1	/11
krṣṭīh	<i>—#</i>	X11	//11
makṣū	<i>*k'—</i>	I6	11/
samudrād	<i>V_(R)—</i>	VII2	11/
pūriṣāt		I1	/11
ṣṭavāma	<i>V_(R)—(u)</i>	VIII1	11/
vidātheṣv		I1	/11
gōmatīṣu		I1	/11
dhṛṣṇuyā	<i>—n</i>	I1	11/
stabhāyānn	<i>V_(R)—</i>	VII2	/11
ukthāir	<i>—V</i>	X1	//11-
sādaneṣu		I1	/11
dhiṣā		I1	11/
dhiṣaṇyāntaḥ		I1	1
durōṣāḥ	<i>—V</i>	X1	11-/
durōṣāḥ		I1	11-/
saṃvāraṇeṣu		I1	/11
vāhniḥ	<i>—#</i>	X11	//11
vṛṣṇaḥ	<i>—n</i>	I1	/11-
śīṣakti		I1	11/
śūṣma		I1	11/
pāyobhir	<i>—j</i>	XI1	11/
niṣattih		V1	11/
niṣattih	<i>—k</i>	XI3	1 ^a
harṣase		I4	1
samrād	<i>*g'—</i>	XI6	//11
pūruṣtuta		VII1	11/
bhakṣīyā	<i>*g</i>	I6	11/
ṣutā	<i>V_(R)—(mī)</i>	VIII1	11/
īṣam		I1	11/
pīpeḥ	<i>—#</i>	X11	//11
jujuṣé		I1	1
śuṣmy		I1	/11
vṛṣā		I1	11/

vṛṣandhiṃ		I1	11/
cāturaśrim	_V	X1	/11
pāruṣṇīm	_n	I1	11/
uṣāmāṇa		I1	
sakhyāya	V _(R) —	VII2	^{la}
vājebhir	_N	X1	^{la}
mahādbhiś	_c	X9	/11
śuṣmaiḥ		I1	/11
śuṣmaiḥ	_#	X11	//11
bāhvōr	_V	X1	/11
pūrvīr	_d	XI1	//11
dyaúr	_V	X1	11/
ṛṣvāj		I1	11/
śuṣmy		I1	/11
gór	_N	X1	//11
vísveṣv		I1	11/
sāvaneṣu		I1	/11
dhṛṣṇo	_n	I1	11/
dhṛṣatā		I1	
dadhṛṣván		I1	/11
śávasāviveṣiḥ (áviveṣiḥ)		I1	/11
śávasāviveṣiḥ (áviveṣiḥ)	_#	X11	//11
satyā	V _(R) —	VII2	11/
sirate		III1	
vṛṣṇa	_n	I1	/11
vṛṣamaṇo		I1	
devīr	_V	X1	//11
ávobhir	_V	X1	11/
pipīlé		I2	11/
aḥśúr	_N	X1	^{la}
síndhur	_V	X1	//11
śaktiḥ	_#	X11	//11
āśúr	_N	X1	11/
góḥ	_#	X11	//11
vārsiṣṭhā		I4	11/
vārsiṣṭhā	_tb	I1	11/
jyēṣṭhā	_tb	I1	/11
satrá	V _(R) —	VII2	11/
sáhāñsi	V _(R) —	VII2	/11
vanúṣo		I1	
iṣaṇaḥ		I1	
púramdhīr	_V	X1	//11
ṣtutá	V _(R) —(nú)	VIII1	11/
íṣaṃ		I1	11/
pīpeḥ	_#	X11	//11
hótur	_Y	X1	//11
juṣāṇó		I1	11/
sómam	V _(R) —	VII2	/11
juṣāmāṇo		I1	
vavakṣá	*g—	I6	11/
ṛṣvāḥ		I1	/11
sumatibhiḥ	_k	XI3	/11
yājyoh	_#	X11	//11
pūrvīr	_V	X1	^{la}
āhuḥ	_p	XI3	^{la}
jújoṣat		I1	/11
uṣáso		I1	

vyūṣtau	_t	I1	/11
jujoṣa		I1	/11
sudṛṣo	V _(R) —	VII2	11/
vāpur	_V	X1	;
iṣa		I1	/11
góḥ	_#	X11	//11
uṣáso		I1	
pūrvīr	_V	X1	//11
dhītūr	_Y	X1	^{la}
āyoh	_#	X11	//11
santi	V _(R) —	VII2	/11
vāpuṣe		I1	/11
vāpūṃṣi		I1a	/11
iṣaṇanta		I1	
pṛkṣa	*k—	I6	/11
viveṣuḥ	_#	X11	//11
śuṣmas		I1	11/
gavyúḥ	_#	X11	//11
ṣtutá	V _(R) —(nú)	VIII1	11/
íṣaṃ		I1	11/
pīpeḥ	_#	X11	//11
suṣtutíḥ		VI1	11/
suṣtutíḥ	_ś	XI4	^{ca}
dadír	_b	X11	11/
sá	V _(R) —	VII2	11//
gópatir	_N	X1	^{ca}
niṣṣidhām		X9	
niṣṣidhām		V1	
īdyah		I2	/11
sūṣtuta		VI1	11/
sūṣvaye	V _(R) —	VII2	^{ca}
sūṣvaye		I1	
samíké	V _(R) —	VII2	/11
āsuṣāṇāso		I1	11/
sám	V _(R) —	VII2	11//a
paktiḥ	_p	XI3	^{ca}
ásuṣvīn		I1	/11
jujoṣa		I1	11/
vṛṣabhām		I1	
sunóti	V _(R) —	VII2	/11
sadhričīnena	V _(R) —	VII2	11//a
samátso	V _(R) —	VII2	/11
paktír	_V	X1	^{ca}
manāyór	_V	X1	^{la}
vṛṣaṇam		I1	
śuṣmam		I1	/11
vṛṣaṇam		I1	
somasúdbhiḥ	_#	X11	//11
akāniṣam		I1	/11
dákṣā	PE Av. -xš-	I6	11/
daśábhīr	_N	X1	/8
dhenúbhiḥ	_#	X11	//8
ṣtutá	V _(R) —(nú)	VIII1	11/
íṣaṃ		I1	11/
pīpeḥ	_#	X11	//11
jujoṣa		I1	/11
sutásoma	V _(R) —	VII2	^{la}
īṭte		I2	/11
manāyúr	_Y	X1	11/

usrāḥ		III1	/11
jyótir	_V	X1	/11
īṭte		I2	/11
agnīḥ	_s	XI4	/11
_amśóḥ	_p	XI3	11/
agnír	_bh	XI1	ᵀᵉᵃ
áditih	_ś	XI4	;
manāyúḥ	_p	XI3	//11
suprāvīḥ	_p	XI3	ᵀᵃ
prāsuśāl		VI1	l
prāsuśāl	*gʰ_	XI6	;
eśá		I1	/11
súšveḥ		I1	11/
súšveḥ	_p	XI3	11/
nāsuṣver (ásuṣver)		I1	11/
nāsuṣver (ásuṣver)	_V	X1	11/
āpír	_N	X1	ᵀᵃ
jāmír	_d	XI1	//11
duṣprāvyò		X7	11/
súšvaye	V _(R) —	VII2	11/
súšvaye		I1	11/
mánur	_V	X1	ᵀᵉᵃ
kakṣívāṁ	PE *k'_	I6	11/
ḥsir		I1	l
ḥsir	_V	X1	;
kavír	_V	X1	ᵀᵉᵃ
vṛṣṭīm	_t	I1	11/
dāśúṣe		I1	l
navatīḥ	_ś	XI4	;
śá	V _(R) —(sū)	VII1	11/
vír	_V	X1	/11
devájusṭam	_t	I1	/11
vír	_V	X1	l
amúśmād		I1	11/
púramdhir	_V	X1	ᵀᵃ
árātír	_N	X1	//11
sómasya	V _(R) —	VII2	//11-
sánn	V _(R) —	VII2	11/
eśām		I1	/11
áyasír	_V	X1	/11
arakṣann	*k'_	I6	/11
nír	_V	X1	/11
jósaṁ		I1	/11
tvákṣasā	PE Av. -xš	I6	l
púramdhir	_V	X1	ᵀᵃ
árātír	_V	X1	/11
dyór	_Y	X1	//11
ūhúḥ	_p	XI3	/11
kṣipáj	PE *kʰ(u)_	I6	/11
kṛśánur	_V	X1	11/
ṣṇóḥ	V _(R) —(ādhi)	VII1	/11
ṣṇóḥ	_#	XI1	//11
véḥ	_#	XI1	//11
góbhir	_V	X1	/11
adhvaryúbhiḥ	_p	XI3	ᵀᵉᵃ
sasrútas	V _(R) —	VII2	/11
ṣṇúnā	V _(R) —(ādhi)	VII1	11/
agnír	_V	X1	/11

durgé	_g	XI1	11/
sahásrā	V _(R) —	VII2	11/
dāsír	_V	X1	ᵀᵉᵃ
akṛṇor	_V	X1	;
vádhatraiḥ	_#	XI1	//11
góḥ	_#	XI1	//11
riricáthuḥ	_ks	X8	ᵀᵉᵃ
vâjebhir	_V	X1	/11
hâribhir	_N	X1	;
âṅgûṣébhir		I1	11/
âṅgûṣébhir	_g	XI1	ᵀᵉᵃ
ṣmā	V _(R) —(bī)	VII1	11/
soṭṭbhir	_V	X1	;
âbhîrur	_N	X1	;
suṣvâṇébhir		I1	11/
suṣvâṇébhir	_N	X1	ᵀᵉᵃ
sām	V _(R) —	VII2	/11
vīraiḥ	_#	XI1	//11
júṣṭām	_t	I1	11/
udvâvṣāṇó		I1	11/
túviṣmān		I1	/11
vâjrabāhuḥ	_#	XI1	//11
syāma	V _(R) —	VII2	11/
purukśóḥ	_#	XI1	//11
nâkir	_V	X1	8/
nâkir	_V	X1	8/
kṛṣṭáyo	_t	I1	/8
vâvṛtuḥ	_#	XI1	//8
yuyudhuḥ	_#	XI1	//8
muṣāyá		I1	8/
vanúṁr	_V	X3	/8
śácibhir	_V	X1	/8
paúṁsyam		I1a	/8
durhaṇâyúvaṁ	_b	XI1	8/
vâdhîr	_d	XI1	8/
uśásam		I1	8/
piṇak		XI5a	//8
ápośá		I1	8/
sámpistād	_t	I1	8/
bibhyúṣi		I1	/8
vṛṣā		I1	/8
súsampiṣṭam	V _(R) —	VII2	8//
súsampiṣṭam		VI1	8/
súsampiṣṭam	_t	I1	8/
ṣṭhā	pāri	V1	8/
śúṣnasya	_n	I1	8/
dhṛṣṇuyá	_n	I1	/8
mṛkṣo	*k'_	I6	8/
sampiṇák		XI5a	//8
śatāvadhîḥ	_#	XI1	//8
pradhîṁr	_V	X3	/8
śatákratuḥ	_#	XI1	//8
ukthéṣv		I1	8/
śácipátih	_#	XI1	//8
saráyor	_V	X1	8/
ârṇācitrárathāvadhîḥ (avadhîḥ)	_#	XI1	//8
sumnám	V _(R) —	VII2	8/
dāśúṣe		I1	/8

sahásrā	V _(R) —	VII2	8//
hāthaiḥ	_#	X11	//8
gōpatiḥ	_#	X11	//8
cicyuṣé		I1	/8
kariṣyā		I1	8/
paúṁṣyam		I1a	/8
nákṣ	_t	X6	8/
pūṣā		I1	8/
sadāvṛdhaḥ	V _(R) —	VII2	8/
śáciṣṭhaya	_tb	I1	8/
mámhiṣṭho	_tb	I1	8/
sú	V _(R) —(abhi)	VII1	8/
ūtíbhīḥ	_#	X11	//8
niyúdbhiś	_c	X9	8/
carṣaṇīnām		I4	/8
ābhakṣi	*g—	I6	8/
sūrye	V _(R) —	VII2	8/
sácā	V _(R) —	VII2	/8
āhúr	_V	X1	/8
ṣmā	V _(R) —(nabī)	VII1	8/
kariṣyatāḥ		I1	/8
abhíṣṭayaḥ		V1	/8
vṛṇīṣva		I1	/8
avidḍhi		III1	8/
vísvābhir	_V	X1	/8
ūtíbhīḥ	_#	X11	//8
nāvābhir	_V	X1	8/
indrotíbhīḥ	_#	X11	//8
dhṛṣṇuyā	_n	I1	8/
gavyúr	_V	X1	8/
aśvayúr	_V	X1	/8
devēṣu		I1	/8
sūrya	V _(R) —	VII2	/8
vārsiṣṭhaṃ		I4	8/
vārsiṣṭhaṃ	_tb	I1	8/
mahībhir	_V	X1	/8
ūtíbhīḥ	_#	X11	//8
bhṛṃś	_c	X9	8/
tūtujir	_V	X1	//8
citrīṇīṣv		I1	/8
kṛṇoṣy		I1	/8
dabhrébhiś	_c	X9	8/
sákhibhir	_Y	X1	8/
sácā	V _(R) —	VII2	/8
sácā	V _(R) —	VII2	/8
citrābhir	_V	X1	/8
'navadyābhir	_V	X1	/8
ūtíbhīḥ	_#	X11	//8
ánādhṛṣṭābhir	_t	I1	8/
ánādhṛṣṭābhir	_V	X1	/8
sú	V _(R) —(bhūyā mo, u)	VII1	8/
ghṛṣvaye		I1	/8
īṣa		I1	/8
īṣam		I1	/8
stutó	V _(R) —	VII2	8/
_ánūṣata		I1	8/
ghṛṣvaye		I1	/8
dāsīr	_V	X1	/8

paúṁṣyā		I1a	/8
sutēṣv		I1	8/
stómavāhasaḥ	V _(R) —	VII2	8/
aīṣu (eṣu)		I1	8/
sú	V _(R) —	VII2	8/
joṣáyāse		I1	8/
vadhūyúr	_V	X1	8/
yóṣaṇām		I1	/8
vicakṣaṇa	*k'—	I6	/8
goṣaṇo		I1	/8
yāmeṣu		I1	/8
usráyāmṇé		III1	8/
ánusrayāmṇe		III1	8/
yāmeṣv		I1	/8
iṣya		I1	/11
īḷe		I2	/11
tarāṇibhir	_V	X1	/11
évaiḥ	_p	X13	//11
babhūvūḥ	_#	X11	//11
páriveriṣṭī	_t	I1	11/
veṣāṇā		I1	
daṁśánābhiḥ	_#	X11	//11
puṣṭīm	_t	I1	11/
cakrúḥ	_p	X13	1 ^a
ṛbhúr	_V	X1	;
árakṣan	*k—	I6	/11
tābhiḥ	_ś	X14	11/
śámībhir	_V	X1	1 ^a
āśuḥ	_#	X11	//11
jyeṣṭhá	_tb	I1	11/
kaniṣṭhá	_tb	I1	11/
ūcur	_N	X1	1 ^{ca}
cakrúr	_V	X1	//11
svadhām	V _(R) —	VII2	11/
jagmur	_V	X1	/11
dhánvātiṣṭhann (atiṣṭhan)	_tb	I1	11/
óśadhīr		I1	
óśadhīr	_N	X1	;
cakrúḥ	_s	X14	1 ^a
nareṣṭhām		VI1	/11
takṣantv	PE *k'—	I6	11/
ēṣām		I1	11/
ājuṣanta		I1	/11
cakrúḥ	_s	X14	1 ^a
póṣam		I1	11/
dhur	_N	X1	//11
ṛbhúr	_V	X1	11/
dhiṣāṇā		I1	
ṛtúbhir	_V	X1	1 ^a
púraṃdhiḥ	_s	X14	//11
manuṣvát		I1	11/
jujuṣāṇāso		I1	
asthur	_V	X1	//11
dāśúṣe		I1	
sajóṣasaḥ		I1	11/
sajóṣā		I1	11/
sajóṣāḥ		I1	11/
marúdbhiḥ	_#	X11	//11

agrepábhír	_V	X1	l ^{ea}
rtupábhíh	_s	XI4	/11
sajóšā		II	/11
gnāspátnībhī	_r	X2	l ^{ea}
ratnadhābhīh	_s	XI4	/11
sajóšāh		II	/11
sajóšasa		II	11/
ādityaír	_N	X1	;
sajóšasa		II	11/
párvatebhíh	_#	XI1	//11
sajóšaso		II	11/
sajóšasaḥ		II	11/
síndhubhī	_r	X2	;
ratnadhébhíh	_#	XI1	//11
tataksúr	PE *k'_	I6	11/
tataksúr	_V	X1	l ^a
cakrúh	_#	XI1	//11
'tītṛsāma_		II	/11
marúdbhíh	_s	XI4	//11
rājabhī	_r	X2	l ^{ea}
sūsutasya		VII1	l
pītiḥ	_#	XI1	//11
caturdhā	_db	XI1	/11
caturdhā	_db	XI1	/11
śikṣéty (śikṣa)	*k'_	I6	11/
eśā		II	/11
ataṣṭa_	PE *k'_t	I7	/11
takṣata	PE *k'_	I6	11/
vṛṣaṇo		II	l
sutām	R _(R) _	VII2	11/
sām	V _(R) _	VII2	11//a
ṛbhúbhíh	_p	XI3	l ^{ea}
ratnadhébhíh	_s	XI4	//11
sákhimr	_Y	X3	11/
caḁṛsé		II	/11
sukṛtyā	V _(R) _	VII2	/11
niṣedā		V1	/11
pāriṣiktaṁ		V1	l
mādebhir	_V	X1	l ^{ea}
indriyébhiḥ	_p	XI3	/11
anabhīśúr	_V	X1	/12
pūṣyatha		II	/12
cakrúh	_s	XI4	l ^a
devéṣu		II	12/
tákṣatha	PE *k'_	I6	/12
caturvayaṁ	_Y	X1	/12
nís	_c	X9	12/
dhītībhiḥ	_#	XI1	//12
devéṣv		II	12/
śruṣṭī	_t	II	12/
rayíh	_p	XI3	l ^a
vibhvataṣṭó	PE *k'_t	I7	12/
vidátheṣu		II	/12
vícarṣaṇíh		I4	/12
vícarṣaṇíh	_#	XI1	//12
ḁṣír		II	/12
ḁṣír	_Y	X1	/12
duṣṭáraḥ		X6	/12
póṣaṁ		II	12/

āviṣuḥ		II	/12
śréṣṭhaṁ	_tb	II	12/
jujuṣṭana	_t	II	/12
ṣṭhā	V _(R) _(bṛ)	VIII1	12/
dhiṣāṇābhyas		II	l
vṛṣaṣuṣmam		II	l
vṛṣaṣuṣmam		II	/12
takṣatā	PE *k'_	I6	/12
takṣatā	PE *k'_	I6	/11
pathībhir	_d	XI1	;
devayāṇaiḥ	_#	XI1	//11
mānuṣo		II	l
vikṣv	*k'_	I6	/11
sudíneṣv		II	/11
santu	V _(R) _	VII2	/11
júṣṭāso	_t	II	11/
ghṛtānirñijo	_N	X1	/11
guḥ	_#	XI1	//11
dákṣāya	PE Av. -xṣ	I6	11/
harṣayanta		I4	l
manuṣvād		II	11/
vikṣú	*k'_	I6	/11
yusmé		II	11/
sácā	V _(R) _	VII2	11/
bṛháddivēṣu		II	/11
sómam	V _(R) _	VII2	/11
sunīṣkāḥ		II	/11-
sadāsātamam	V _(R) _	VII2	8//
dhībhir	_V	X1	8/
sánitā	V _(R) _	VII2	/8
tarīṣāṇi		II	/8
carṣaṇībhyā		I4	/8
trasādasyur	_N	X1	/11
dadathur	_V	X1	;
puruniṣṣīdhvānaṁ		X9	/11
puruniṣṣīdhvānaṁ		V1	/11
dadathur	_Y	X1	;
viśvákṛṣṭim	_t	II	/11
pruṣitāpsum		II	l
pūrúr	_N	X1	l ^{ea}
hārṣamāṇaḥ		I4	/11
paḁbhír	_g	XI1	11/
sānutaraś	V _(R) _	VII2	11//
gōṣu		II	/11
āvīrṛjiko	_V	X1	11/
āyóḥ	_#	XI1	//11
bhāreṣu		II	/11
sariṣyān		II	/11
śréṇibhī	_r	X2	/11
sāhurir	V _(R) _	VII2	l ^a
sāhurir	_V	X1	/11
śúsṛūṣamāṇas		II	11/
yatīṣu		II	11/
bhruvóḥ	_k	XI3	l ^{ea}
tanyatór	_V	X1	/11
dýór	_V	X1	//11
ṣīm	V _(R) _(abbī)	VIII1	/11
durvartuḥ	_Y	X1	11/
durvartuḥ	_s	XI4	11/

kṛṣṭipró	<i>₋t</i>	I1	11/
āsóḥ	<i>₋#</i>	X11	//11
āhuḥ	<i>₋s</i>	X14	l ^a
sahásraiḥ	<i>₋#</i>	X11	//11
kṛṣṭīḥ	<i>₋t</i>	I1	/11
kṛṣṭīḥ	<i>₋s</i>	X14	//11
jyótiṣāpás		I1	l
ṣṭavāma	V _(R) –(<i>bī</i>)	VII1	/11
uchántīr	<i>₋N</i>	X1	11/
uśásah		I1	l
duritāni	<i>₋V</i>	X1	l
parṣan		I4	/11
vīṣṇah	<i>₋n</i>	I1	/11
dadáthur	<i>₋N</i>	X1	11/
uśáso		I1	l
vyūṣṭau	<i>₋t</i>	I1	/11
áditiḥ	<i>₋k</i>	X13	/11
sá	V _(R) –	VII2	11//
sajóṣāḥ		I1	/11
iśá		I1	l
súdanam	V _(R) –	VII2	l ^{ca}
dadáthur	<i>₋N</i>	X1	11/
akāriṣam		I1	/8
jīṣṇór	<i>₋n</i>	I1	8/
jīṣṇór	<i>₋V</i>	X1	8/
āyūṁṣi		I1a	/8
tāriṣat		I1	/8
uśásah		I1	l
agnér	<i>₋V</i>	X1	l ^{ca}
uśásah		I1	l
bḥhaspáter	<i>₋V</i>	X1	l ^{ca}
jīṣṇóḥ	<i>₋n</i>	I1	/11
jīṣṇóḥ	<i>₋#</i>	X11	//11
bhariṣó		I1	12/
gaviṣó		I1	/12
iśá		I1	12/
uśásas		I1	l
dadhikrávēṣam (iṣam)		I1	l
vér	<i>₋V</i>	X1	l ^{ca}
kṣipañim	PE * <i>k</i> ^(u) –	I6	l
apikakṣá	* <i>k</i> ^u –	I6	/12
saṁtávitvat	V _(R) –	VII2	/12
śuciśád		I1	12/
vásur	<i>₋V</i>	X1	;
antarikṣasád	PE * <i>k</i> ^u –	I6	/12
vediśád		VII1	12/
átithir	<i>₋d</i>	X11	/12
nṛṣád		VII1	12/
havíṣmām		I1	11/
samithéṣu		I1	/11
ávobhir	<i>₋Y</i>	X1	11/
mahádbhiḥ	<i>₋s</i>	X14	;
dhéṣṭhā	<i>₋tb</i>	I1	/11
sákhāyā	V _(R) –	VII2	11/
sómaiḥ	<i>₋s</i>	X14	//11
sutébhiḥ	<i>₋s</i>	X14	l ^{ca}
ójiṣṭham	<i>₋tb</i>	I1	11/
vadhiṣṭam	<i>₋t</i>	I1	/11

durévo	<i>₋V</i>	X1	11/
vṛkátir	<i>₋d</i>	X11	/11
dabhītis	<i>₋t</i>	X12	//11
vṛṣabhéva (vṛṣabhā)		I1	l
dhenóḥ	<i>₋#</i>	X11	//11
sahásradhārā	V _(R) –	VII2	11//
gaúḥ	<i>₋#</i>	X11	//11
sūro	V _(R) –	VII2	11//
vīṣṇas		I1	l
paúṁsye		I1a	/11
ávobhir	<i>₋d</i>	X11	11/
gaviṣah		I1	/11
sakhyāya	V _(R) –	VII2	l ^{ca}
māmhiṣṭhā	<i>₋tb</i>	I1	11/
vājayántīr	<i>₋V</i>	X1	//11
jagmur	<i>₋Y</i>	X1	l ^a
yuvayúḥ	<i>₋s</i>	X14	/11
asthur	<i>₋V</i>	X1	//11
manīśah		I1	/11
manīśā		I1	/11
asthur	<i>₋j</i>	X11	l ^{ca}
joṣṭāra	<i>₋t</i>	I1	l
raghvīr	<i>₋V</i>	X1	11/
bhīkṣamāṇāḥ	* <i>g</i> –	I6	/11
puṣṭér	<i>₋t</i>	I1	/11
puṣṭér	<i>₋N</i>	X1	//11
ūtībhir	<i>₋N</i>	X1	;
nāvyaṣibhir	<i>₋V</i>	X1	//11
bḥhatībhir	<i>₋V</i>	X1	/11
prakrīlān		I2	/11
ājéḥ	<i>₋#</i>	X11	//11
viśvāyor	<i>₋Y</i>	X1	11/
kṛṣṭér	<i>₋t</i>	I1	11/
kṛṣṭér	<i>₋V</i>	X1	l ^a
vavréḥ	<i>₋#</i>	X11	//11
kṛṣṭér	<i>₋V</i>	X1	l ^a
vavréḥ	<i>₋#</i>	X11	//11
suméke	V _(R) –	VII2	/11
ukṣámāṇā	PE * <i>g</i> –	I6	/11
áditer	<i>₋V</i>	X1	/11
nákir	<i>₋N</i>	X1	/11
vidúṣ	<i>₋t</i>	X6	11/
bravīṣi		I1	11/
śṛṇviṣe		I1	/11
īṣayo		I1	11+/
daurgahé	<i>₋V</i>	X1	l
dhavyébhir	<i>₋V</i>	X1	11/
námobhiḥ	<i>₋#</i>	X11	//11
dadathur	<i>₋V</i>	X1	;
juṣāte		I1	/11
amīteṣu		I1	/11
préṣṭhām	<i>₋tb</i>	I1	/11
śreṣāma		I1	11/
suṣṭutīm		VII1	l
mṛlāti		I2	11/
āgamīṣṭho	<i>₋tb</i>	I1	/11
śāmbhaviṣṭhaḥ	<i>₋tb</i>	I1	/11
āhur	<i>₋d</i>	X11	l ^a

maksú	*k' _	I6	11/
smā	V _(R) —(bī)	VII1	11/
śáciṣṭhā	—t _b	II	/11
úpamātiḥ	—k	XI3	/11
uruṣyátam		II	11/
nakṣati	*k' _	I6	/11
pruṣāyan		II	/11
pṛkṣo	*k _	I6	11/
síndhur	—b	XI1	11/
'ruṣásah		II	l
śú	V _(R) —(ū)	VII1	11/
papṛkṣé	*k _	I6	/11
séyám	V _(R) —	VII2	11//
sumatír	V _(R) —	VII2	^{ca}
sumatír	—Y	X1	;
uruṣyátam		II	11/
góh	—#	XI1	//11
vandhurāyúr	—g	XI1	//11
śáciḥ	—#	XI1	//11
yuvór	—Y	X1	11/
vápur	—V	X1	^{ca}
pṛkṣah	*k _	I6	/11
vārkaíḥ	—#	XI1	//11
vanúṣe		II	/11
nābhiḥ	—p	XI3	;
ubháyeṣv		II	/11
ājamīlḥāso		I2	11/
papṛkṣé	*k _	I6	/11
séyám	V _(R) —	VII2	11//
sumatír	V _(R) —	VII2	^{ca}
sumatír	—Y	X1	;
uruṣyátam		II	11/
eśá		II	12/
bhānúr	—V	X1	^{la}
pṛkṣāso	*k _	I6	12/
dṛtis	—t	XI2	12/
pṛkṣāso	*k _	I6	12/
uśāso		II	l
vyūṣṭiṣu	—t	II	/12
vyūṣṭiṣu		II	/12
madhupébhir	—V	X1	/12
āsábhīr	—V	X1	//12
uśarbúdhaḥ		II	/12
mandinispṛṣo		V3	/12
mákṣah	IIr. *-kš	I6	12/
usrā		III1	12/
vástor	—V	X1	/12
taráñir	—Y	X1	/12
vicakṣaṇáḥ	*k' _	I6	/12
suśáva		II	12/
ádribhiḥ	—#	XI1	//12
áhabhir	—d	XI1	/12
svadháya	V _(R) —	VII2	^{ca}
havísmantam		II	12-/
díviṣṭiṣu	—t	II	/8
díviṣṭiṣu		II	/8
abhíṣṭibhir		V1	/8
abhíṣṭibhir	—N	X1	//8
índrasārathiḥ	—#	XI1	//8

sutásya	V _(R) —	VII2	8/
sómapítaye	V _(R) —	VII2	8/
svadhvarám	V _(R) —	VII2	/8
sthātho	V _(R) —	VII2	8/
divispṛṣam		VI2	/8
devébhiḥ	—s	XI4	8/
sajōṣasā		II	/8
dāśúṣo		II	/8
díviṣṭiṣu	—t	II	/8
díviṣṭiṣu		II	/8
sómapítaye	V _(R) —	VII2	8/
spārthó	V _(R) —	VII2	8//
eśām		II	/8
śuśmīnā		II	/8
puruspṛṣho		VI2	/8
dāśúṣe		II	/8
sutásya	V _(R) —	VII2	8/
niryuvāñó	—Y	X1	8-/
āśastír	—N	X1	//8-
índrasārathiḥ	—#	XI1	//8
sutásya	V _(R) —	VII2	8/
kṛṣṇé	—n	II	8/
sutásya	V _(R) —	VII2	8/
navatír	—N	X1	/8
sutásya	V _(R) —	VII2	8/
pōṣyāñām		II	/8-
sahasrīṇo	V _(R) —	VII2	/8
havíḥ	—p	XI3	//8
ṣicyate	pāri	V1	/8
sóma	V _(R) —	VII2	8//
cānur	—N	X1	8/
gīrbhír	—b	XI1	8/
dāśúṣo		II	/8
bṛhaspátis	—t	XI2	^{ca}
triṣadhassthó		VI1	l
ṣayo		II	l
pṛṣantam		II	11-/
rákṣatād	*k _	I6	l
ṣeduḥ	nī	V1	/11
ṣeduḥ	—#	XI1	//11
bṛhaspátīḥ	—p	XI3	^{ca}
jyótiṣah		II	11/
saptáraśmir	V _(R) —	VII2	11/
saptáraśmir	—V	X1	^{la}
suṣṭúbhā		VI1	11/
bṛhaspátir	—V	X1	^{ca}
usríyā		III1	l
vāvaśatír	—V	X1	/11
vīṣṇe	—n	II	/11
yajñaír	—Y	X1	11/
havírbhiḥ		II6	/11
havírbhiḥ	—#	XI1	//11
suprajā	V _(R) —	VII2	^{ca}
śuśmeṇa		II	11/
súdhita	V _(R) —	VII2	^{ca}
své	V _(R) —	VII2	//11
īlā		IIc	11/
sám	V _(R) —	VII2	/11
vṛṣaṇvasū		II	/12

sumatír	<i>_bb</i>	XI1	;
aviṣṭām	<i>_t</i>	II	11/
púramdhír	<i>_j</i>	XI1	//11
vanúśām		II	/11
árātīḥ	<i>_#</i>	XI1	//11
jyótis	<i>_t</i>	XI2	11/
vibhātír	<i>_g</i>	XI1	//11
uśáso		II	
ásthur	<i>_V</i>	X1	11/
uśásah		II	
'dhvaréṣu		II	/11
_uchántír	<i>_V</i>	X1	11/
uchántír	<i>_V</i>	X1	11/
rādhodéyāyośáso (uśáso)		II	
maghónīḥ	<i>_#</i>	XI1	//11
devīḥ	<i>_s</i>	XI4	^{la}
uśaso		II	
saptásye	<i>V_(R)_</i>	VII2	11//
ūśá		II	/11
devír	<i>_V</i>	X1	^{la}
ṛtayúgbhir	<i>_V</i>	X1	/11
ásvaiḥ	<i>_p</i>	XI3	//11
sadyāḥ	<i>V_(R)_</i>	VII2	/11
prabodháyantír	<i>_V</i>	X1	^{la}
uśasah		II	
cátuṣpāc		X7	11/
vidadhúr	<i>_V</i>	X1	/11
uśásas		II	
sadṛśír	<i>V_(R)_</i>	VII2	^{la}
sadṛśír	<i>_V</i>	X1	/11
uśásah		II	
purásur (āsur)	<i>_V</i>	X1	//11
abhiṣṭidyumnā		V1	11/
stuvān	<i>V_(R)_</i>	VII2	11//
samanā	<i>V_(R)_</i>	VII2	^{la}
devīḥ	<i>_s</i>	XI4	^{la}
uśáso		II	
samānír	<i>_V</i>	X1	//11
uśásas		II	
gūhantír	<i>_V</i>	X1	11/
rúsadbhiḥ	<i>_ś</i>	XI4	//11
tanúbhiḥ	<i>_ś</i>	XI4	^{la}
vibhātīḥ	<i>_p</i>	XI3	//11
devīḥ	<i>_#</i>	XI1	//11
vibhātír	<i>_V</i>	X1	//11
uśaso		II	
yajñáketuḥ	<i>_#</i>	XI1	//11
jāneṣu		II	/11
dyaús	<i>_c</i>	X9	11/
ṣyá	<i>V_(R)_(prāti)</i>	VII1	8/
svásuḥ	<i>V_(R)_</i>	VII2	/8
citráruṣī (áruṣī)		II	/8
sákhābhūd (sákhā)	<i>V_(R)_</i>	VII2	8//a
aśvínor	<i>_V</i>	X1	/8
uśáḥ		II	/8
aśvínor	<i>_V</i>	X1	//8
utóṣo (uṣo)		II	8/
īṣiṣe		II	/8

yāvayāddveṣasaṃ		II	/8
stómair	<i>V_(R)_</i>	VII2	8/
stómair	<i>_V</i>	X1	/8
adṛkṣata	<i>*k'_</i>	I6	/8
óṣā (uśáḥ)		II	8/
āpaprúṣī		II	8/
jyótiṣā		II	/8
úṣo		II	8/
svadhām	<i>V_(R)_</i>	VII2	/8
tanoṣi		II	/8
raśmībhir	<i>_V</i>	X1	//8
ántárikṣam (antárikṣam)	<i>PE *k''_</i>	I6	8/
úṣah		II	8/
śócīṣā		II	/8
savitúr	<i>_Y</i>	X1	;
chardír	<i>_Y</i>	X1	12/
dāśúṣe		II	
aktúbhiḥ	<i>_#</i>	XI1	//12
prajāpatiḥ	<i>_p</i>	XI3	//12
kavīḥ	<i>_#</i>	XI1	//12
vicakṣanāḥ	<i>*k'_</i>	I6	12/
svāya	<i>V_(R)_</i>	VII2	/12
asrāk	<i>*g'_</i>	X12	12/
savitā	<i>C_(R)_</i>	VII2	^{la}
aktúbhir	<i>_j</i>	XI1	/12
rakṣate	<i>*k'_</i>	I6	/12
prāsrāg (asrāk)	<i>*g'_</i>	X12	12/
trír	<i>_V</i>	X1	12/
antárikṣam	<i>PE *k''_</i>	I6	12/
paribhús	<i>_t</i>	XI2	;
tisró		III1	12/
pṛthivís	<i>_t</i>	XI2	;
tisrá		III1	/12
tribhír	<i>_Y</i>	X1	12/
vrataír	<i>_V</i>	X1	^{ca}
rakṣati	<i>*k'_</i>	I6	/12
sthātúr	<i>_V</i>	X1	^{la}
sá	<i>V_(R)_</i>	VII2	12//a
ṛtúbhir	<i>_Y</i>	X1	;
īṣam		II	/12
kṣapābhir	<i>*k''_</i>	I6	12/
kṣapābhir	<i>_V</i>	X1	^{la}
āhabhiś	<i>_c</i>	X9	/12
sám	<i>V_(R)_</i>	VII2	/12
nṛbhiḥ	<i>_#</i>	XI1	//12
śrēṣṭham	<i>_tb</i>	II	12/
ūrṇuṣe		II	/12
mānuṣebhyaḥ		II	/12
dīnair	<i>_d</i>	XI1	12/
dákṣaiḥ	<i>_p</i>	XI3	^{ca}
pūruṣatvát		II	/12
devéṣu		II	12/
mānuṣeṣu		II	/12
mānuṣeṣu		II	/12
savitúr	<i>V_(R)_</i>	VII2	^{ca}
savitúr	<i>_d</i>	XI1	;
dhārayiṣyāti		II	/12

svaṅgurír	_Y	X1	//12
vārṣman		I4	12/
satyám	V _(R) —	VII2	/12
índrajyeṣṭhān	_tb	I1	12/
tasthuḥ	_s	XI4	^{la}
saváya	R _(R) —	VII2	/11
trír	_V	X1	11/
saváso	R _(R) —	VII2	/11
saúbhagam	V _(R) —	VII2	^{ca}
síndhur	V _(R) —	VII2	/11
síndhur	_V	X1	/11
adbhír	_V	X1	//11
ādityaír	_N	X1	11/
āditiḥ	_ś	XI4	;
cladhur	_V	X1	/11
arkaīḥ	_s	XI4	//11
īle		I2	11/
sakhyáya	V _(R) —	VII2	^{la}
uśāsānāktā		I1	11/
iśás		I1	11/
pātiḥ	_s	XI4	^{ca}
agnīḥ	_#	X11	//11
índrāviṣṇū	_n	I1	11/
śú	V _(R) —(u l)	VIII1	/11
stávānā	V _(R) —	VII2	/11
trātúr	_V	X1	^{la}
pátir	_j	XI1	^{ca}
uruṣyet		I1	/11
āpyebhir	_V	X1	/11
iṣṭaiḥ	_t	I1	/11
iṣṭaiḥ	_#	X11	//11
saniṣyávo	V _(R) —	VII2	/11+
saniṣyávo		I1	/11+
devaír	_N	X1	11/
áditir	_N	X1	/11
agnéḥ	_#	X11	//11
agnír	_V	X1	8/
_agnír	_N	X1	8/
úṣo		I1	8/
jyéṣṭhe	_tb	I1	/11
śucáyadbhir	_V	X1	/11
arkaīḥ	_#	X11	//11
vāriṣṭhe	_tb	I1	11/
dhokṣā (ukṣā)	*k_	I6	11/
paprathānébhir	_V	X1	/11
évaiḥ	_#	X11	//11
devébhir	_Y	X1	^{la}
yājatrair	_V	X1	//11
tasthatur	_V	X1	;
ukṣámāṇe	PE *g_	I6	/11
śucáyadbhir	_V	X1	/11
arkaīḥ	_#	X11	//11
bhúvaneṣv		I1	/11
suméke	V _(R) —	VII2	/11
bṛhādbhir	_N	X1	;
vārūthaiḥ	_p	XI3	//11
pātnīvadbhir	_V	X1	^{ca}
iṣáyantī		I1	l
sajóṣāḥ	V _(R) —	VII2	/11

sajóṣāḥ		I1	/11
dákṣeṇa	PE Av. xš	I6	8/
sanād	V _(R) —	VII2	/8
ṣedathuḥ	nī	V1	/8
ṣedathuḥ	_#	X11	//8
poṣayitnv		I1	/8
mṛlātīdīṣe (mṛlāti)		I2	8/
dhenúr	_V	X1	11/
dhukṣva	*g ^b _	I6	/11
mṛlayantu		I2	/11
mádhumatír	_V	X1	^{ca}
óṣadhír		I1	l
óṣadhír	_d	XI1	;
antárikṣam	PE *k ^u _	I6	/11
pátir	_N	X1	^{la}
árisyanto		I1	11/
kṛṣatu		I1	8/
juṣethām		I1	/11
cakráthuḥ	_p	XI3	/11
subhage	V _(R) —	VII2	8/
pūṣānu (pūṣā)		I1	8/
śá	V _(R) —	VII2	8//a
kṛṣantu		I1	/11
vāhaiḥ	_#	X11	//11
páyobhiḥ	_ś	XI4	//11
ūrmír	_N	X1	^{la}
nābhiḥ	_#	X11	//11
námobhiḥ	_#	X11	//11
cātuḥśṛṅgo		XI4	11/
śírśe		I4	11/
vṛṣabhó		I1	l
pañibhir	_g	XI1	;
níṣ	_t	X6	/11
tatakṣuḥ	PE *k'_	I6	/11
tatakṣuḥ	_#	X11	//11
arṣanti		I4	11/
nāvacakṣe (avacakṣe)	*k'_	I6	/11
sravanti	C _(R) —	VII2	11/
saríto	V _(R) —	VII2	^{la}
arṣanty		I4	11/
kṣīpañór	PE *k ^(u) _	I6	l
kṣīpañór	_V	X1	;
īṣamāñāḥ		I1	/11
síndhor	_V	X1	11/
aruśó		I1	/11
kāṣṭhā	PE	I4a	11/
ūrmībhiḥ	_p	XI3	;
yóṣāḥ		I1	/11
juṣāñó		I1	11/
ārṣata		I4	11/
suṣṭutīm		VI1	l
samudré	R _(R) —	VII2	12/
āyuṣi		I1	/12
samithé	V _(R) —	VII2	^{la}

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agníḥ	_ <i>s</i> _	XI4	l ^a
uśásam		II	/11
sisrate		III1	l
agníḥ	_ <i>s</i> _	XI4	l ^{ea}
nír	_ <i>v</i> _	X1	/11
śúcir	_ <i>v</i> _	X1	11/
śúcibhir	_ <i>g</i> _	XI1	;
góbhir	_ <i>v</i> _	X1	/11
agníḥ	_ <i>#</i> _	XI1	//11
dákṣiṇā	* <i>k'</i> _	I6	11/
juhūbbhiḥ	_ <i>#</i> _	XI1	//11
cákṣūṃśiva (cákṣūṃśi)	* <i>k'</i> _	I6	11/
cákṣūṃśiva (cákṣūṃśi)		IIa	11/
sám	V _(R) —	VII2	/11
uśásā		II	l
jāniṣṭa	_ <i>t</i> _	II	11/
hitēṣv		II	11/
aruśó		II	/11
vāneṣu		II	/11
saptá	V _(R) —	VII2	^{ca} l
'gnír	_ <i>b</i> _	XI1	11/
śasādā	<i>ní</i>	V1	l
agnír	_ <i>b</i> _	XI1	11/
mātúḥ	_ <i>s</i> _	XI4	l ^a
kavíḥ	_ <i>p</i> _	XI3	l ^{ea}
puruniṣṭhá		X10	l
puruniṣṭhá		V1	l
kṛṣṭínām	_ <i>t</i> _	II	11/
adhvarēṣu		II	/11
sādhúm	V _(R) —	VII2	/11
īlate		I2	l
nāmobhiḥ	_ <i>#</i> _	XI1	//11
své	V _(R) —	VII2	/11
átithiḥ	_ <i>ś</i> _	XI4	/11
vṛṣabhás		II	l
sáhasā	V _(R) —	VII2	^{ca} l
eṣy		II	/11
āvír	_ <i>Y</i> _	X1	11/
īlényo		I2	11/
vapuṣyò		II	l
átithir	_ <i>N</i> _	X1	;
mānuṣiṇām		II	/11
yaviṣṭha	_ <i>tb</i> _	II	/11
bhāndiṣṭhasya	_ <i>tb</i> _	II	11/
tíṣṭha	_ <i>tb</i> _	II	11/
yajatebhiḥ	_ <i>s</i> _	XI4	/11
āntárikṣam	PE * <i>k''</i> _	I6	/11
havarádyāya	_ <i>v</i> _	X1	l
vakṣi	* <i>g''</i> ^b _	I6	/11
vṛṣabhāya		II	l
vṛṣṇe	_ <i>n</i> _	II	/11
gāviṣṭhiro		VII1	11/
yuvatíḥ	_ <i>s</i> _	XI4	/11
péṣi		II	11/

bibharṣi		I4	11/
māhiṣī		II	/11
pūrvír	_ <i>b</i> _	XI1	11/
ājaniṣṭa	_ <i>t</i> _	II	/11
śáḥ	V _(R) —(<i>bī</i>)	VII1	/11
páliknir	_ <i>v</i> _	X1	11/
góbhir	_ <i>N</i> _	X1	//11
yéṣām		II	/11
jagrbhúr	_ <i>v</i> _	X1	l ^a
srjantv	V _(R) —	VII2	/11
dadhur	_ <i>N</i> _	X1	;
mártyeṣu		II	/11
átrer	_ <i>v</i> _	X1	l ^a
ásamiṣṭa	_ <i>t</i> _	II	/11
śáḥ	V _(R) —(<i>bī</i>)	VII1	/11
niśádya		V1	/11
áiyeh	_ <i>p</i> _	XI3	//11
cacákṣa	* <i>k'</i> _	I6	/11
ānuṣiṣṭa	_ <i>t</i> _	II	/11
īyótiśā		II	11/
agnír	_ <i>v</i> _	X1	//11
āvír	_ <i>Y</i> _	X1	11/
prádevír	_ <i>N</i> _	X1	11/
durévāḥ	_ <i>v</i> _	X1	/11
rákṣase	OAv. <i>raṣab-</i>	I6	l
viníkṣe	PE * <i>g''</i> ^(b) _	I6	/11
ṣantv	V _(R) —(<i>divi</i> l)	VII1	/11
agnés	_ <i>t</i> _	XI2	//11
rákṣase	OAv. <i>raṣab-</i>	I6	l
ádeviḥ	_ <i>#</i> _	X11	//11
stómaṃ	V _(R) —	VII2	11/
atakṣam	PE * <i>k'</i> _	I6	/11
svārvatír	_ <i>v</i> _	X1	l ^{ea}
vṛṣabhó		II	l
barhíṣmate		II	11/
dhaviṣmate (haviṣmate)		II	11/
sahasas	V _(R) —	VII2	^{ca} l
dāśúṣe		II	l
bibharṣi		I4	/11
góbhir	_ <i>Y</i> _	X1	//11
sámanasā	V _(R) —	VII2	^{ca} l
kṛṇóṣi		II	/11
víṣṇor	_ <i>n</i> _	II	11/
víṣṇor	_ <i>v</i> _	X1	l ^a
mānuṣo		II	/11
ṣedur	<i>ní</i>	V1	/11
ṣedur	_ <i>d</i> _	XI1	//11
āyóḥ	_ <i>#</i> _	X11	//11
kāvyaíḥ	_ <i>p</i> _	XI3	l ^{ea}
svadhāvaḥ	V _(R) —	VII2	/11
átithir	_ <i>bb</i> _	XI1	/11
sá	V _(R) —	VII2	11//
haviṣā		II	l
vidátheṣv		II	/11
vyúṣi		II	l
havyaíḥ	_ <i>#</i> _	X11	/11
mártair	_ <i>Y</i> _	X1	l ^{ea}

vásubhir	_V	X1	;
sahasah	V _(R) —	VII2	^{ca}
cakṣase	*k'—	I6	/11
joṣáyāse		I1	/11
agnír	_Y	X1	^{ca}
yaviṣṭha	— <i>tb</i>	I1	/11
duritāti	_V	X1	
parṣi		I4	/11
stenā	V _(R) —	VII2	11//a
agnír	_V	X1	^{la}
rīṣate		I1	11/
adhvaréṣu		I1	/11
ṣyāma	<i>abbí</i>	V1	11/
pr̥tsutír	_N	X1	;
havyavāḷ	*g' ^h —	XI6	11/
agnír	_V	X1	^{la}
vibhúr	_Y	X1	11/
sugārhapatyāḥ	V _(R) —	VII2	11//a
íṣo		I1	/11
sám	C _(R) —	VII2	^{ca}
mānuṣiṇām		I1	/11
ghṛtāpṛṣṭham	— <i>tb</i>	I1	/11
sá	V _(R) —	VII2	11//
devéṣu		I1	11/
juṣāsvāgna (juṣāsva)		I1	11/
īlayā		I1c	
sajōṣā		I1	/11
raśmibhiḥ	— <i>s</i>	XI4	;
juṣāsva		I1	11/
hvirádyāya	_V	X1	
vakṣi	g' ^b —	I6	/11
jūṣto	— <i>t</i>	I1	11/
átithir	— <i>d</i>	XI1	/11
sváyai	V _(R) —	VII2	/11
píparṣi		I4	11/
uktháir		I1	/11-
havyaiḥ	— <i>p</i>	XI3	^{ca}
juṣasva		I1	/11
triṣadhasṭha		VII1	
devéṣu		I1	11/
sukṛtāḥ	V _(R) —	VII2	^{la}
durgāhā	— <i>g</i>	XI1	
duritāti	_V	X1	
parṣi		I4	/11
prajābhir	_V	X1	11/
svastí	V _(R) —	VII2	/11
súsamiddhāya		VII1	8/
śociṣe		I1	/8
suṣūdati—		I1	/8
kavír	— <i>b</i>	XI1	8/
īlītó		I2	8/
rāthebhir	_V	X1	/8
anūṣata		I1	/8
dévīr	— <i>d</i>	XI1	8/
doṣām		I1	8/
uṣāsam		I1	8/
īlītā		I2	/8
mānuṣah		I1	/8
īlā		I1c	8/

tisró		III1	8/
devīr	_N	X1	8/
barhūḥ	— <i>s</i>	XI4	8/
vibhūḥ	— <i>p</i>	XI3	8/
pōṣa		I1	8/
havíḥ	— <i>#</i>	XI1	//8
vásur	_V	X1	//8
īṣam		I1	8/
agnír	_Y	X1	8/
vásur	— <i>g</i>	XI1	/8
sám	V _(R) —	VII2	8//
īṣam		I1	8/
agnír	— <i>b</i>	XI1	8/
viśvācarṣaṇiḥ		I4	/8
viśvācarṣaṇiḥ	— <i>#</i>	XI1	//8
svābhúvaṃ	V _(R) —	VII2	/8
īṣam		I1	8/
samíd	V _(R) —	VII2	8//
—īṣam		I1	8/
havíḥ	— <i>ś</i>	XI4	//8
śociṣas		I1	/8
súscandra	V _(R) —	VII2	8//a
hāvyaṽt	*g' ^b —	XI6	8/
īṣam		I1	8/
gnīṣu		I1	/8
puṣyanti		I1	8/
īṣanyanty		I1	8/
ānuśág		V1	/8
ānuśág	*k'—	XI2	//8
īṣam		I1	8/
pátvabhiḥ	— <i>ś</i>	XI4	8/
īṣam		I1	8/
sukṣitír	_V	X1	/8
īṣah		I1	/8
syāma	V _(R) —	VII2	8/
āṇṇcús	— <i>t</i>	XI2	//8
īṣam		I1	8/
suścandra	V _(R) —	VII2	8/
sarpíṣah		I1	/8
śrīṇīṣa		I1	/8
ukthéṣu		I1	8/
īṣam		I1	8/
ajuryamur	— <i>g</i>	XI1	//8
gīrbhír	_Y	X1	8/
yajñébhir	_V	X1	/8
ānuśák		V1	/8
ānuśák	*k'—	XI2	//8
suvíryam	V _(R) —	VII2	/8
īṣam		I1	8/
īṣam		I1	8/
vāṛṣiṣṭhāya		I4	8/
vāṛṣiṣṭhāya	— <i>tb</i>	I1	8/
sáhasvate	V _(R) —	VII2	/8
nṛṣádane		VII1	/8
saṃjanāyanti	V _(R) —	VII2	8/
īṣó		I1	8/
sám	V _(R) —	VII2	8//
mānuṣāṇām		I1	/8
véṣaṇe		I1	/8

svédam	V _(R) –	VII2	8//
pathiṣu		I1	/8
pr̥sthéva (pr̥sthá)	– <i>tb</i>	I1	8/
ruruhuḥ	– <i>#</i>	XI1	//8
purusp̥r̥ham		VI2	/8
ṣmā	V _(R) –(<i>bī</i>)	VII1	8/
paśúḥ	– <i>#</i>	XI1	//8
hīriśmaśruḥ	– <i>ś</i>	XI4	/8-
ṛbhúr	– <i>V</i>	X1	8+//
ánibhṛṣṭataviṣiḥ		I1	/8+
ánibhṛṣṭataviṣiḥ	– <i>#</i>	XI1	//8+
śúciḥ	– <i>s</i>	XI4	8/
ṣma	V _(R) –(<i>śúciḥ</i>)	VII1	8/
suṣṭúr	V _(R) –	VII2	8-//a
suṣṭúr		I1	8-//
suṣṭúr	– <i>V</i>	X1	8-//
sarpirāsutē	V _(R) –	VII2	8/
aīṣu (eṣu)		I1	8/
mārtyeṣu		I1	/8
'triḥ	– <i>s</i>	XI4	8/
iśáḥ		I1	8/
sahaskṛta	V _(R) –	VII2	/12
śociśkeśam		X7	12/
ṣedire	<i>nī</i>	V1	/12
jaradvīṣam		I1	/12
mānuṣír		I1	
mānuṣír	– <i>V</i>	X1	;
īlate		I2	/12
tuviṣvaṇásam		VI1	12/
gīrbhír	– <i>g</i>	XI1	12/
juṣasva		I1	12/
sudītībhiḥ	– <i>#</i>	XI1	//12
puruṣṭuta		VI1	/12
tvīṣiḥ		I1	12/
tvīṣiḥ	– <i>s</i>	XI4	12/
titviṣāṇāsya		I1	
nādhīṣe		I1	/12
samidhānām	V _(R) –	VII2	^{ca}
yaviṣṭhya	– <i>tb</i>	I1	/12
tveṣām		I1	12/
cákṣur	* <i>k'</i> –	I6	12/
cákṣur	– <i>d</i>	XI1	^{ca}
ghṛtaīḥ	– <i>s</i>	XI4	//12
suṣamīdhā		VI1	
sá	V _(R) –	VII2	12//a
óṣadhībhir		I1	
óṣadhībhir	– <i>V</i>	X1	/12
ukṣitō	* <i>g</i> –	I6	/12
tiṣṭhase	– <i>tb</i>	I1	/12
haviṣmanto		I1	/8
īlate		I2	/8
vakṣy	* <i>g'</i> ^h –	I6	/8
ānuṣák		V1	/8
ānuṣák	* <i>k'</i> [□] –	XI2	//8
agnír	– <i>b</i>	XI1	8/
vṛktābarhiṣaḥ		I1	/8
jāniṣṭārāṇī (jāniṣṭa)	– <i>t</i>	I1	8/
mānuṣiṇām		I1	/8
durgbhiyase	– <i>g</i>	XI1	8/

paśúr	– <i>N</i>	X1	8/
saṃyānti	C _(R) –	VII2	8/
ūtíbhīr	– <i>N</i>	X1	//8
prāśastibhiḥ	– <i>#</i>	XI1	//8
dveṣoyúto		I1	8/
duritā	– <i>V</i>	X1	/8
poṣayad		I1	/8
ójiṣṭham	– <i>tb</i>	I1	8/
dákṣasya	PE Av. - <i>xš</i>	I6	8/
eṣām		I1	/8
puṣṭīm	– <i>t</i>	I1	8/
stómebhiḥ	V _(R) –	VII2	8/
stómebhiḥ	– <i>p</i>	XI3	8/
ānaśúḥ	– <i>#</i>	XI1	//8
śúśmebhiḥ		I1	8/
śúśmebhiḥ	– <i>ś</i>	XI4	8/
śuṣmīno		I1	8/
yéṣām		I1	/8
sukīrtír	– <i>b</i>	XI1	8/
dhṛṣṇuyā	– <i>n</i>	I1	/8
vājayúḥ	– <i>#</i>	XI1	//8
sabādhasas	V _(R) –	VII2	8//
tarīṣāṇi		I1	/8
ajaniṣṭa	– <i>t</i>	I1	/12
jágrvir	– <i>V</i>	X1	//12
agníḥ	– <i>s</i>	XI4	12/
sudákṣaḥ	PE Av. - <i>xš</i>	I6	12/
divispiśā		VI2	/12
śúciḥ	– <i>#</i>	XI1	//12
triṣadhassthé		VI1	
sám	V _(R) –	VII2	/12
devaiḥ	– <i>s</i>	XI4	^{la}
barhīṣi		I1	/12
sīdan	V _(R) –	VII2	12//
sukrátuḥ	– <i>#</i>	XI1	//12
mātróḥ	– <i>ś</i>	XI4	/12
śúcir	– <i>N</i>	X1	//12
kavír	– <i>V</i>	X1	^{ca}
atiṣṭho	– <i>tb</i>	I1	
ketúr	– <i>V</i>	X1	^{la}
agnír	– <i>N</i>	X1	12/
sādhuyā	V _(R) –	VII2	/12
agnír	– <i>d</i>	XI1	12/
manīṣā		I1	12/
ivāvānīr (avānīr)	– <i>N</i>	X1	/12
mahír	– <i>V</i>	X1	//12
sá	V _(R) –	VII2	12//a
āhuḥ	– <i>s</i>	XI4	^{ca}
vīṣṇe	– <i>n</i>	I1	11/
súpūtām	V _(R) –	VII2	/11
vīṣabhāya		I1	
pūrvīḥ	– <i>#</i>	XI1	//11
aruśāsya		I1	/11
vīṣṇaḥ	– <i>n</i>	I1	/11
sanitúr	– <i>V</i>	X1	;
saniṣanta		I1	
viṣuṇā		I1	
ádhr̥ṣata		I4	11/

vácobhir	_V	X1	//11
ítta		I2	/11
aruśasya		I1	/11
vīṣṇaḥ	_n	I1	/11
prthúr	_V	X1	
sādhúr	_V	X1	/11
prasārsrāṇasya		III1	11/
nāhuśasya		I1	/11
śéṣaḥ		I1	/11
stómam	V _(R) —	VII2	8/
sidhrām	V _(R) —	VII2	8//
divisprīśaḥ		VI2	/8
agnír	_j	XI1	8/
juṣata		I1	8/
mānuṣeṣv		I1	/8
mānuṣeṣv		I1	/8
yakṣad	*g'—	I6	8/
saprāthā	V _(R) —	VII2	8/
jūṣto	_t	I1	8/
sūṣtutam	V _(R) —	VII2	/8
sūṣtutam		VI1	/8
nemír	_V	X1	/8
paribhúr	_V	X1	/8
devéṣu		I1	/8
adhvaréṣv		I1	/8
ilate		I2	/8
yājiṣṭham	_tb	I1	8/
mānuṣe		I1	/8
ilate		I2	/8
srucā	V _(R) —	VII2	8//
agnír	_j	XI1	8/
jyótiṣā		I1	/8
ilényam		I2	8/
ghṛtápṛṣṭham	_tb	I1	8/
vāvṛdhu	_st	X10	//8
stómebhir	_Y	X1	8/
viśvācarṣaṇim		I4	/8
svādhībhir	_Y	X1	8/
vacasyúbhiḥ	_#	X11	//8
agníḥ	_#	X11	//11
sedúṣo	V _(R) —	VII2	/11
sedúṣo		I1	/11
jātaír	_V	X1	11/
nanakṣúḥ	*k'—	I6	/11
nanakṣúḥ	_#	X11	//11
duṣṭāram		X6	
ṣṭhuḥ	pári	V1	/11
ṣṭhuḥ	_#	X11	//11
cákṣase	*k'—	I6	/11
vīṣurūpo		I1	
tāyúr	_g	XI1	^{la}
prāśastibhir	_N	X1	//8
dyúbhir	_j	XI1	8/
dákṣasya	PE Av. -xš	I6	8/
bāhvóḥ	_#	X11	//8
agnír	_V	X1	/8
ānuśág		V1	/8
ānuśág	*k'—	X12	//8
vṛddhāsociṣaḥ		I1	/8

tuviṣváṇi		VI1	/8
sám	V _(R) —	VII2	8//
śúṣmam		I1	8/
ādadhúḥ	_#	X11	//8
eṣām		I1	/8
babhūvatuh	_#	X11	//8
sácā	V _(R) —	VII2	/8
yajñair	_d	X11	8/
svadhvaré	V _(R) —	VII2	/8
pūrúr	_V	X1	8/
īlītāvase (īlīta)		I2	8/
svāyaśastara	V _(R) —	VII2	8/
citrāsociṣam		I1	/8
manīśáyā		I1	/8
arcīṣā		I1	/8
ignír	_Y	X1	8/
vikṣú	*k'—	I6	8/
abhiṣṭaye		V1	/8
svastāya	V _(R) —	VII2	/8
agníḥ	_p	XI3	8/
staveṭātithiḥ (átithiḥ)	_#	X11	//8
márteṣu		I1	/8
svāśya	V _(R) —	VII2	8//
dákṣasya	PE Av. -xš	I6	8/
ānuśák		V1	/8
ānuśák	*k'—	X12	//8
stotā	C _(R) —	VII2	8//
dīrghāyuśociṣam		I1	/8
áriṣto		IIr	8/
yéśām		I1	/8
yéṣu		I1	/8
dīdhitir	_V	X1	//8
stīrṇám	V _(R) —	VII2	8//a
barhiḥ	_s	XI4	8/
dadúr	_V	X1	//8
vavrér	_Y	X1	8/
vavrís	_c	X9	/8
mātúr	_Y	X1	/8
caṣṭe	*k'_t	I7	/8
nimiṣam		I1	8/
viviśuḥ	_#	X11	//8
krṣṭāyaḥ	_t	I1	/8
niṣkágriṇo		I1	8/
vājayúḥ	_#	X11	//8
jāmyóḥ	_s	XI4	/8
krīṭan		I2	8/
dhṛṣṭājo		I1	/10
sūsamśitā		VI1	11/
vakṣyò	*g' ^b —	I6	
vakṣaṇestháḥ	*g' ^b —	I6	/11
vakṣaṇestháḥ		VI1	/11
gīrbhiḥ	_ś	XI4	8/
dvéṣo		I1	8/
dákṣasya	PE Av. -xš	I6	8/
yajñéṣu		I1	8/
sáhasāvan	V _(R) —	VII2	8//
góbhiḥ	_s	XI4	8/
ṣyāma	V _(R) —(góbhi	VIII1	8/

	<i>b)</i>		
vīraīḥ	<i>_s</i>	XI4	8/
manuṣvāt		II	8/
manuṣvāt		II	8/
manuṣvād		II	8/
mānuṣe		II	/8
sūprīta	<i>V_(R)—</i>	VII2	8/
srūcas	<i>V_(R)—</i>	VII2	8//a
ānuśāk		V1	/8
ānuśāk	<i>*k[□]—</i>	XI2	//8
sūjāta	<i>C_(R)—</i>	VII2	8//
sajōśaso	<i>V_(R)—</i>	VII2	/8
sajōśaso		II	/8
yajñeṣu		II	8/
īlate		I2	/8
īlīta		I2	8/
pāvakāsociṣe		II	/8
adhvarēṣv		II	/8
īdyo		I2	/8
ānuśāg		V1	/8
ānuśāg	<i>*k[□]—</i>	XI2	//8
stómair	<i>V_(R)—</i>	VII2	8//
stómair	<i>_Y</i>	X1	8/
gīrbhīḥ	<i>_ś</i>	XI4	8/
sāhantam	<i>V_(R)—</i>	VII2	8/
carṣaṇīr		I4	/8
carṣaṇīr	<i>_V</i>	X1	/8
vājeṣu		II	/8
sāsāhat	<i>V_(R)—</i>	VII2	/8
satyó	<i>V_(R)—</i>	VII2	8/
sajōśaso		II	/8
vṛktābarhiṣaḥ		II	/8
ṣmā	<i>V_(R)—(bī)</i>	VIII1	8/
viśvācarṣaṇīr		I4	/8
viśvācarṣaṇīr	<i>_V</i>	X1	//8
sāho	<i>V_(R)—</i>	VII2	/8
eṣú		II	8/
kṣāyeṣv		II	/8
vāsur	<i>_V</i>	X1	8/
agnīr	<i>_Y</i>	X1	8/
nakṣi	<i>*k[']—</i>	I6	11/
uruṣyā		II	11/
śociṣṭha	<i>_tb</i>	II	8/
sākhibhyaḥ	<i>V_(R)—</i>	VII2	/11
sā	<i>V_(R)—</i>	VII2	/8
vāsuḥ	<i>_#</i>	XI1	//8
ṛṣṇām		II	/8
parṣati		I4	/8
dviśāḥ		II	/8
satyó	<i>V_(R)—</i>	VII2	8/
sudītībhir	<i>_Y</i>	X1	8/
vāriṣṭhaya	<i>_tb</i>	II	/8
śrēṣṭhaya	<i>_tb</i>	II	8/
suvṛktībhir	<i>_Y</i>	X1	8/
agnīr	<i>_N</i>	X1	8/
mārteṣv		II	/8
agnīr	<i>_N</i>	X1	8/
dhībhīḥ	<i>_s</i>	XI4	8/
agnīs	<i>_t</i>	XI2	8/

dāśūṣe		II	/8
agnīr	<i>_d</i>	XI1	8/
sātpatiṃ	<i>V_(R)—</i>	VII2	/8
nṛbhiḥ	<i>_#</i>	XI1	//8
agnīr	<i>_V</i>	X1	8/
raghuṣyādaṃ		VII1	/8
vāhiṣṭhaṃ	<i>_tb</i>	II	8/
māhiṣīva (māhiṣī)		II	8/
rayīs	<i>_t</i>	XI2	//8
tanyatūr	<i>_Y</i>	X1	/8
dviśaḥ		II	/8
pārṣan		I4	8/
sukrātuḥ	<i>_#</i>	XI1	//8
rocīṣā		II	/8
vakṣi	<i>*g^{'b}—</i>	I6	/8
yākṣi	<i>*g[']—</i>	I6	/8
svardīśam	<i>V_(R)—</i>	VII2	/8
viśvebhir	<i>_V</i>	X1	/8
devébhir	<i>_b</i>	XI1	8/
suvīryaṃ	<i>V_(R)—</i>	VII2	8/
devaīr	<i>_V</i>	X1	8/
barhīṣi		II	/8
puṣyasi		II	/8
yāvīṣṭhyam	<i>_tb</i>	II	/8
ānuśāg		V1	/8
ānuśāg	<i>*k[□]—</i>	XI2	//8
barhīr	<i>_V</i>	X1	/8
sātpatir	<i>_N</i>	X1	;
cētiṣṭho	<i>_tb</i>	II	11/
traivṛṣṇó	<i>_n</i>	II	11/
daśābhīḥ	<i>_s</i>	XI4	/11
sahāsrair	<i>_Y</i>	X1	//11
sūṣṭuto		VII1	I
sumatiṃ	<i>V_(R)—</i>	VII2	I ^q
nāviṣṭhāya	<i>_tb</i>	II	11/
trasādasyuḥ	<i>_#</i>	XI1	//11
pūrvīr	<i>_Y</i>	X1	//11
paruśāḥ		II	/8
uddharṣāyanty		I4	8/
ukṣāṇaḥ	<i>*k[']—</i>	I6	/8
suvīryam	<i>V_(R)—</i>	VII2	/8
sūryam	<i>V_(R)—</i>	VII2	8/
agnīr	<i>_d</i>	XI1	I ^a
śocīr	<i>_V</i>	X1	/11
uśāsam		II	11/
nāmobhir	<i>_d</i>	XI1	//11
īlānā		I2	11/
haviśā		II	/11
haviṣ	<i>_k</i>	X7	12/
svastāye	<i>V_(R)—</i>	VII2	/12
saúbhagāya	<i>V_(R)—</i>	VII2	/11
santu	<i>V_(R)—</i>	VII2	/11
sām	<i>V_(R)—</i>	VII2	11//a
kṛṇuṣva		II	/11
tiṣṭhā	<i>_tb</i>	II	I
vṛṣabhó		II	8/
sām	<i>V_(R)—</i>	VII2	8//
adhvarēṣv		II	/8
yakṣi	<i>*g[']—</i>	I6	8/

svadhvara	V _(R) –	VII2	/8
havyavāl	*g ^{'b} –	XI6	/8
mānuṣo		II	
pūtādakṣās	PE Av. xš	I6	/11
eṣām		II	11/
īśir		II	
īśir	–V	X1	
yahvīr	–V	X1	l ^{ca}
sūṣutasya		VII1	
mānuṣe		II	
ṣkabhāyat	vī	V1	/11
adaduḥ	–s	XI4	;
pātantiḥ	–p	XI3	//11
satīr	–V	X1	l ^{ca}
traīṣṭubhena		VII1	11/
agnīr	–V	X1	//11
mahiṣā		II	
sākām	V _(R) –	VII2	11/
mānuṣaḥ		II	/11
sutām	V _(R) –	VII2	11//
mahiṣāṇām		II	
sārāṁsi	V _(R) –	VII2	11/
sahasyaīr	–V	X1	/11
jūjuvānēbhir	–V	X1	/11
āśvaiḥ	–#	X11	//11
devaīr	–V	X1	l ^a
āvanor	–b	XI1	/11
sūṣṇam	–n	II	/11
dāsyūmīr	–V	X3	l ^a
gaūrivīter	–V	X1	/11
paktīr	–V	X1	l ^{ca}
arkaīḥ	–#	X11	//11
śaviṣṭha	–tb	II	/11
vidātheṣu		II	/11
janūṣā		II	
dadhṛṣvān		II	/11
tāviṣyā		II	
juṣasva		II	/11
śaviṣṭha	–tb	II	11/
vasūyū	–r	X2	//11
atakṣam	PE *k'–	I6	/11
sutāsomam	V _(R) –	VII2	l ^a
āvācacakṣam (acacakṣam)	*k'–	I6	11/
nidhātūr	–V	X1	l ^a
āhur	–V	X1	//11
jūjoṣaḥ		II	/11
caḥṣe		II	
vēṣīd (vēṣi)		II	11/
usrīyāṇām		III1	/11
ājaniṣṭhāḥ	–tb	II	/11
dāsāpatnīḥ	–#	X11	//11
māyābhir	–N	X1	l ^{ca}
sakṣad	*g ^{'b} –	I6	/11
ṣū	V _(R) –(vī)	VII1	11/
janūṣā		II	
nāmuceḥ	–ś	XI4	/11
nāmucer	–N	X1	/11

vatsaīr	–Y	X1	l ^a
śākaīr	–Y	X1	//11
sūṣutā		VII1	
vṛṣabhāḥ		II	
sādaneṣu		II	/11
usrīyāṇām		III1	/11
agrabhiṣma		II	11/
amamanduḥ	–s	XI4	/11
któr	–Y	X1	11/
vyūṣtau	–t	II	11/
raghūr	–V	X1	;
babhrús	–c	X9	11/
cātuḥsahasraṁ		XI4	11/
agrabhiṣma		II	11/
ruśāmeṣv		II	/11
āriṣto		IIr	11/
sīśāsan		II	/11
ājaniṣṭa	–t	II	/11
jyótiṣā		II	11/
takṣan	PE *k'–	I6	/11
arkaīr	–V	X1	//11
vṛṣne	–n	II	11/
vṛṣaṇo		II	
āditiḥ	–s	XI4	/11
sajóṣaḥ		II	/11
īndreṣitā		II	11/
sūṣṇasya	–n	II	11/
dāsyūmīr	–V	X3	/11
nīḥ	–s	XI4	11/
ṣīm	V _(R) –(nīḥ)	VII1	11/
nīḥ	–s	XI4	/11
ṣadhāsthān	V _(R) –(nīḥ)	VII1	/11
kavīś	–c	X9	11/
eṣó		II	11/
avasyūḥ	–#	X11	//11
tāviṣīm		II	/11
saniṣyati		II	
abhičákṣe	*k'–	I6	/11
yājyūmīr	–V	X3	l ^a
tēṣu		II	/11
jāneṣu		II	11/
yēṣu		II	
syāma	V _(R) –	VII2	/11
ṛtúbhir	–b	XI1	;
tāviṣīm		II	/11
nīr	–N	X1	/11
tāviṣībhir		II	/11
tāviṣībhir	–V	X1	/11
apratīr	–N	X1	;
ajaniṣṭa	–t	II	/11
eṣām		II	11/
vṛṣaprabharmā		II	11/
sūṣṇam	–n	II	/11
krátubhir	–N	X1	/11
nīṣattam		V1	/11
vṛṣabhāḥ		II	
–uccaīr	–V	X1	11/
yāmiṣṭa	–t	II	11/
jantór	–V	X1	l ^a

śúṣmaṃ		I1	11/
táviṣim		I1	/11
svádhitir	V _(R) –	VII2	^{la}
svádhitir	– <i>j</i>	XI1	/11
gātúr	–V	X1	^{la}
sám	V _(R) –	VII2	11//a
ābhir	–V	X1	//11
svadhāvne	V _(R) –	VII2	11/
jāneṣu		I1	/11
náviṣṭhaṃ	– <i>tb</i>	I1	/11
doṣā		I1	11/
vāstor	– <i>b</i>	XI1	^{ca}
sákhāyo	V _(R) –	VII2	/11
nidadhúḥ	– <i>k</i>	XI3	;
sumatīm	V _(R) –	VII2	^{ca}
stutó	V _(R) –	VII2	11//
samaryās	V _(R) –	VII2	^{ca}
arkaír	– <i>b</i>	XI1	//11
vṛṣan		I1	l
aśreh	–#	XI1	//11-
jóṣaṃ		I1	/11-
vákṣo	* <i>g</i> ^{'b} –	I6	11/
sakṣi	* <i>g</i> ^{'b} –	I6	/11
ṛṣva–		I1	/11
tíṣṭhā	– <i>tb</i>	I1	11/
svásvaḥ	V _(R) –	VII2	/11-
tatakṣé	PE * <i>k</i> '–	I6	11/
sūryāya	V _(R) –	VII2	l
své	V _(R) –	VII2	/11
vṛṣā		I1	11+/-
ahiśuṣma		I1	/11
prabhṛthēṣu		I1	/11
cāruḥ	–#	XI1	//11
paprṁkṣényam	* <i>k</i> '–	I6	11/
stuse		I1	11/
indrotúbhir (ūtúbhir)	–V	X1	/11
súṣutasya		VII1	l
cāroḥ	–#	XI1	//11
sūrés	– <i>t</i>	XI2	//11
trasádasyor	– <i>b</i>	XI1	^{ca}
krátubhir	–N	X1	/11
saśce	V _(R) –	VII2	/11
sahásrā	V _(R) –	VII2	11//a
vápuṣe		I1	/11
júṣṭā	– <i>t</i>	I1	/11
lakṣmaṇyāsya	PE * <i>k</i> –	I6	11/
ṛṣer		I1	/11
ṛṣer	–Y	X1	//11
svadhāmitā (svadhā)	V _(R) –	VII2	12/
sunótana	V _(R) –	VII2	12//a
puruṣtutāya		VII1	12/
sómaṃ	V _(R) –	VII2	12//
tatanúṣṭim	– <i>t</i>	I1	/12
iṣate		I1	/12
kílbiśād		I1	12/
iṣate		I1	l
pañcábhir	– <i>d</i>	XI1	^{ca}
daśábhir	–Y	X1	;
púṣyatā		I1	/12

dhúnir	–V	X1	//12
vitvákṣaṇaḥ	PE Av. – <i>xš-</i>	I6	12/
víṣuṇaḥ		I1	l
vibhíṣaṇo		I1	/12
pañér	–V	X1	^{ca}
muṣé		I1	/12
dāśúṣe		I1	12/
sūnáraṃ	V _(R) –	VII2	/12
durgé	– <i>g</i>	XI1	12/
táviṣim		I1	/12
sudhánau	V _(R) –	VII2	^{ca}
góṣu		I1	/12
śubhríṣu		I1	/12
sátvabhir	V _(R) –	VII2	/12
sátvabhir	– <i>db</i>	XI1	/12
dhúnih	–#	XI1	//12
grñiṣe		I1	/11
tveṣám		I1	/11
sādhīṣṭhó	V _(R) –	VII2	8/
sādhīṣṭhó	– <i>tb</i>	I1	8/
krātuṣ	– <i>t</i>	X6	8/
carṣaṇisáhaṃ		I4	/8
carṣaṇisáhaṃ		VII1	/8
vājeṣu		I1	/8
duṣṭáram		X6	/8
tisráḥ		III1	/8-
vṛṣantamasya		I1	8/
vṛṣajūtir		I1	8/
vṛṣajūtir	– <i>b</i>	XI1	8/
jajñiśā		I1	/8
ābhúbhir	–V	X1	8/
turvāṇih	–#	XI1	//8
vṛṣā		I1	8/
jajñiśé		I1	8/
vṛṣṇi	– <i>n</i>	I1	8/
dhṛṣān		I1	/8
paúrṁsyam		I1a	/8
vṛktábarhiṣaḥ		I1	/8
pūrvíṣu		I1	/8
duṣṭáram		X6	/8
ājīṣu		I1	/8
sayāvānaṃ	V _(R) –	VII2	8//a
śaviṣṭha	– <i>tb</i>	I1	8/
stómam	V _(R) –	VII2	8/
trṣānás		I1	/11
prṣṭhé	– <i>tb</i>	I1	/11
gírbhír	–N	X1	11/
ámater	–V	X1	/12
stoṣan	V _(R) –	VII2	12/
stoṣan		I1	12/
purūvāsuh	–#	XI1	//12
eśá		I1	11/
āśuśānāḥ		I1	/11
dakṣiṇíd	* <i>k</i> '–	I6	11/
vṛṣā		I1	11/
vṛṣaṇaṃ		I1	l
dyaúr	–Y	X1	//11
vṛṣā		I1	11/
vṛṣabhyāṃ		I1	11/

vṛṣā		I1	11/
vṛṣarathah		I1	
vṛṣakrato		I1	11/
vṛṣā		I1	
tribhiḥ	_ <i>ś</i> _	XI4	11/
śataiḥ	_ <i>s</i> _	XI4	^{ca}
ādiṣṭa	* <i>k'</i> _ <i>t</i>	I7	/11
sām	V _(R) —	VII2	11/
sūryasya_	V _(R) —	VII2	/11
ghṛtāpṛṣṭhaḥ	_ <i>tb</i> _	I1	
uśāso		I1	
sāmiddhāgnir	_ <i>Y</i> _	X1	^{ca}
stīrṇābarhir	_ <i>Y</i> _	X1	//11
yāsyēṣīrām (iṣīrām)		I1	
adhvaryúr	_ <i>b</i> _	XI1	^{la}
havīśāva (havīśā)		I1	/11
vadhúr	_ <i>V</i> _	X1	11/
māhiṣīm		I1	/11
iṣīrām		I1	/11
ghoṣāt		I1	/11
sahāsrā	V _(R) —	VII2	11/
gósakhāyam		VI1	/11
satvanaír	_ <i>V</i> _	X1	^{ca}
kṣitíḥ	_ <i>s</i> _	XI4	^{ca}
púṣyan		I1	/11
púṣyāt		I1	11/
saṃyatí	V _(R) —	VII2	^{ca}
sām	V _(R) —	VII2	/11
uróṣ	_ <i>t</i> _	X6	8/
rātíḥ	_ <i>ś</i> _	XI4	8/
viśvacarṣaṇe		I4	/8
iṣam		I1	8/
śaviṣṭha	_ <i>t</i> _	I1	8/
dadhiśé		I1	/8
duṣṭāram		X6	/8
śúsmāso		I1	8/
abhiṣṭaye		V1	/8
dákṣasya	PE Av. - <i>x</i> š	I6	8/
ābhír	_ <i>V</i> _	X1	/8
abhiṣṭibhis		V1	/8
abhiṣṭibhis	_ <i>t</i> _	XI2	//8
darṣi		I4	/8
sātāye	V _(R) —	VII2	/8
māñhiṣṭham	_ <i>tb</i> _	I1	8/
carṣaṇīnām		I4	/8
pūrvībhir	_ <i>j</i> _	XI1	8/
jujuṣe		I1	/8
ādribhiḥ	_ <i>s</i> _	XI4	/8
vṛṣann		I1	12/
vṛṣabhir		I1	
vṛṣabhir	_ <i>Y</i> _	X1	;
vṛṣā		I1	8/
vṛṣā		I1	/8
vṛṣā		I1	8/
vṛṣann		I1	12/
vṛṣabhir		I1	
vṛṣabhir	_ <i>Y</i> _	X1	;
vṛṣā		I1	8/
vṛṣaṇam		I1	/8

citrābhir	_ <i>V</i> _	X1	/8
ūtíbhīḥ	_ <i>#</i> _	XI1	//8
vṛṣann		I1	12/
vṛṣabhir		I1	
vṛṣabhir	_ <i>Y</i> _	X1	;
ījīṣi		I1	11/
vṛṣabhās		I1	
turāśāt	* <i>g'</i> _	I6	/11
chuṣmī (śuṣmī)		I1	11/
sāvane	V _(R) —	VII2	^{ca}
svārbhānus	_ <i>t</i> _	XI2	//8
adidhayuḥ	_ <i>#</i> _	XI1	//8
svārbhānor	_ <i>V</i> _	X1	^{ca}
ātriḥ	_ <i>#</i> _	XI1	//11
satyārādhās	V _(R) —	VII2	/11-
nāmasopaśíkṣan (upaśíkṣan)	* <i>k</i> _	I6	/11
ātriḥ	_ <i>s</i> _	XI4	11/
cákṣur	* <i>k'</i> _	I6	/11
cákṣur	_ <i>V</i> _	X1	/11
svārbhānor	_ <i>V</i> _	X1	^{ca}
aghukṣat	PE * <i>g'</i> _	I6	/11
sūryam	V _(R) —	VII2	8/
svārbhānus	_ <i>t</i> _	XI2	//8
paśuśó		VI1	/11
aryamāyúr (āyúr)	_ <i>V</i> _	X1	//11
juṣanta		I1	/11
nāmobhir	_ <i>Y</i> _	X1	11/
suvṛktīm	V _(R) —	VII2	/11
mīlhúṣe		I2	
mīlhúṣe		I1	/11
sajóśāḥ	V _(R) —	VII2	/11
sajóśāḥ		I1	/11
yéṣṭhāsvinā (yeṣṭhā)	_ <i>tb</i> _	I1	11/
puṣṭaú	_ <i>t</i> _	I1	/11
sakṣāṇo	* <i>g'</i> _	I6	11/
sajóśā		I1	
agníḥ	_ <i>#</i> _	XI1	//11
pūṣā		I1	11/
jagmur	_ <i>V</i> _	X1	^{la}
éśé		I1	11/
dhīḥ	_ <i>#</i> _	XI1	//11
évair	_ <i>V</i> _	X1	^{la}
arkaíḥ	_ <i>#</i> _	XI1	//11
iṣudhyāva		I1	11/
púramdhír	_ <i>Y</i> _	X1	//11
vāsvír	_ <i>N</i> _	X1	11/
pátnír	_ <i>V</i> _	X1	;
dhuḥ	_ <i>#</i> _	XI1	//11
éṣe		I1	11/
vāndyebhiḥ	_ <i>ś</i> _	XI4	/11
śūśaíḥ		I1	/11
śūśaíḥ	_ <i>p</i> _	XI3	//11
citāyadbhir	_ <i>V</i> _	X1	/11
arkaíḥ	_ <i>#</i> _	XI1	//11
uśāsánáktā		I1	11/
vidúśīva (vidúṣi)		I1	/11
poṣyāvato		I1	
vāstoṣ	_ <i>p</i> _	X7	11-/

sajóša		I1	11/
dhiśāṇā		I1	
nāmobhir	_Y	X1	//11
vānaspātīṃr	_V	X3	l ^{ea}
óśadhī		I1	
óśadhī	_r	X2	;
éše		I1	/11
svaítavo	V _(R) —	VII2	11//
abhíṣṭau		V1	/11
vīṣṇo	_n	I1	11/
astoṣi		I1	11/
agnír	_V	X1	l ^{la}
śūśaīḥ		I1	/11
śūśaīḥ	_ś	XI4	//11
śocíṣkešo		X7	11-/
cikitúše		I1	/11
óśadhīr		I1	11/
óśadhīr	_V	X1	l ^{la}
dyaúr	_Y	X1	11/
vṛkṣákeśāḥ	PE *k'—	I6	/11
pátir	_g	XI1	/11
iśirāḥ		I1	
srúco	V _(R) —	VII2	11/
babṛhāṇáśyádreḥ (ádreḥ)	_#	XI1	//11
kṣubhā	*k—	I6	11/
vadhasnaīḥ	_#	XI1	//11
abhíṣātā		V1	/11
pāyúbhiś	_c	X9	/11
síṣaktu		I1	11-/
sūribhir	_V	X1	l ^{ea}
ṛjuvāniḥ	_#	XI1	//11
'hir	_b	XI1	l ^{ea}
riśé		I1	/11-
upamātivāniḥ	_#	XI1	//11-
nírṭtir	_V	X1	
nírṭtir	_j	XI1	/11
íṣam		I1	11/
góḥ	_#	XI1	//11
sudánur	_N	X1	l ^{la}
mṛláyantī		I2	
suvitāya	V _(R) —	VII2	l ^{la}
īlā		I1c	11-/
nadībhir	_V	X1	l ^{ea}
prabhṛtháśyāyóḥ (āyóḥ)	_#	XI1	//11
síṣaktu		I1	11/
puṣṭéḥ	_t	I1	/11
puṣṭéḥ	_#	XI1	//11
gír	_N	X1	//11
pṛṣadyoniḥ		I1	11/
pṛṣadyoniḥ	_p	XI3	l ^{ea}
mayobhúḥ	_#	XI1	//11
stómam	V _(R) —	VII2	11/
áditir	_j	XI1	/11
neṣi		I1	/11
góbhiḥ	_s	XI4	//11
sūribhir	_b	XI1	l ^{ea}
sám	V _(R) —	VII2	11//a

púramdhir	_V	X1	//11
jīṣṇór	_n	I1	/11
jīṣṇór	_V	X1	//11
stuvaté	V _(R) —	VII2	l ^{ea}
śámbhaviṣṭhaḥ	_tb	I1	/11
purūvāsúr	_V	X1	l ^{ea}
távotíbhīḥ	_s	XI4	l ^{ea}
ářiṣṭā		I1r	/11
téṣu		I1	/11
visarmāṇam		V2	11/
eṣām		I1	/11
ukthaīḥ	_#	XI1	//11
brahmadvíṣaḥ		I1	11/
rakṣáso	OAv. <i>raṣab-</i>	I6	
acakrébhis	_t	XI2	l ^{ea}
siṣvidānáḥ	V _(R) —	VII2	/11
siṣvidānáḥ		I1	/11
ṣṭuhi	V _(R) —(u)	VII1	11/
sviśúḥ		I1	/11
sviśúḥ	_s	XI4	/11
bheṣajásya		I1	/11
yákṣvā	*g'—	I6	11/
saumanasāya	V _(R) —	VII2	l ^{ea}
nāmobhir	_d	XI1	11/
suhástā	V _(R) —	VII2	/11
vīṣṇaḥ	_n	I1	11/
pátnīr	_N	X1	l ^{ea}
vibhvataṣṭāḥ	PE *k'—t	I7	/11
daśasyántīr	_Y	X1	l ^{ea}
suśaraṇāya	V _(R) —	VII2	l ^{ea}
duhitúr	_Y	X1	;
vakṣāṇāsu	PE	I6	/11
suṣṭutí		V1	11/
suṣṭutí	_st	XI0	l ^{ea}
īlās		I1c	11/
ukṣámāṇaḥ	PE *g—	I6	/11
eśá		I1	11/
sūnūtīr	_Y	X3	l ^{la}
yuvanyūtīr	_V	X3	/11
pṛṣadaśvāḥ		I1	
praiśá (eśá)		I1	11/
antárikṣam	PE *k ^u —	I6	/11
vānaspātīṃr	_V	X3	l ^{ea}
óśadhī		I1	
óśadhī	_r	X2	;
durmataú	_N	X1	/11
syāma	V _(R) —	VII2	/11
aśvínor	_V	X1	l ^{ea}
ámardhantīr	_V	X1	l ^{ea}
bṛhatīḥ	_s	XI4	;
suṣṭutí		V1	11/
aviṣṭām	_t	I1	/11
kṣípo	PE *k ^(u) —	I6	11/
sugábhastir	_g	XI1	/11
giriṣṭhām		V1	/11
aṃśúḥ	_#	XI1	//11
jujuṣāṇāya		I1	
dákṣāya	PE Av. -xš-	I6	11/

sudhúrā	V _(R) —	VII2	^{ea}
sajōṣā		I1	/11
mádhora	_N	X1	11/
pathíbhira	_d	XI1	;
devayānaiḥ	_#	XI1	//11
pitúr	_N	X1	11/
prēṣṭha	_tb	I1	/11
gír	_d	XI1	//11
ānir	_N	X1	/11
pūṣṇā	_n	I1	11/
vāyór	_V	X1	/11
adikṣi	*k'—	I6	/11
nāmabhir	_N	X1	^{ea}
vakṣi	*g' ^h —	I6	/11
rūpēbhira	_j	XI1	^{ea}
jaritūḥ	_s	XI4	;
suṣṭutīm		VII1	/11
juṣṭāṇā		I1	
nīlapṛṣṭham		I2	
nīlapṛṣṭham	_tb	I1	
sādayadhvam	V _(R) —	VII2	/11
aruṣam		I1	/11
dharmasir	_b	XI1	^{ea}
vīśvebhira	_g	XI1	11/
ómabhir	_b	XI1	/11
ōsadhira		I1	
ōsadhira	_V	X1	/11
vṛṣabhó		I1	
mātúṣ	_p	X7	11/
āyór	_Y	X1	//11
durmataú	_N	X1	/11
syāma	V _(R) —	VII2	/11
aśvínora	_V	X1	^{ea}
jyeṣṭhātātim	_tb	I1	12/
barhiṣādam		X9	
sudṛṣir	V _(R) —	VII2	12/
sudṛṣir	_V	X1	^{la}
sugopā	V _(R) —	VII2	12//a
māyābhira	_V	X1	^{la}
havīḥ	_s	XI4	^{ea}
sác	V _(R) —	VII2	/12
_āriṣṭagātūḥ		I1r	12/
_āriṣṭagātūḥ	_s	XI4	^{la}
sahobhāriḥ	_#	XI1	//12
prasārsrāṇo		III1	12/
barhira	_Y	X1	/12
vṛṣā		I1	/12
śísura	_N	X1	//12
visrúhā		V2	/12
suyújo	V _(R) —	VII2	^{ea}
iṣṭāye	_t	I1	/12
nícira	_V	X1	12/
amúṣmai		I1	12/
suyántubhiḥ	_s	XI4	^{ea}
sarvaśāsaír	_V	X1	/12
abhīsubhiḥ	_k	XI3	//12
krívira	_N	X1	12/
muṣāyati		I1	/12
tárubhiḥ	_s	XI4	/12

susváruḥ	V _(R) —	VII2	/12
susváruḥ		VI2	/12
susváruḥ	_#	XI1	//12
dhāravākēṣva		I1	12/
pátnira	_V	X1	^{la}
yādṛg	*k'—	XI2	12/
tādṛg	*k'—	XI2	/12
sām	V _(R) —	VII2	12//
sidhráyaṣva (sidhráyā)	V _(R) —	VII2	/12
uruṣām		VI1	/12
ágrura	_j	XI1	^{ea}
spṛdhaḥ	V _(R) —	VII2	/12
kavīḥ	_#	XI1	//12
rākṣantama	*k'—	I6	12/
svāvasuḥ	_#	XI1	//12
ṛṣisvarām		I1	12/
ṛṣisvarām		VI2	12/
svayām	V _(R) —	VII2	12/
só	V _(R) —	VII2	/12
riṣyati		I1	12/
sávanam	V _(R) —	VII2	^{ea}
matír	_Y	X1	^{ea}
cítibhira	_V	X1	//12
sádhreḥ	_#	XI1	//12-
rāṇvabhiḥ	_ś	XI4	//12
śáviṣṭham	_tb	I1	12/
vidúṣā		I1	/12
áditiḥ	_k	XI3	;
kakṣyò	*k'—	I6	/12
vidúr	_Y	X1	12/
viṣṭānam		I1	12/
dvīṣo		I1	/12
suprayāvbhiḥ	V _(R) —	VII2	/12
suprayāvbhiḥ	_#	XI1	//12
sátpatira	_Y	X1	//12
sá	R _(R) —	VII2	^{la}
sámāni	V _(R) —	VII2	
sakhyé	V _(R) —	VII2	^{la}
agnír	_j	XI1	11+/-
'gnír	_j	XI1	11+/-
sámāni	V _(R) —	VII2	/11+
agnír	_j	XI1	11+/-
sakhyé	V _(R) —	VII2	^{la}
viṣyānn		V1	
ukthaír	_V	X1	//11
uśāso		I1	
guḥ	_#	XI1	//11
vrajínira	_V	X1	;
mānuṣira		I1	
mānuṣira	_d	XI1	;
súrya	V _(R) —	VII2	11/
dyaúḥ	_#	XI1	//11
janúṣe		I1	
dyaúr	_V	X1	//11
sūktēbhira	_Y	X1	11/
vácobhira	_d	XI1	;
devájusṭaira	_t	I1	/11
devájusṭaira	_V	X1	//11

ukthébhír	<i>_b</i>	XI1	11/
şmā	<i>V_(R)_(bī)</i>	VII1	11/
duchúnā		X9a	11/
dvēşāñsi		II	11/
sanutār	<i>V_(R)_</i>	VII2	la
gōḥ	<i>_#</i>	XI1	//11
mānūr	<i>_Y</i>	X1	lea
vañíg	PE	X12	lea
vañkúr	<i>_V</i>	X1	l
pūrīşam		II	/11
ádrir	<i>_V</i>	X1	//11
sarāmā	<i>V_(R)_</i>	VII2	ea
satyāñgirās (satyā)	<i>V_(R)_</i>	VII2	11/
vyúşi		II	l
góbhir	<i>_V</i>	X1	lea
sadhāstha	<i>V_(R)_</i>	VII2	/11
saptāsvaḥ	<i>V_(R)_</i>	VII2	/11
raghūḥ	<i>_ś</i>	XI4	11/
kavír	<i>_d</i>	XI1	lea
gōşu		II	/11
vītāpṛsthāḥ	<i>_tb</i>	II	/11
āşṇvatīr	<i>_V</i>	X1	lea
atişthan	<i>_tb</i>	II	/11
dadhişe		II	/11
svarsām	<i>V_(R)_</i>	VII2	/11
svarsām		VI5	/11
svayām	<i>V_(R)_</i>	VII2	/12
neşati		II	/12
vişṇo	<i>_n</i>	II	/11
pūşā		II	11/
juşanta		II	/11
vişṇum	<i>_n</i>	II	12/
pūşānam		II	l
vişṇur	<i>_n</i>	II	/12
vişṇur	<i>_V</i>	X1	la
barhír	<i>_V</i>	X1	/12
bṛhaspātiḥ	<i>_ś</i>	XI4	lea
pūşótā (pūşā)		II	/12
áditih	<i>_ś</i>	XI4	;
pātnīr	<i>_V</i>	X1	la
uśatīr	<i>_V</i>	X1	/12
devīḥ	<i>_s</i>	XI4	lea
devāpatnīr	<i>_V</i>	X1	//11
rāt	<i>*g'_</i>	XI6	//11-
devír	<i>_Y</i>	X1	la
ṛtúr	<i>_j</i>	XI1	/11
duhitúr	<i>_b</i>	XI1	;
yuvatīr	<i>_N</i>	X1	/11
manīşā		II	/11
ukşā	<i>*k_</i>	I6	11/
aruşāḥ		II	/11
pitúr	<i>_V</i>	X1	;
pṛşnir	<i>_V</i>	X1	/11
sadyó	<i>V_(R)_</i>	VII2	/11
vāpur	<i>_N</i>	X1	lea
tasthúr	<i>_V</i>	X1	/11
mātúr	<i>_V</i>	X1	/11
upaprakşé	PE <i>*k_</i>	I6	11/
vīşṇo		II	l

yór	<i>_V</i>	X1	11/
pratişṭhām	<i>_tb</i>	II	/11
sādanāya	<i>V_(R)_</i>	VII2	/11
svākşatrāya	<i>V_(R)_</i>	VII2	12//
virāvakşanam	<i>*g_</i>	I6	/12
ápácír	<i>_V</i>	X1	la
pūrvābhis	<i>_t</i>	XI2	lea
devayúr	<i>_j</i>	XI1	/12
grāvabhir	<i>_V</i>	X1	lea
ahanyēbhír	<i>_V</i>	X1	/12
aktúbhir	<i>_Y</i>	X1	//12
vārişṭham	<i>_tb</i>	II	12/
saṃvartāyanto	<i>V_(R)_</i>	VII2	12//
paraşór	<i>_V</i>	X1	/12
cāturanika	<i>_V</i>	X1	l
puruşatvātā		II	/12
ēşe (işe)		II	/11
āyōḥ	<i>_#</i>	XI1	//11
sūktāir	<i>_d</i>	XI1	11/
iyēşṭham	<i>_tb</i>	II	11/
āyōḥ	<i>_#</i>	XI1	//11
pūşā		II	11/
áditir	<i>_Y</i>	X1	;
usrāḥ		III1	/11
vişṇur	<i>_n</i>	II	11/
vişṇur	<i>_Y</i>	X1	lea
agnír	<i>_V</i>	X1	//11
işáyanto		II	l
dúr	<i>_Y</i>	X1	//11
sūktāvacaḥ	<i>V_(R)_</i>	VII2	l
diváspṛthivyór	<i>_V</i>	X1	la
netúr	<i>_N</i>	X1	//8
işudhyati		II	/8
puşyāse		II	/8
netar	<i>_Y</i>	X1	//8-
sácemahi	<i>V_(R)_</i>	VII2	8//
sacathyaiḥ	<i>_#</i>	XI1	//8
pātnīr	<i>_d</i>	XI1	8/
pathesṭhām		VI1	/8
dvişó		II	8/
yūyuvih	<i>_#</i>	XI1	//8
vāhnir	<i>_V</i>	X1	/8
paşúḥ	<i>_#</i>	XI1	//8
eşā		II	8/
rāthaspātiḥ	<i>_ś</i>	XI4	/8-
rayih	<i>_#</i>	XI1	//8-
işastúto		II	8/
sutāsyā	<i>V_(R)_</i>	VII2	8/
vísvair	<i>_V</i>	X1	8/
ūmebhír	<i>_V</i>	X1	/8
devēbhír	<i>_b</i>	XI1	8/
agnēḥ	<i>_p</i>	XI3	8/
vīprebhír	<i>_Y</i>	X1	8/
prātaryāvabhir	<i>_V</i>	X1	/8
devēbhiḥ	<i>_s</i>	XI4	8/
sutó	<i>V_(R)_</i>	VII2	/8
şicyate	<i>pāri</i>	V1	/8
juşāñó		II	8/
eşām		II	/8

juṣeṭhām		I1	8/
sómāso	V _(R) —	VII2	8//
síndhavo	V _(R) —	VII2	/8
sajūr	_Y	X1	8/
vísvebhir	_d	XI1	/8
devébhir	_V	X1	//8
uśāsā		I1	/8
sajūḥ	_#	X11	//8
sajūr	_N	X1	8/
sajūḥ	_s	XI4	8/
vīṣṇunā	_n	I1	/8
sajūr	_V	X1	8/
ādityaír	_Y	X1	/8
vásubhiḥ	_s	XI4	//8
sajūr	_V	X1	8/
áditir	_V	X1	/12
pūśā		I1	12/
sucetúnā	V _(R) —	VII2	/12
sómaṃ	V _(R) —	VII2	12//
pátiḥ	_#	X11	//12
svastáya	V _(R) —	VII2	12//
vásur	_V	X1	l
agníḥ	_s	XI4	/12
svastí	V _(R) —	VII2	12//
svastí	V _(R) —	VII2	8//a
cāgnís (agnís)	_c	X9	/8
dhṛṣṇuyá	_n	I1	/8
marúdbhir	_V	X1	/8
īkvabhiḥ	_#	X11	//8
anuṣvadhām		VI4	/8
sthiráśya	V _(R) —	VII2	8/
dhṛṣṇuyá	_n	I1	/8
dhṛṣadvinas		I1	/8
syandrāso	V _(R) —	VII2	8/
nókṣāṇó (ukṣāṇo)	*k_	I6	/8
ṣkandanti	'ti, āti	V1	8/
śárvarīḥ	_#	X11	//8
stómaṃ	V _(R) —	VII2	8//
dhṛṣṇuyá	_n	I1	/8
mānuśā		I1	/8
riśāḥ		I1	/8
sudánavo	V _(R) —	VII2	/8
rukmaír	_V	X1	8/
ṛsvá		I1	8/
ṛstír	_t	I1	8/
ṛstír	_V	X1	/8
asṛkṣata	*g'_	I6	/8
jājhatír	_V	X1	/8
bhānúr	_V	X1	8/
antárikṣa	PE *k ^u _	I6	/8
páruṣṇyām		I1	/8
etébhir	_N	X1	8/
nāmabhir	_Y	X1	//8
viṣṭārā		V1	8/
nṛtuḥ	_#	X11	//8
tviṣé		I1	/8
ṛsvá		I1	8/
ṛstívidyutaḥ	_t	I1	8/
ṛṣe		I1	8/

ṛṣe		I1	8/
yośāṇā		I1	/8
dhṛṣṇava		I1	8+//
dhībhir	_V	X1	/8
iṣanyata		I1	/8
eśām		I1	/8-
vakṣāṇā	*g'_	I6	/8
sūrībhir	_Y	X1	//8
yāmaśrutebhir	_V	X1	/8
añjibhiḥ	_#	X11	//8
bandhveśé		I1	/8-
iṣmīnaṃ		I1	/8
saptá	V _(R) —	VII2	8/
daduḥ	_#	X11	//8
eśām		I1	/8
sumnésv		I1	l
rátheṣu		I1	/8
tasthúṣaḥ		I1	/8
yayuh	_#	X11	//8
sasruḥ	V _(R) —	VII2	12/
sasruḥ	_s	XI4	l ^{ca}
īlābhir		I1c	8/
īlābhir	_Y	X1	8/
vṛṣṭáyah	_t	I1	8/
āhur	_Y	X1	8/
āyayúr	_V	X1	//8
dyúbhir	_Y	X1	8/
vībhir	_N	X1	/8
ṣṭuhi	V _(R) —(t ti)	VIII1	/8
añjīṣu		I1	12/
vāśīṣu		I1	/12
svābhānavaḥ	V _(R) —	VII2	/12
sraḥśú	*g_	I6	8/
rukmeṣu		I1	/8
khādīṣu		I1	/8
rátheṣu		I1	/8
yušmākam		I1	8/
vṛṣṭí	_t	I1	8/
yatír	_V	X1	/8
dadāśúṣe		I1	/12
ácucyavuh	_#	X11	//8
vṛṣṭáyah	_t	I1	/8
kṣódasā	PE *k ^(u) _	I6	/12
sasrur	_d	XI1	8/
āntárikṣād	PE *k ^u _	I6	8/
krúmur	_N	X1	//12
síndhur	_N	X1	8/
ṣṭhāt	pāri	V1	12/
saráyuh	_p	XI3	/12
purīṣīny		I1	/12
tveśām		I1	12/
vṛṣṭáyah	_t	I1	/8
eśām		I1	/8
suśastībhiḥ	_#	X11	//12
dhītībhiḥ	_#	X11	//8
yayuh	_#	X11	//8
saúbhagam	V _(R) —	VII2	/8
svastībhir	_b	XI1	//12

árātīḥ	_#	X11	//8
vṛṣṭvī	_t	I1	12/
yór	_V	X1	l ^a
usrí		III1	/12
bheṣajām		I1	/12
suvíro	V _(R) _	VII2	12//
syáma	V _(R) _	VII2	/8
sákhimr	_V	X3	/12
prṣṭhayaívane	_tb	I1	/12
taviṣā		I1	/12
vātativṣo		I1	12/
múhur	_V	X1	l
ántárikṣam	PE *k''_	I6	12/
durgāṇi	_g	XI1	12/
riṣyatha		I1	/12
ágr̥bhītaśociśó		I1	/12
móṣathā		I1	12/
vṛkṣām	PE *k'_	I6	12/
sajośasaś		I1	/12
cákṣur	*k'_	I6	12/
cákṣur	_V	X1	12/
neṣathā		I1	/12
riṣyati		I1	/12
ṛṣim		I1	12/
súṣūdatha		I1	/12
dyaúr	_bh	XI1	l
pravátvatīḥ	_p	XI3	l ^{ca}
antárikṣyāḥ	PE *k''_	I6	/12
sísrataḥ		III1	/12
árñseṣu		I1	12/
ṛṣṭáyah	_t	I1	l
vákṣassu	PE	I6	12/
gābhastyoh	_#	X11	//12
śírsasu		I4	12/
hiraṇyáyīḥ	_#	X11	//12
ágr̥bhītaśociṣam		I1	/12
vṛjānātītvīṣanta (átītvīṣanta)		I1	/12
ghóṣam		I1	12/
yusmádattasya		I1	12/
tīsyò		I1	l
ṛṣim		I1	11/
śruṣṭimántam	_t	I1	/11
ñṛm̐r	_V	X3	/12
bhrájadṛṣṭayo	_t	I1	/12
rukṃavakṣasaḥ	PE	I6	/12
ásvaiḥ	_s	XI4	l ^a
suyámebhir	_V	X1	/12
ásúbhiḥ	_ś	XI4	//12
táviṣim		I1	/12
utántárikṣam (antárikṣam)	PE *k''_	I6	12/
uksitāḥ	*g_	I6	/12
vāvṛdhur	_N	X1	/12
ābhūṣēnyam		I1	12/
didṛkṣēnyam	*k'_	I6	12/
cákṣaṇam	*k'_	I6	/12
vṛṣṭim	_t	I1	12/

varṣayathā		I4	l
purīṣiṇaḥ		I1	/12
dhūrṣú		I4	12/
pṛṣatīr		I1	l
pṛṣatīr	_V	X1	/12
mṛlāta		I2	12/
vadhiṣṭana_	_t	I1	/12
stotrāsyā	V _(R) _	VII2	12/
nír	_V	X1	11/
juṣādhvam		I1	11/
rukṃébhir	_V	X1	/8
añjibhiḥ	_#	X11	//8
jagmur	_V	X1	/8
nédīṣṭham	_tb	I1	12/
mīlḥúṣmatīva		I2	12/
mīlḥúṣmatīva		I1	12/
gaúr	_V	X1	8/
bhīmayūḥ	_#	X11	//8
durdhúraḥ	_d	XI1	/8
yāmabhiḥ	_#	X11	//8
tīṣṭha	_tb	I1	8/
eṣām		I1	/8
stómaiḥ	_s	XI4	8/
sámukṣitānām	*g_	I6	/8
áruṣī		I1	/8
rātheṣu		I1	/8
vāhiṣṭhā	_tb	I1	8/
āruśās		I1	/12
tuviṣvāṇir		V11	/12
tuviṣvāṇir	_V	X1	//12
yāmeṣu		I1	12/
rātheṣu		I1	/8
surāṇāni	V _(R) _	VII2	l ^a
sácā	V _(R) _	VII2	8//
tveṣām		I1	8/
sácā	V _(R) _	VII2	8//
mīlḥuṣī		I2	/8
mīlḥuṣī		I1	/8
sajóśaso		I1	/12
matís	_t	XI2	//12
tṛṣṇāje	_n	I1	12/
ṛṣṭimánto	_t	I1	l
mānīṣiṇaḥ		I1	/12
īṣumanto		I1	l
niṣāṅgīṇaḥ		V1	/12
dāsúṣe		I1	/12
pṛṣatīr		I1	l
pṛṣatīr	_V	X1	/12
vātativṣo		I1	12/
varṣānirṇijo		I4	/12
varṣānirṇijo	_N	X1	/12
sūsadrṣaḥ		V11	l
prátvakṣaso	PE Av. -xš	I6	12/
dyaúr	_V	X1	/12
tveṣāsamdṛśo		I1	12/
janúṣā		I1	l
rukṃavakṣaso	PE	I6	/12
ṛṣṭáyō	_t	I1	12/
árñsayor	_V	X1	/12

sáha	V _(R) –	VII2	12//
bāhvór	–Y	X1	;
śīrśāsv		I4	12/
rātheṣu		I1	/12
śrīr	–V	X1	l ^{ea}
tanūṣu		I1	/12
bhakṣiyā	*g–	I6	11/
mṛlātā		I2	/11
ukṣāmāṇāḥ	*g–	I6	/11
tāviṣimantam		I1	l
eṣām		I1	/11
stusē		I1	11/
tveṣām		I1	11/
vṛṣṭīm	–t	I1	11/
agnīr	–N	X1	l ^{la}
juṣadhvaṃ		I1	11/
vibhvataṣṭām	PE *k'–t	I7	11/
yuṣmád		I1	11/
muṣṭihā	–t	I1	l
yuṣmád		I1	11/
māhobhiḥ	–#	X11	//11
pśsneh	–p	XI3	11/
rābhiṣṭhāḥ	–tb	I1	/11
mimikṣuḥ	PE *k'–	I6	/11
mimikṣuḥ	–#	X11	//11
prāyāṣiṣṭa (āyāṣiṣṭa)	–t	I1	11/
pśṣatibhir		I1	l
pśṣatibhir	–V	X1	/11
āśvair	–Y	X1	//11
vīḷupavībhir		I2	11/
vīḷupavībhir	–N	X1	l ^{la}
rāthebhiḥ	–#	X11	//11
kṣódanta	PE *k'– ^(u)	I6	11/
āvósriyo (usríyah)		III1	11/
vṛṣabhāḥ		I1	l
dyaúḥ	–#	X11	//11
prāthiṣṭa	–t	I1	11/
eṣām		I1	/11
dhuḥ	–#	X11	//11
varṣām		I4	11/
mṛlātā		I2	/11
ukṣāmāṇāḥ	*g–	I6	/11
spāl	*k'–	XI6	12/
ukṣānte	PE *g–	I6	12/
tāruṣanta		I1	/12
svām	V _(R) –	VII2	12/
arṇavaiḥ	–#	X11	//11
eṣām		I1	12/
bhūmir	–V	X1	/12
naúr	–N	X1	12/
vyáthir	–Y	X1	/12
émabhir	–V	X1	//12
cákṣū	*k'–	I6	12/
cákṣū	–r	X2	l ^{la}
visárjane		V2	/12
paúmsyā		I1a	/12
suvitāya	V _(R) –	VII2	l ^{la}
aruṣāsaḥ		I1	l
yuyudhuḥ	–#	X11	//12

vāvṛdhur	–N	X1	/12
cákṣuḥ	*k'–	I6	12/
cákṣuḥ	–p	XI3	l ^{la}
vṛṣṭibhiḥ	–t	I1	/12
vṛṣṭibhiḥ	–#	X11	//12
ajyeṣṭhā	–tb	I1	12/
ākaniṣṭhāsa	–tb	I1	l
vāvṛdhuḥ	–#	X11	//12
janúṣā		I1	l
śréñīḥ	–p	XI3	;
paptúr	–V	X1	/12
eṣām		I1	12/
vidúḥ	–p	XI3	//12
nabhanūmr	–V	X3	/12
acucyavuḥ	–#	X11	//12
dyaúr	–V	X1	l ^{ea}
áditir	–Y	X1	;
uṣáso		I1	l
ácucyavur (acucyavur)	–d	XI1	l ^{ea}
īṣe		I1	11/
īle		I2	11/
námobhir	–V	X1	//11
rāthair	–V	X1	11/
vājayádbhiḥ	–p	XI3	//11
pradakṣiṇin	*k'–	I6	11/
tasthúḥ	–p	XI3	l ^{ea}
pśṣatiṣu		I1	l
pśṣatiṣu		I1	/11
sukheṣu	V _(R) –	VII2	11//
sukheṣu		I1	11/
rātheṣu		I1	/11
krīlatha		I2	11/
rṣṭimánta	–t	I1	/11
híraṇyair	–V	X1	//11
svadhābhis	V _(R) –	VII2	11/
svadhābhis	–t	XI2	l ^{la}
rātheṣu		I1	/11
satrá	V _(R) –	VII2	11//
tanūṣu		I1	/11
ajyeṣṭhāso	–tb	I1	11/
ākaniṣṭhāsa	–tb	I1	l
sám	V _(R) –	VII2	11//
vāvṛdhuḥ	–s	XI4	;
eṣām		I1	/11
pśśniḥ	–s	XI4	l ^{la}
subhagāso	V _(R) –	VII2	l ^{ea}
ṣṭhā	V _(R) –(divi)	VIII1	/11
dhavīṣo (havīṣaḥ)		I1	l
agnís	–c	X9	12/
ṣṇúbhiḥ	V _(R) –(ádhi)	VIII1	/12
ṣṇúbhiḥ	–#	X11	//12
marúdbhiḥ	–ś	XI4	l ^{la}
śubháyadbhir	–V	X1	/12
īkvabhiḥ	–s	XI4	//12
gaṇasrībhiḥ	–#	X11	//12
pāvakébhir	–Y	X1	l ^{ea}
viśvaminvébhir	–V	X1	/12
āyúbhir	–Y	X1	//12

sajūh	_#	X11	//12
sthā	V _(R) —(kē)	VII1	8/
śrēṣṭhatamā	_tb	I1	/8
prṣṭhé	_tb	I1	8/
sādo	V _(R) —	VII2	8/
nasór	_Y	X1	/8
eṣām		I1	/8
sakthāni	V _(R) —	VII2	8/
yamuḥ	_#	X11	//8
dór	_Y	X1	8/
puṁsó		I1a	8/
tṣyantaṁ		I1	8/
pañih	_#	X11	//8
yuvatír	_N	X1	/12
mamandúṣī		I1	/12
purumīlhāya		I2	l
yematur	_Y	X1	//12
vaídadaśvir	_Y	X1	8/
āśúbhiḥ	_p	XI3	//8
yéṣām		I1	8/
rātheṣv		I1	/8
tveśaratho		I1	8/
śubhamyāvāpratiṣkut aḥ (āpratiṣkutaḥ)		V1	/8
eṣām		I1	/8
yāmahūtiṣu		I1	/8
stómam	V _(R) —	VII2	8/
rathír	_V	X1	/8
sutásome	V _(R) —	VII2	8//
eṣá		I1	8/
rāthavitir	_N	X1	//8
gómatír	_V	X1	/8
pārvateṣv		I1	8/
tasthus	_t	XI2	/11
śrēṣṭhaṁ	_tb	I1	11/
vāpuṣām		I1	/11
tasthúṣír		I1	11/
tasthúṣír	_V	X1	l ^a
āhabhir	_d	XI1	/11
pavír	_V	X1	;
māhobhiḥ	_#	X11	//11
óṣadhīḥ		I1	l
óṣadhīḥ	_p	XI3	;
vṛṣṭím	_t	I1	11/
nirṇíg	_N	X1	11/
nirṇíg	*g ^u —	X12	l ^a
barhír	_V	X1	11/
yájuṣā		I1	l
rákṣamāṇā	*k _—	I6	/11
dhṛtadakṣádhi (dhṛtadakṣā)	PE Av. xš	I6	/11
varuṇéḷāsv (īḷāsu)		I1c	/11
varuṇéḷāsv (īḷāsu)		I1c	/11
híraṇyanirṇig	_N	X1	11/
híraṇyanirṇig	*g ^u —	X12	l ^a
uśáso		I1	l
vyūṣṭāv	_t	I1	/11
caḁṣāthe	*k _—	I6	11/

bāmhīṣṭhaṁ	_tb	I1	11/
sudānū	V _(R) —	VII2	/11
aviṣṭaṁ	_t	I1	/11
sīṣāsanto		I1	11/
tiṣṭhatho	_tb	I1	/12
vṛṣṭír	_t	I1	12/
vṛṣṭír	_N	X1	l ^a
svardīṣā	V _(R) —	VII2	/12
vṛṣṭím	_t	I1	12/
vṛṣabhā		I1	l
vīcarṣaṇī		I4	/12
citrébhir	_V	X1	12/
abhraír	_V	X1	l ^a
tiṣṭhatho	_tb	I1	/12
varṣayatho		I4	12/
jyótiś	_c	X9	l ^a
vṛṣṭyā	_t	I1	l
sukhām	V _(R) —	VII2	/12
gáviṣṭiṣu	_t	I1	/12
gáviṣṭiṣu		I1	/12
ukṣatam	PE *g _—	I6	/12
írāvatīm		I1c	/12
tvīṣimatīm		I1	/12
varṣayatam		I4	12/
rakṣethe	*k _—	I6	12/
bāhvór	_j	XI1	//8
āhimśānasya		I1	8/
sudītībhir	_Y	X1	//8
yéṣu		I1	/8
svastáye	V _(R) —	VII2	/8
sutām	V _(R) —	VII2	8//a
hastībhir	_V	X1	//8
paḁbhír	_db	XI1	8/
sukrátur	_d	XI1	//8
śrēṣṭhavarcaṣā	_tb	I1	8/
sácā	V _(R) —	VII2	/8
aṁhós	_c	X9	8/
sumatír	_V	X1	8/
syāma	V _(R) —	VII2	8//
vāruṇaśeṣasaḥ		I1	/8
īṣīṇām		I1	/8
uruṣyatam		I1	/8
mānuṣaṁ		I1	/8
éṣe		I1	8/
eṣām		I1	/8
suṣṭutīm		VI1	/8
stómair	C _(R) —	VII2	8/
stómair	_N	X1	8/
dákṣasya	PE Av. -xš	I6	8/
pūrbhír	_V	X1	/8
pūtadakṣasā	PE Av. -xš	I6	/8
chravaēśā (śravaēśé)		I1	8/
īṣīṇām		I1	/8
yāmabhiḥ	_#	X11	//8
īyacakṣasā	*k _—	I6	/8
vyáciṣṭhe	_tb	I1	8/
svarājye	V _(R) —	VII2	8/
niṣṛtām		X7	/8

vārṣiṣṭhaṃ		I4	8/
vārṣiṣṭhaṃ	_ <i>tb</i> _	I1	8/
carṣaṇināṃ		I4	/8
riṣāḥ		I1	/8
satyā	V _(R) —	VII2	8/
sunithāsah	V _(R) —	VII2	8//a
ṛṇhós	_ <i>c</i> _	X9	8/
éṣate (iṣate)		I1	/8
matír	_ <i>v</i> _	X1	//8
éṣate(iṣate)		I1	/8
matíḥ	_ <i>#</i> _	X11	//8
devéṣu		I1	/8
devéṣu		I1	/8
_iṣirāṃ		I1	8/
dákṣam	PE Av. <i>xš</i>	I6	/8
vṛṣṭidyāvā	_ <i>t</i> _	I1	8/
_iṣās		I1	8/
tríṇr	_ <i>v</i> _	X3	/11
rákṣamāṇāv	* <i>k</i> _	I6	
írāvatír		I1c	11/
írāvatír	_ <i>y</i> _	X1	^{ea}
tasthur	_ <i>y</i> _	X1	^{ea}
vṛṣabhāsas		I1	
tiṣṭṇām		III1	/11
dhiṣāṇānām		I1	11/
_īle		I2	11/
yóḥ	_ <i>#</i> _	X11	//11
_iṣam		I1	8/
pāyúbhir	_ <i>v</i> _	X1	//8
tanúbhiḥ	_ <i>#</i> _	X11	//8
yakṣám	PE Yaghn. - <i>xš</i> ; * <i>k</i> '	I6	8/
tanúbhiḥ	_ <i>#</i> _	X11	//8
śéṣasā		I1	8/
dāsúṣaḥ		I1	/8
gírbhír	_ <i>j</i> _	X11	8/
barhíṣi		I1	12/
sadataṃ	V _(R) —	VII2	^{eq}
barhíṣi		I1	12/
sadataṃ	V _(R) —	VII2	^{eq}
juṣétām		I1	8/
iṣṭāye	_ <i>t</i> _	I1	/8
barhíṣi		I1	12/
sadataṃ	V _(R) —	VII2	^{eq}
antárikṣa	PE * <i>k</i> ^u _	I6	/8
tuvíṣṭamā	_ <i>t</i> _	I1	8/
vāpuṣe		I1	/8
vāpuś	_ <i>c</i> _	X9	//8
yemathuḥ	_ <i>#</i> _	X11	//8
nāhuṣā		I1	/8
śú	V _(R) —(<i>ū</i>)	VIII1	8/
ṣṭāve	V _(R) —(<i>ānu</i>)	VIII1	/8
éyathuḥ (iyathuḥ)	_ <i>#</i> _	X11	//8
tíṣṭhad	_ <i>tb</i> _	I1	8/
raghuṣyádaṃ		VI1	8/
aruṣā		I1	/8
yuvór	_ <i>v</i> _	X1	8/
átrís	_ <i>c</i> _	X9	8/

yayíḥ	_ <i>ś</i> _	XI4	//8
yāmeṣu		I1	/8
saṃtaníḥ	V _(R) —	VII2	/8
saṃtaníḥ	_ <i>#</i> _	X11	//8
dāṃsobhir	_ <i>v</i> _	X1	/8
_átrir	_ <i>n</i> _	X1	8/
śú	V _(R) —(<i>ū</i>)	VIII1	8/
śiṣakti		I1	8/
pípyúṣi		I1	/8
pārṣathaḥ		I4	/8
pṛkṣo	* <i>k</i> _	I6	8/
āhur	_ <i>n</i> _	X1	8/
mṛlayáttamā		I2	/8
tákṣāma	PE * <i>k</i> '_	I6	8/
kúṣṭho	V _(R) —(<i>kú</i>)	VIII1	8/
vṛṣaṇvasū		I1	/8
átrir	_ <i>y</i> _	X1	8/
uśmasiṣṭāye (iṣṭāye)	_ <i>t</i> _	I1	/8
siṃhām	V _(R) —	VII2	8//
jujurúṣo		I1	/8
ávobhir	_ <i>y</i> _	X1	8/
yajñáir	_ <i>y</i> _	X1	8/
yéṣṭho	_ <i>tb</i> _	I1	8/
asmayús	_ <i>t</i> _	X12	/8
āṅgúṣó		I1	8/
mártyeṣv		I1	/8
śú	V _(R) —(<i>ū</i>)	VIII1	8/
carkṛtíḥ	_ <i>#</i> _	X11	//8
víbhiḥ	_ <i>ś</i> _	XI4	8/
vāsvír	_ <i>v</i> _	X1	8/
śú	V _(R) —(<i>ū</i>)	VIII1	8/
sú	V _(R) —	VII2	8/
vṛṣaṇam		I1	8/
ṛṣi		I1	/8
ṛṣi	_ <i>st</i> _	X10	//8
bhūṣati		I1	/8
súṣumnā	V _(R) —	VII2	8//
súṣumnā		VI1	8/
juṣāṇā		I1	8/
suṣṭúbho		VI1	8/
vṛṣaṇvasū		I1	/8
pṛkṣaḥ	* <i>k</i> _	I6	8/
vāpuṣó		I1	/8
_iṣirā		I1	8/
víbhiś	_ <i>c</i> _	X9	8/
pruṣitápsavaḥ		I1	/8
sahá	V _(R) —	VII2	8//
sumnébhir	_ <i>v</i> _	X1	/8
vartír	_ <i>y</i> _	X1	8/
bhūṣatho		I1	/8
uṣā		I1	8/
rúṣatpaśur	_ <i>v</i> _	X1	//8
ágnír	_ <i>v</i> _	X1	8/
vṛṣaṇvasū		I1	/8
agnír	_ <i>v</i> _	X1	^{la}
uṣāsām		I1	
asthuḥ	_ <i>#</i> _	X11	//11
gāmiṣṭhā	_ <i>tb</i> _	I1	/11
vāśágamiṣṭhā	_ <i>tb</i> _	I1	/11

(ágamiṣṭhā)			
dāsūṣe		I1	
śāmbhaviṣṭhā	<i>—tb</i>	I1	/11
pītūr	<i>—V</i>	X1	^{la}
sthānam	<i>V_(R)—</i>	VII2	/11
iṣam		I1	
aśvīnor	<i>—V</i>	X1	^{ea}
āraruṣaḥ		I1	/11
ājuṣṭam	<i>—t</i>	I1	/11
ghṛtāsnuḥ	<i>—#</i>	X11	//11
pṛkṣo	<i>*k—</i>	I6	11/
duritāni	<i>—V</i>	X1	
bhūyīṣṭham	<i>—tb</i>	I1	11/
vivēṣa		I1	/11
cāniṣṭham	<i>—tb</i>	I1	11/
sā	<i>V_(R)—</i>	VII2	11//a
chāmībhir (śāmībhir)	<i>—V</i>	X1	//11
aśvīnor	<i>—V</i>	X1	^{ea}
juṣētham		I1	8/
iṣṭāye	<i>—t</i>	I1	/8
ātrir	<i>—Y</i>	X1	11/
ṛbīsam		I1b	/11
yōṣā		I1	/8
jihīṣva		I1	8/
yōniḥ	<i>—s</i>	X14	8/
sūṣyantyā		I1	8/
iṣaye		I1	8/
saptāvadhraye	<i>V_(R)—</i>	VII2	8/
māyābhir	<i>—V</i>	X1	8/
vṛkṣām	PE <i>*k'—</i>	I6	8/
puṣkarīṇīm		I1	/8
sarvātaḥ	<i>V_(R)—</i>	VII2	/8
nirāitu	<i>—V</i>	X1	8/
nirāitu	<i>—V</i>	X1	8/
—ūṣo		I1	8/
sūjāte	<i>V_(R)—</i>	VII2	8//
satyāśravasi	<i>V_(R)—</i>	VII2	8//
sūjāte	<i>V_(R)—</i>	VII2	8//
adyābharādvasur (ābharādvasur)	<i>—Y</i>	X1	//8
satyāśravasi	<i>V_(R)—</i>	VII2	8//
sūjāte	<i>V_(R)—</i>	VII2	8//
stómair	<i>V_(R)—</i>	VII2	8//
stómair	<i>—g</i>	X11	8/
maghaír	<i>—N</i>	X1	8/
suśríyo	<i>V_(R)—</i>	VII2	/8
dadhur	<i>—d</i>	X11	//8
aīṣu (eṣu)		I1	8/
ūṣo		I1	8/
sūrīṣu	<i>V_(R)—</i>	VII2	/8
sūrīṣu		I1	/8
ūṣo		I1	8/
gómatír	<i>—V</i>	X1	/8
iṣa		I1	/8
raśmībhiḥ	<i>—ś</i>	X14	//8
śukraīḥ	<i>—ś</i>	X14	8/
śócadbhir	<i>—V</i>	X1	/8
arcībhiḥ	<i>—s</i>	X14	//8
sūro	<i>V_(R)—</i>	VII2	8/

arcīṣā		I1	/8
uṣas		I1	/8
sūjāte	<i>V_(R)—</i>	VII2	8//
uṣasam		I1	11/
matībhir	<i>—j</i>	X11	/11
eṣā		I1	11/
sugān	<i>V_(R)—</i>	VII2	11//
—uṣā		I1	11/
jyótir	<i>—Y</i>	X1	^{ea}
eṣā		I1	11/
góbhir	<i>—V</i>	X1	^{ea}
aruṇēbhir	<i>—Y</i>	X1	/11
suvitāya	<i>V_(R)—</i>	VII2	^{la}
puruṣtutā		V11	11/
eṣā		I1	11/
āviṣkṛṇvānā		X7	11/
sādhú	<i>V_(R)—</i>	VII2	/11
eṣā		I1	11/
dvēṣo		I1	11/
uṣā		I1	11/
jyótiśgāt (jyótiṣā)		I1	/11
eṣā		I1	11/
yōseva (yōṣā)		I1	11/
dāsūṣe		I1	
jyótir	<i>—Y</i>	X1	^{ea}
yuvatīḥ	<i>—p</i>	X13	;
savitūḥ	<i>—p</i>	X13	/12
pāriṣṭutiḥ		V1	/12
pāriṣṭutiḥ	<i>—#</i>	X11	//12
kavīḥ	<i>—p</i>	X13	//12
cātuspade		X7	/12
uṣāso		I1	
yayúr	<i>—d</i>	X11	//12
sā	<i>V_(R)—</i>	VII2	/12
savitas	<i>V_(R)—</i>	VII2	^{ea}
raśmībhiḥ	<i>—s</i>	X14	/12
dhārmabhiḥ	<i>—#</i>	X11	//12
utēśiṣe (īśiṣe)		I1	12/
pūṣā		I1	12/
yāmabhiḥ	<i>—#</i>	X11	//12
savita	<i>V_(R)—</i>	VII2	^{ea}
stómam	<i>R_(R)—</i>	VII2	/12
savitúr	<i>—Y</i>	X1	8/
śréṣṭham	<i>—tb</i>	I1	8/
svāyāstaram	<i>V_(R)—</i>	VII2	8/
savitūḥ	<i>—k</i>	X13	8/
svarājyam	<i>V_(R)—</i>	VII2	8/
dāsūṣe		I1	/8
suvāti	<i>V_(R)—</i>	VII2	8//
savitā	<i>V_(R)—</i>	VII2	8/
sāvīḥ	<i>—s</i>	X14	/8
duṣvápnyam		X10	8/
duritāni	<i>—V</i>	X1	8/
savitūḥ	<i>—s</i>	X14	/8
sūktaír	<i>—V</i>	X1	8/
satyāsavam	<i>V_(R)—</i>	VII2	8//a
svādhír	<i>—d</i>	X11	8/
savitā	<i>V_(R)—</i>	VII2	/8
gīrbhír	<i>—V</i>	X1	/11

ābhí	<i>_st</i>	X10	//11
vṛṣabhó		I1	
jīrādānū	<i>_r</i>	X2	//11
ōṣadhīṣu		I1	
ōṣadhīṣu		I1	/11
vṛkṣān	PE * <i>k'</i> _	I6	12/
rakṣāso	OAv. <i>raṣab-</i>	I6	/12
īṣate		I1	
vṛṣṇyāvato	<i>_n</i>	I1	/12
duṣkṛtāḥ		X7	/12
abhikṣipānn	PE * <i>k'ʷ</i> _	I6	/12
āvīr	<i>_d</i>	X11	12/
varṣyāḥ		I4	/12
varṣyām		I4	/12
ōṣadhīr		I1	12/
ōṣadhīr	<i>_j</i>	X11	^{ea}
īrā		I1c	12/
svāḥ	V _(R) —	VII2	/12
ōṣadhīr		I1	
ōṣadhīr	<i>_Y</i>	X1	;
vṛṣṭīm	<i>_t</i>	I1	11/
vṛṣṇo	<i>_n</i>	I1	
niṣīncānn		V1	11/
karṣa		I4	11/
viṣitam		V1	
ṣiṇca	<i>nī</i>	V1	/11
viṣitāḥ		V1	
suprapāṇām	V _(R) —	VII2	11//
duṣkṛtāḥ		X7	/8
āvarṣīr		I4	11/
āvarṣīr	<i>_Y</i>	X1	11/
varṣām		I4	11/
ṣū	V _(R) —(<i>u</i> l)	VIII1	/11
ōṣadhīr		I1	
ōṣadhīr	<i>_bb</i>	X11	;
manīṣām		I1	/11
bibharṣi		I4	/8
jīnōṣi		I1	/8
ṣṭobhantṣy	<i>prāti</i>	V1	8/
aktúbhiḥ	<i>_#</i>	X11	//8
hēṣantam		I1	/8
dārdharsy		I4	/8
vārṣanti		I4	8/
vṛṣṭāyāḥ	<i>_t</i>	I1	/8
vāneṣu		I1	11/
āntárikṣam	PE * <i>k''</i> _	I6	/11
usríyāsu		III1	/11
súryam	V _(R) —	VII2	11/
antárikṣam	PE * <i>k''</i> _	I6	/11
vṛṣṭír	<i>_t</i>	I1	11/
vṛṣṭír	<i>_Y</i>	X1	^{la}
taviṣiyántaḥ		I1	11/
ṣv	V _(R) —(<i>ū</i>)	VIII1	11/
antárikṣe	PE * <i>k''</i> _	I6	/11
nákir	<i>_V</i>	X1	;
dadharṣa		I4	/11
énīr	<i>_V</i>	X1	//11

āsiṇcántīr	<i>_V</i>	X1	^{ea}
rīripūr	<i>_N</i>	X1	/11
ṣya	<i>vī</i>	V1	^{ea}
syāma	V _(R) —	VII2	11/
vājeṣu		I1	/8
vāñīr	<i>_V</i>	X1	/8
duṣṭārā		X6	/8
vājeṣu		I1	8/
carṣañīr		I4	/8
carṣañīr	<i>_V</i>	X1	/8
tāyor	<i>_V</i>	X1	8/
maghónoḥ	<i>_#</i>	X11	//8
gābhastyor	<i>_g</i>	X11	//8
ēṣate (īṣate)		I1	/8
ēṣe		I1	8/
śūṣyām		I1	/8
ádribhiḥ	<i>_#</i>	X11	//8
sūriṣu		I1	8/
īṣam		I1	8/
viṣṇave	<i>_n</i>	I1	/12
sukhādāye	V _(R) —	VII2	/12
bhandādiṣṭaye	<i>_t</i>	I1	/8
svayām	V _(R) —	VII2	/12
nādhīṣe (ādhīṣe)		I1	/12
eṣām		I1	/8
ādhrṣtāso	<i>_t</i>	I1	8/
yéṣām		I1	12/
sadhāstha	V _(R) —	VII2	
nīr	<i>_V</i>	X1	/12
ṣṇúbhir	V _(R) —(<i>ādbi</i>)	VIII1	/12
ṣṇúbhir	<i>_Y</i>	X1	//12
viṣpardhaso		V4	8/
nṛbhiḥ	<i>_#</i>	X11	//8
vīṣā		I1	/12
tveṣó		I1	12/
yayís	<i>_t</i>	X12	^{ea}
taviṣā		I1	
svárociṣa		I1	/12
īṣmīṇaḥ		I1	/8
tveṣām		I1	12/
saṃdīṣi	V _(R) —	VII2	/12
sthána	V _(R) —	VII2	/12
uruṣyatā		I1	8/
sádma	V _(R) —	VII2	/12
yéṣām		I1	8/
ājmeṣv		I1	/8
adveṣó		I1	12/
jaritūr	<i>_V</i>	X1	;
viṣṇor	<i>_n</i>	I1	12/
viṣṇor	<i>_N</i>	X1	12/
dvēṣāṃsi		I1	8/
sanutāḥ	V _(R) —	VII2	/8
jyēṣṭhāso	<i>_tb</i>	I1	12/
durdhártavo	<i>_db</i>	X11	8/

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vṛṣann		I1	11/
akṛṇor	<i>—d</i>	XI1	/11
duṣṭārītu		X6	/11
sáho	V _(R) —	VII2	11//
sáhase	V _(R) —	VII2	^{la}
sáhadhyai	V _(R) —	VII2	/11
ilás		I1c	11/
iṣáyann		I1	l
īdyah		I2	/11
bahúbhir	<i>—Y</i>	X1	/11
vasavyais	<i>—t</i>	XI2	//11
bhūh	<i>—p</i>	XI3	//11
mānuṣāṇām		I1	/11
vikṣv	<i>*k'—</i>	I6	/11
āgnír	<i>—b</i>	XI1	//11
śasādā	<i>ní</i>	V1	l
sumnāyáva	V _(R) —	VII2	11//
vṛṣabhām		I1	l
carṣaṇínám		I4	/11
prétīṣaṇim		I1	11/
iṣáyantam		I1	l
námobhir	<i>—Y</i>	X1	//11
námobhir	<i>—V</i>	X1	11/
samídhotá	V _(R) —	VII2	^{la}
havyaiḥ	<i>—#</i>	X11	//11
sūno	V _(R) —	VII2	11/
sahaso	V _(R) —	VII2	^{ca}
gīrbhír	<i>—V</i>	X1	/11
ukthair	<i>—V</i>	X1	//11
śrávobhís	<i>—c</i>	X9	11/
bṛhádgbhir	<i>—Y</i>	X1	11/
sthávbirebhir	V _(R) —	VII2	^{la}
sthávbirebhir	<i>—V</i>	X1	/11
revádbhir	<i>—V</i>	X1	11/
sádam	V _(R) —	VII2	^{ca}
pūrvr	<i>—V</i>	X1	11/
íṣo		I1	11/
bṛhatír	<i>—V</i>	X1	;
santu	V _(R) —	VII2	/11
vicarṣaṇe		I4	/8
puṣṭīm	<i>—t</i>	I1	8/
puṣyasi		I1	/8
śmā	V _(R) —(<i>br</i>)	VIII1	8/
carṣaṇáyo		I4	/8
yajñébhír	<i>—g</i>	XI1	8/
gīrbhír	<i>—V</i>	X1	/8
īlate		I2	/8
rajastúr	<i>—Y</i>	X1	8/
viśvācarṣaṇiḥ		I4	/8
viśvācarṣaṇiḥ	<i>—#</i>	X11	//8
sajóṣas		I1	8/
mānuṣo		I1	/8
sumnāyúr	<i>—j</i>	XI1	8/
sudánave	V _(R) —	VII2	/8
śá	V _(R) —(<i>ūtí</i>)	VIII1	8/
dviṣó		I1	8/

puṣyati		I1	/8
śatāyusam		I1	/8
tveśás		I1	8/
śāñ	V _(R) —(<i>diví</i>)	VIII1	8/
vikṣv	<i>*k'—</i>	I6	/8
īdyó		I2	/8
átithiḥ	<i>—#</i>	X11	//8
sūnúr	<i>—N</i>	X1	8/
śísuḥ	<i>—#</i>	X11	//8
paśúr	<i>—N</i>	X1	8/
véši		I1	8/
juśásva		I1	8/
ródasyoh	<i>—#</i>	X11	//11
svastīm	V _(R) —	VII2	11/
dviṣó		I1	11/
duritá	<i>—V</i>	X1	l
sá	V _(R) —	VII2	11/
kṣeṣad		I1	11/
iyótir	<i>—N</i>	X1	11/
devayúṣ	<i>—t</i>	X6	/11
sajóṣa		I1	/11
yajñébhīḥ	<i>—ś</i>	XI4	^{la}
śámībhír	<i>—V</i>	X1	//11
ájuṣṭir	<i>—t</i>	I1	/11
ájuṣṭir	<i>—N</i>	X1	//11
prádrptiḥ	<i>—#</i>	X11	//11
dṛṣatír	<i>—V</i>	X1	/11
dhīḥ	<i>—#</i>	X11	//11
hēṣavataḥ		I1	11/
aktóḥ	<i>—k</i>	XI3	//11
vasatír	<i>—Y</i>	X1	/11
paraśúr	<i>—N</i>	X1	/11
dravír	<i>—N</i>	X1	11/
dhákṣat	<i>*g^{ub}—</i>	I6	/11
asiṣyāñ		I1	/11
citrádhrajatir	<i>—V</i>	X1	^{la}
aratír	<i>—Y</i>	X1	/11
aktór	<i>—Y</i>	X1	//11
vér	<i>—N</i>	X1	11/
druśádvā		VI1	11/
usráḥ		III1	/11
śócíṣā		I1	11/
aruṣó		I1	l
aruṣó		I1	l
vīṣā		I1	11-/
rukṣá	<i>*k—</i>	I6	11-/
óṣadhīṣu		I1	l
óṣadhīṣu		I1	/11-
dháyyobhir	<i>—Y</i>	X1	11/
yújyebhir	<i>—V</i>	X1	/11
arkaír	<i>—Y</i>	X1	//11
svébhiḥ	<i>—ś</i>	XI4	/11
śúṣmaiḥ		I1	/11
śúṣmaiḥ	<i>—#</i>	X11	//11
tatákṣa	PE <i>*k'—</i>	I6	/11
ṛbhúr	<i>—N</i>	X1	11/
tveśó		I1	11/
mānuṣo		I1	l
yajñébhīḥ	<i>—s</i>	XI4	11/

yakṣi	*g' _	I6	/11
cakṣāṇir	*k' _	I6	
cakṣāṇir	_N	X1	/11
vāstor	_V	X1	//11
agnír	_Y	X1	11/
viśvāyur	_Y	X1	11/
mártyeṣu_		I1	/11
_uṣarbhúd		I1	11/
átithir	_j	XI1	;
sūryo	V _(R) _	VII2	^{la}
sūno	V _(R) _	VII2	11/
agnír	_j	XI1	^{ca}
janúśājmānam (janúśā)		I1	
jer	_V	X1	^{ca}
kṣeṣy		I1	/11
vāyúr	_N	X1	11/
árātír	_V	X1	//11
bhānumádbhir	_V	X1	/11
arkaír	_V	X1	//11
śocīśā		I1	11/
arkaśokaír	_Y	X1	//11
śróṣy		I1	/11
'vṛkébhiḥ	_s	XI4	/11
vēṣi		I1	11/
pathírbhiḥ	_p	XI3	;
pārṣy		I4	/11
sumnám	V _(R) _	VII2	/11
matírbhir	_Y	X1	/11
yáviṣṭham	_tb	I1	/11
adhruk	*g ^b _	XI2	//11
doṣā		I1	11/
vāstor	_V	X1	^{ca}
vikṣú	*k' _	I6	11/
rathír	_V	X1	^{ca}
inoṣi		I1	11/
ānuśág		V1	11/
ānuśág	*k [□] _	XI2	^{ca}
vanuṣyát		I1	/11
ajārebhir	_Y	X1	^{la}
vṛṣabhis		I1	
vṛṣabhis	_t	XI2	/11
svaís	_t	XI2	//11
tapiṣṭha	_tb	I1	11/
ukthaír	_V	X1	//11
arkébhiḥ	_s	XI4	11/
sahasó	V _(R) _	VII2	^{la}
mártyeṣv		I1	11/
kṛdhīṣítás (iṣítás)		I1	
spṛ́dho	V _(R) _	VII2	11//
dyúbhir	_V	X1	
vácobhis	_t	XI2	//11
juṣasva		I1	11/
jaritúr	_gb	XI1	;
ghóṣi		I1	/11
kṛṣṇáyāmaṃ	_n	I1	
ajārebhir	_N	X1	^{ca}
nānadadbhir	_Y	X1	/11
yáviṣṭhaḥ	_tb	I1	/11

agnír	_V	X1	^{la}
viśvag		I1	11/
tuvimraksāso	PE	I6	11/
dhṛṣatā		I1	
śuciṣmaḥ		I1	/11
viṣítāso		V1	
sānu	V _(R) _	VII2	/11
pṛ́śneḥ	_#	XI1	//11
vṛ́ṣṇo	_n	I1	/11
goṣuyúdhó		I1	11/
nāśāniḥ	_s	XI4	/11
prásitih	_ks	X8	;
kṣātír	_V	X1	/11
agnér	_d	XI1	//11
durvártur	_Y	X1	11/
durvártur	_bb	XI1	11/
dhṛṣatā		I1	
sáhobhi	_sp	XI0	//11
vanuṣyán		I1	11/
vanúṣo		I1	/11
candrābhir	_g	XI1	^{la}
sám	V _(R) _	VII2	/11
abhimātiśáhaḥ		VI1	/11
sám	abbí	V1y	/11
krátubhir	_V	X1	^{la}
pitror	_V	X1	/11
ádideḥ	_#	XI1	//11
nákir	_V	X1	;
dadharṣa		I4	/11
pitror	_V	X1	/11
vayúneṣv		I1	/11
cákṣasā	*k' _	I6	/12
ruruhuḥ	_s	XI4	;
visrúhaḥ		V2	/12
sukrátur	_Y	X1	//12
kavíḥ	_#	XI1	//12
rakṣitā	*k _	I6	/12
pŕkṣasya	*k _	I6	12/
vṛ́ṣṇo	_n	I1	12/
aruśasya		I1	/12
sáhaḥ	V _(R) _	VII2	/12
matír	_N	X1	;
śúciḥ	_s	XI4	//12
cārur	_V	X1	/12
agnír	_Y	X1	^{la}
arakṣata	*k _	I6	/12
ántárikṣam	PE *k ^u _	I6	12/
sukrátur	_Y	X1	//12
jyótiśā		I1	/12
dhiśāṇe		I1	
vṛ́ṣṇyam	_n	I1	/12
mahiṣā		I1	/12
tasthur	_V	X1	/12
távotírbhiḥ (útírbhiḥ)	_#	XI1	//12
ádabdhēbhis	_t	XI2	^{ca}
gopábhir	_V	X1	/11
iṣṭe	_t	I1	/11
triṣadhasṭha		VI1	
rákṣā	*k _	I6	11/

daduṣāṃ		I1	
stāvānaḥ	V _(R) —	VII2	/11
kṛṣṇām	— <i>n</i>	I1	11/
vedyābhīḥ	— <i>#</i>	X11	//11
jyōtiṣāgnīs (jyōtiṣā)		I1	
jyōtiṣāgnīs (agnīs)	— <i>t</i>	XI2	/11
samaré	V _(R) —	VII2	^{ca}
jyótir	— <i>V</i>	X1	^{ca}
mártyeṣu		I1	/11
nīṣattó		V1	/11
jyótir	— <i>N</i>	X1	^{ca}
jāviṣṭham	— <i>tb</i>	I1	11/
sādhú	V _(R) —	VII2	/11
cákṣur	* <i>k'</i> —	I6	/11
cákṣur	— <i>Y</i>	X1	//11
jyótir	— <i>b</i>	XI1	^{ca}
dūrāadhīḥ	— <i>k</i>	XI3	//11
vakṣyāmi	* <i>k'</i> ^u —	I6	11/
maniṣye		I1	/11
ukthébhiḥ	— <i>s</i>	XI4	^{la}
agníbhīr	— <i>N</i>	X1	^{la}
mānuṣa		I1	/11
śūṣāṃ		I1	/11
mártyeṣu		I1	/11
ukthaiḥ	— <i>#</i>	X11	//11
citrābhis	— <i>t</i>	XI2	11/
ūtíbhīś	— <i>c</i>	X9	;
citrāsocir	— <i>Y</i>	X1	//11
kṛṣṇādhvā	— <i>n</i>	I1	/11
śócīṣā		I1	11/
puruvājābhir	— <i>V</i>	X1	/11
suvíryebhīś	— <i>c</i>	X9	^{ca}
sānti	V _(R) —	VII2	/11
havíṣmān		I1	/11
bharádvājeṣu		I1	11/
dadhīṣe		I1	/11
suvṛktīm	V _(R) —	VII2	/11
ávīr	— <i>Y</i>	X1	11/
dvēṣāṃsīnuhí (dvēṣāṃsi)		I1	11/
vardháyēlām (īlām)		I1c	/11
iṣitó		I1	
adhrúg	* <i>g^b</i> —	X12	//11
mártyeṣu		I1	/11
vāhnir	— <i>V</i>	X1	/11
dhiṣāṇā		I1	/11
vēpiṣṭho	— <i>tb</i>	I1	11/
iṣṭaú	— <i>t</i>	I1	/11
suprayásam	V _(R) —	VII2	^{ca}
barhír	— <i>V</i>	X1	/11
srúg	V _(R) —	VII2	11/
srúg	PE	X12	^{ca}
suvṛktīḥ	V _(R) —	VII2	/11
suvṛktīḥ	— <i>#</i>	X11	//11
ámyakṣi	PE * <i>k'</i> —	I6	11/
sádma	V _(R) —	VII2	11/
cákṣuḥ	* <i>k'</i> —	I6	/11
cákṣuḥ	— <i>#</i>	X11	//11
devébhir	— <i>V</i>	X1	11/

agníbhīr	— <i>V</i>	X1	/11
sahasó	V _(R) —	VII2	^{ca}
srasema	V _(R) —	VII2	11/
barhíṣo		I1	/11
rāḷ	* <i>g'</i> —	XI6	//11
agnīs	— <i>t</i>	XI2	11/
sūnūḥ	— <i>s</i>	XI4	^{la}
śócīṣā		I1	/11
sv	V _(R) —	VII2	^{ca}
yákṣad	* <i>g'</i> —	I6	11/
dyaúḥ	— <i>#</i>	X11	//11
triṣadhásthas		VII1	11/
tatarúṣo		I1	/11
mānuṣā		I1	/11
téjīṣṭhā	— <i>tb</i>	I1	11/
yásyāratír (aratír)	— <i>Y</i>	X1	/11
vanerāṭ	* <i>g'</i> —	XI6	//11
óṣadhīṣu		I1	/11
óṣadhīṣu		I1	/11
sāsmákebhīr	— <i>V</i>	X1	^{la}
sūṣair		I1	/11
sūṣair	— <i>V</i>	X1	//11
agní	— <i>st</i>	X10	11/
ṣṭave	V _(R) —(<i>agní</i> , <i>agníḥ</i>)	VII1	11/
—usrāḥ		III1	11/
yajñaiḥ	— <i>#</i>	X11	//11
tákṣad	PE * <i>k'</i> —	I6	11/
vīṣito		I1	
tāyúr	— <i>V</i>	X1	^{la}
rāṭ	* <i>g'</i> —	XI6	//11
vīṣvebhīr	— <i>V</i>	X1	11/
agníbhīr	— <i>V</i>	X1	/11
vēṣi		I1	11-/
duchúnā		X9a	/11-
śruṣṭí	— <i>t</i>	I1	11-/
rayír	— <i>Y</i>	X1	^{ca}
vṛṣṭír	— <i>t</i>	I1	/11
vṛṣṭír	— <i>V</i>	X1	^{ca}
ídyo		I2	
rītír	— <i>V</i>	X1	/11
iṣé		I1	/11
kṣattā	PE * <i>k'</i> —	I6	11/
bhūreḥ	— <i>#</i>	X11	//11
sátpatiḥ	— <i>s</i>	XI4	^{ca}
pañér	— <i>bb</i>	XI1	;
sajōṣā		I1	11/
hinóṣi		I1	/11
sūno	V _(R) —	VII2	11/
sahasó	V _(R) —	VII2	^{ca}
gīrbhír	— <i>V</i>	X1	/11
ukthair	— <i>Y</i>	X1	//11
yajñair	— <i>N</i>	X1	11/
vasavyaiḥ	— <i>#</i>	X11	//11
sūno	V _(R) —	VII2	11/
sahasah	V _(R) —	VII2	^{ca}
puṣyāse		I1	/11
kṛṇóṣi		I1	11/
sahasó	V _(R) —	VII2	^{ca}

vísvābhír	<i>_g</i>	XI1	11/
gīrbhír	<i>_V</i>	X1	^{la}
jujóṣa		I1	/8
dhītībhiḥ	<i>_#</i>	XI1	//8
ṣá	<i>V_(R)-(nú)</i>	VII1	8/
īṣam		I1	8/
agnír	<i>_V</i>	X1	8/
agnír	<i>_Y</i>	X1	8/
īṣiḥ		I1	/8
īṣiḥ	<i>_#</i>	XI1	//8
īlate		I2	/8
yajñēṣu		I1	8/
mānuṣo		I1	/8
spārdhante	<i>V_(R)-</i>	VII2	8//
vrataiḥ	<i>_s</i>	XI4	8/
sīkṣanto	<i>*g'^b_</i>	I6	8/
agnír	<i>_V</i>	X1	8/
ṛtīśāham		VII1	/8
sátpatim	<i>V_(R)-</i>	VII2	/8
saṃcákṣi	<i>*k'_</i>	I6	8/
agnír	<i>_b</i>	XI1	8/
uruṣyāti		I1	/8
sahāvā	<i>V_(R)-</i>	VII2	8//a
rayír	<i>_Y</i>	X1	8/
vājesv		I1	/8
ródasyoḥ	<i>_#</i>	XI1	//11
svastīm	<i>V_(R)-</i>	VII2	11/
dviśó		I1	11/
duritā	<i>_V</i>	X1	
śú	<i>V_(R)-(ū)</i>	VII1	12/
uṣarbhūdam		I1	/12
janúṣā		I1	
śúcir	<i>_j</i>	XI1	//12
dadhúr	<i>_Y</i>	X1	//12
īḍyam		I2	
ūrdhvāsociṣam		I1	/12
prásastibhir	<i>_N</i>	X1	^{ca}
dákṣasyāvṛkó (dákṣasya)	PE Av. -xš	I6	12/
bhūr	<i>_V</i>	X1	//12
tāruṣaḥ		I1	/12
sahasó	<i>V_(R)-</i>	VII2	^{ca}
mártyeṣv		I1	/12
chardír	<i>_Y</i>	X1	12/
mānuṣaḥ		I1	/12
suvṛktibhir	<i>_b</i>	XI1	//12
uśáso		I1	
tatṛṣāṇó		I1	/12
gṛṇīśāṇi		I1	/12
gīrbhír	<i>_V</i>	X1	^{la}
devēṣu		I1	12/
devēṣu		I1	12/
sumnāír	<i>_V</i>	X1	^{ca}
īḍyam		I2	/12
ṣedire	<i>ní</i>	V1	/12
vibhūṣann		I1	12/
sám	<i>V_(R)-</i>	VII2	/12
vidúṣṭaram	<i>_t</i>	I1	
yakṣad	<i>*g'_</i>	I6	11/

agnír	<i>_V</i>	X1	^{la}
amṛteṣu		I1	/11
piparṣi		I4	/11
prṇakṣi	PE *k'_	I6	11/
vanuṣyató		I1	
rayí	<i>_spr</i>	X10	^{ca}
agnír	<i>_b</i>	XI1	11/
grhāpatiḥ	<i>_s</i>	XI4	/11
yājiṣṭhaḥ	<i>_th</i>	I1	11/
véṣ	<i>_tv</i>	X6	
bhūr	<i>_b</i>	XI1	//11
yaviṣṭha	<i>_th</i>	I1	
sūdhītāni	<i>V_(R)-</i>	VII2	^{ca}
duritā	<i>_V</i>	X1	
vísvebhiḥ	<i>_s</i>	XI4	^{la}
devaír	<i>_V</i>	X1	//11
jāniṣvā		I1	11/
sarvātātā	<i>V_(R)-</i>	VII2	8//
vakṣy	<i>*g'^b_</i>	I6	12/
devēṣu		I1	/8
piṣpṛśaḥ		III3	/8
santu	<i>V_(R)-</i>	VII2	/11
vísveṣām		I1	/8
devébhir	<i>_N</i>	X1	8/
mānuṣe		I1	/8
mandrábhír	<i>_V</i>	X1	/8
jihvābhír	<i>_Y</i>	X1	8/
vakṣi	<i>*g'^b_</i>	I6	/8
yákṣi	<i>*g'_</i>	I6	/8
yajñēṣu		I1	/8
sukrato	<i>V_(R)-</i>	VII2	/8
īle		I2	8/
vājibhiḥ	<i>_ś</i>	XI4	/8
yajñēṣu		I1	/8
dāśúṣe		I1	/8
suṣṭutīm		VII1	/8
svādhryò	<i>V_(R)-</i>	VII2	/8
yajñēṣu		I1	8/
īlate		I2	/8
yakṣi	<i>*g'_</i>	I6	/8
saṃdīṣam	<i>V_(R)-</i>	VII2	/8
juṣanta		I1	/8
mānurhito	<i>_b</i>	XI1	/8
vāhnir	<i>_V</i>	X1	8/
vidúṣṭaraḥ	<i>_t</i>	I1	/8
yákṣi	<i>*g'_</i>	I6	8/
barhīṣi		I1	/8
samídbhir	<i>_V</i>	X1	/8
yaviṣṭhya	<i>_th</i>	I1	/8
suvīryam	<i>V_(R)-</i>	VII2	/8
púṣkarād		I1	8/
nír	<i>_V</i>	X1	/8
īṣiḥ		I1	/8
īṣiḥ	<i>_p</i>	XI3	//8
vīṣā		I1	/8
śú	<i>V_(R)-(ū)</i>	VII1	8/
ebhír	<i>_Y</i>	X1	8/
indubhiḥ	<i>_#</i>	XI1	//8
dákṣam	PE Av. xš	I6	8/

akšipád	PE * <i>k</i> ^u ₋	I6	/8
ágnír (agnír)	₋ V	X1	8/
sátpatih	₋ #	X11	//8
stómaṃ	V _(R) ₋	VII2	8//
dhṛṣṇuyá	₋ <i>n</i>	I1	/8
mānuṣā		I1	/8
kavíkratuḥ	₋ #	X11	//8
yákṣihá (yákṣi)	* <i>g</i> ₋	I6	8/
sámdṛṣtir	V _(R) ₋	VII2	/8
sámdṛṣtir	₋ V	X1	//8
iṣayaté		I1	8/
śréṣṭho	₋ <i>tb</i>	I1	/8
iṣáyanto		I1	8/
áyuh	₋ #	X11	//8
árātīr	₋ Y	X1	//8
árātīḥ	₋ #	X11	//8
agnís	₋ <i>t</i>	X12	8/
śociṣā		I1	/8
agnír	₋ N	X1	8/
vícarṣaṇe		I4	/8
rákṣāṃsi	OAv. <i>raṣab-</i>	I6	8/
sukrato	V _(R) ₋	VII2	/8
rákṣā	* <i>k</i> ₋	I6	8/
duréva	₋ V	X1	/8
duṣkṛtam		X7	/8
agnír	₋ Y	X1	8/
draviṇasyúr	₋ Y	X1	8/
mātūḥ	₋ <i>p</i>	X13	8/
pitūṣ	₋ <i>p</i>	X7	/8
śídann	V _(R) ₋	VII2	8//a
vícarṣaṇe		I4	/8
saṣṭjmáhe	V _(R) ₋	VII2	8/
ghṛṇer	₋ V	X1	//8
śídatu	<i>ní</i>	V1	/8
yukṣvā	* <i>g</i> ₋	I6	8/
īlītādhvaré (īlīta)		I2	11/
haviśmān		I1	/11
ródasyor	₋ V	X1	//11
havír	₋ <i>b</i>	X11	//8
taṣṭām	PE * <i>k</i> ^u ₋ <i>t</i>	I7	8/
bhavantūkṣāṇa (ukṣāṇa)	* <i>k</i> ₋	I6	/8
ṛṣabhāso		I1	8/
rákṣāṃsi	OAv. <i>raṣab-</i>	I6	8/
dhṛṣṇo	₋ <i>n</i>	I1	11/
vádhiṣo		I1	
śávobhiḥ	₋ #	X11	//11
ṛjīṣi		I1	/11
ṛṣabhó		I1	
hariṣṭhāḥ		V11	/11
gīrbhīḥ	₋ #	X11	//11
āvīḥ	₋ <i>s</i>	X14	11/
pīpihīṣo (iṣo)		I1	/11
śātrūṃr	₋ V	X3	^{ea}
ukṣayanta	* <i>g</i> ₋	I6	
jarhṛṣanta		I1	
yébhiḥ	₋ <i>s</i>	X14	11/
uśasam		I1	

svát	V _(R) ₋	VII2	/11
daṃsánābhir	₋ V	X1	//11
aúrṇor	₋ <i>d</i>	X11	11/
usriyābhyo		III1	
ṛṣvó		I1	11+/-
aúhiṣṭa	₋ <i>t</i>	I1	/11
svārṣātā		V15	11/
dyaús	₋ <i>c</i>	X9	11/
manyóḥ	₋ #	X11	//11
viśvāyuh	₋ <i>ś</i>	X14	^a
pinag		X15a	/11
ṛjīṣin		I1	/11
sajóṣāḥ		I1	/11
mahiṣāṃ		I1	
pūṣā		I1	11/
viṣṇus	₋ <i>n</i>	I1	11/
viṣṇus	₋ <i>t</i>	X12	^{ea}
sārāṃsi	V _(R) ₋	VII2	
kṣódo	PE * <i>k</i> ^u ₋	I6	11-/
pāriṣṭhitam		V1	11/
nícir	₋ V	X1	^a
iṣé		I1	/11
ṣtuhi	V _(R) ₋ (<i>u</i>)	VII1	11/
ābhír	₋ <i>g</i>	X11	//11
gīrbhír	₋ Y	X1	11/
ṛṣabhām		I1	
carṣaṇinām		I4	/11
tuvimrakṣó	PE	I6	11/
ṛjīṣi		I1	/11
bṛhádreṇús	₋ <i>c</i>	X9	^{ea}
mānuṣinām		I1	/11
kṛṣṭinām	₋ <i>t</i>	I1	11/
dāsyūṃr	₋ V	X3	//11
kṛṣṭír	₋ <i>t</i>	I1	11/
kṛṣṭír	₋ V	X1	^{ea}
avanor	₋ V	X1	;
svin	V _(R) ₋	VII2	11/
sáhaḥ	V _(R) ₋	VII2	11//
sahiṣṭha	₋ <i>tb</i>	I1	11/
yusmé		I1	/11
vádadbhir	₋ Y	X1	^a
āngirobhiḥ	₋ #	X11	//11
dasmeṣáyantam (iṣáyantam)		I1	/11
ṛnóḥ	₋ <i>p</i>	X13	11/
dhīrbhír	₋ <i>b</i>	X11	^{ea}
sá	V _(R) ₋	VII2	11//a
sá	V _(R) ₋	VII2	/11
mānuṣāṇām		I1	/11
sarsre		III1	/11
sá	V _(R) ₋	VII2	11//a
śúṣṇam	₋ <i>n</i>	I1	/11
tvákṣasā	PE Av. - <i>xš</i>	I6	
tiṣṭha	₋ <i>tb</i>	I1	/11
dhiṣvā		I1	11/
dakṣiṇatrā	* <i>k</i> ₋	I6	/11
agnír	₋ N	X1	11/
śúṣkam		I1	11/

rákṣo	OAv. <i>raṣab-</i>	I6	11/
dhakṣy	* <i>g^{uh}</i> _	I6	11/
aśánir	_N	X1	/11
ṛṣváyā		I1	
duritá	_V	X1	
pathíbhir	_V	X1	;
tuvivájebhir	_V	X1	/11
sūno	V _(R) —	VII2	11/
sahas	V _(R) —	VII2	^{ea}
yótoḥ	_#	X11	//11
ghṛṣver		I1	//11+
ghṛṣver	_d	X11	//11+
śátrur	_N	X1	^{ea}
pratiṣṭhíḥ	_tb	I1	11/
pratiṣṭhíḥ	_p	X13	^{ea}
sáhyoḥ	_#	X11	//11
sahásrā	V _(R) —	VII2	11/
dhṛṣatā		I1	
kṛṣvā		I1	11/
yajñáḥ	_#	X11	//11
carsaniprá		I4	/11
sáhobhiḥ	_#	X11	//11
_urúḥ	_p	X13	11/
pṛthúḥ	_s	X14	^{ea}
kartṛbhir	_bb	X11	/11
dhiśāṇā		I1	
ṛṣvám		I1	11/
śākaír	_V	X1	//11
āsúr	_V	X1	//11
áristāḥ		I1r	/11
purukṣúḥ	_#	X11	//11
śáviṣṭham	_tb	I1	11/
ójiṣṭham	_tb	I1	11/
vṛṣṇyā	_n	I1	
mānuṣāṇām		I1	/11
pṛtanāśāḥ	* <i>g^h</i> _	X16	/11
vṛṣaṇam		I1	
śúṣmam		I1	/11
sudákṣam	PE Av. <i>xš</i>	I6	/11
tāvotíbhīr (ūtíbhīr)	_V	X1	^{ea}
jāmīñr	_V	X3	/11
śúṣmo		I1	11/
vṛṣabhā		I1	
sám	<i>abbī</i>	V1y	
ñṛtamābhīr	_V	X1	/11
śrómatebhiḥ	_#	X11	//11-
íkṣe	* <i>k'</i> _	I6	11/
sthūrám	V _(R) —	VII2	
vṛṣabhám		I1	
yésv		I1	/11
góṣv		I1	/11
ebhíḥ	_p	X13	^{la}
sakhyaíḥ	_ś	X14	//11
śátroh-	_ś	X14	11/
śátror	_V	X1	^{ea}
dyaúr	_N	X1	11/
rayíḥ	_ś	X14	^{ea}
sūno	V _(R) —	VII2	11/

sahas	V _(R) —	VII2	^{ea}
devébhir	_db	X11	;
ṛjīṣin		I1	11-/
vṛṣṇunā	_n	I1	
śataír	_V	X1	11/
vadhaíḥ	_ś	X14	11/
śúṣṇasyāśúṣasya (śúṣṇasya)	_n	I1	11/
śúṣṇasyāśúṣasya (aśúṣasya)		I1	/11
śúṣṇaḥ	_n	I1	/11
śá	V _(R) —(<i>urú</i>)	VII1	11/
námucer	_N	X1	/11
iṣā		I1	
pípror	_V	X1	10/
apramṛṣyám		I1	/10
dāsúṣe		I1	/10
svabhiṣṭisumnaḥ		V1	/11
svabhiṣṭisumnaḥ		VI1	/11
mātúr	_N	X1	11/
túṣṭhad	_tb	I1	11/
ṛṣvám		I1	/11
yajñáḥ	_#	X11	//11
śáradír	_d	X11	/11
dāsīḥ	_p	X13	^{ea}
śíkṣan	* <i>k</i> _	I6	/11
bhūr	_Y	X1	//11
dhúnir	_V	X1	^{ea}
dhúnimatír	_V	X1	//11
ṛṇór	_V	X1	11-/
śrávantīḥ	_#	X11	//11-
pārṣi		I4	/11
sastó	V _(R) —	VII2	11//
síṣvap		I1	/11
sómebhiḥ	_s	X14	/11
dabhítir	_V	X1	^{ea}
idhmábhrītiḥ	_p	X13	;
àrkaíḥ	_#	X11	//11
kārór	_b	X11	//11
ratheṣṭhám		VI1	11/
rayír	_Y	X1	11/
víbhūtir	_V	X1	^{la}
stuṣa	V _(R) —	VII2	11/
stuṣa		I1	11/
gīrbhír	_Y	X1	;
_iyakṣanto	* <i>k'</i> _	I6	11/
svadhāvaḥ	V _(R) —	VII2	/11
vikṣú	* <i>k'</i> _	I6	/11
véviṣataḥ		I1	
āsúḥ	_p	X13	^{la}
yemuḥ	_#	X11	//11
rakṣáso	OAv. <i>raṣab-</i>	I6	
tiṣṭha	_tb	I1	/11
dhṛṣṇo	_n	I1	11/
āpíḥ	_p	X13	^{la}
éṣṭau	_t	I1	/11-
kṛṣvāvase (kṛṣva)		I1	11/
pūṣāṇam		I1	11/
vṛṣṇum	_n	I1	

oṣadhīḥ		I1	
oṣadhīḥ	_ <i>p</i> _	XI3	;
arkaīḥ	_ <i>#</i> _	X11	//11
viśvebhiḥ	_ <i>s</i> _	XI4	11/
sahasō	V _(R) —	VII2	^{la}
yājatraiḥ	_ <i>#</i> _	X11	//11
āsūr	_ <i>Y</i> _	X1	//11
cakrūr	_ <i>V</i> _	X1	^{la}
sugēṣu		I1	/11
durgēṣu	_ <i>g</i> _	XI1	11/
durgēṣu		I1	11/
vāhiṣṭhās	_ <i>tb</i> _	I1	/11
tēbhir	_ <i>N</i> _	X1	11/
vakṣi	* <i>g</i> ^{vb} —	I6	/11
carṣaṇīnām		I4	/11
gīrbhīr	_ <i>V</i> _	X1	^{la}
ābhīḥ	_ <i>#</i> _	X11	//11
vṛṣabhó		I1	
vṛṣṇyāvān	_ <i>n</i> _	I1	/11
nakṣaddābhām	* <i>k</i> ['] —	I6	11/
parvateṣṭhām		VII	/11
matībhiḥ	_ <i>s</i> _	XI4	/11
śaviṣṭham	_ <i>tb</i> _	I1	/11
purukṣóḥ	_ <i>#</i> _	X11	//11
āskṛdhoyur	_ <i>V</i> _	X1	^{la}
ānaśúḥ	_ <i>s</i> _	XI4	;
ratheṣṭhām		VII	/11
gīḥ	_ <i>#</i> _	X11	//11
iṣe		I1	11/
nákṣate	* <i>k</i> ['] —	I6	
vīḷitā		I2	
dhṛṣatā		I1	
śaviṣṭham	_ <i>tb</i> _	I1	/11
sá	V _(R) —	VII2	11//a
vakṣad	* <i>g</i> ^{vb} —	I6	11/
durghāhāṇi	_ <i>g</i> _	XI1	/11
'ntárikṣā	PE * <i>k</i> ^u —	I6	/11
vṛṣan		I1	11/
śociśā		I1	/11
brahmadviṣe		I1	11/
tveṣasamḍṛk		I1	/11
tveṣasamḍṛk	* <i>k</i> ['] —	X12	//11
dhiṣvá		I1	11/
dákṣiṇa	* <i>k</i> ['] —	I6	
nāhuṣāṇi		I1	/11
niyúdbhiḥ	_ <i>p</i> _	XI3	^{la}
viśvāvārabhir	_ <i>V</i> _	X1	^{la}
ābhir (ābhir)	_ <i>Y</i> _	X1	11/
stóme	V _(R) —	VII2	11//
bāhvór	_ <i>V</i> _	X1	;
súṣvim	V _(R) —	VII2	/11
súṣvim		I1	/11
dákṣasya	PE Av. -xš	I6	11/
bibhyúṣo		I1	/11
sómam	V _(R) —	VII2	/11
praṇenír	_ <i>V</i> _	X1	11/
súṣvaya		I1	
stuvaté	V _(R) —	VII2	^{ca}

sávanā	V _(R) —	VII2	^{ca}
babhrír	_ <i>Y</i> _	X1	11/
papíḥ	_ <i>s</i> _	XI4	
dadír	_ <i>g</i> _	XI1	/11
viviṣma		I1	/11+
sóme	V _(R) —	VII2	11/
stumási	V _(R) —	VII2	^{ca}
cakṛṣé		I1	
matībhir	_ <i>Y</i> _	X1	/11
viviṣmaḥ		I1	/11
sóme	V _(R) —	VII2	11/
sutapāḥ	V _(R) —	VII2	^{ca}
vákṣaṇāni	* <i>g</i> —	I6	
yajñaiḥ	_ <i>#</i> _	X11	//11
sómam	V _(R) —	VII2	11/
barhír	_ <i>Y</i> _	X1	^{ca}
jóṣam		I1	/11
dhír	_ <i>V</i> _	X1	^{ca}
sutéṣu		I1	/11
sómebhir	V _(R) —	VII2	11//
sómebhir	_ <i>V</i> _	X1	11/
súṣvim		I1	11/
sóme	V _(R) —	VII2	/11
bharádvājeṣu		I1	11/
sūrír	_ <i>V</i> _	X1	//11
vṛṣā		I1	11/
sómeṣu		I1	11/
sutapā	V _(R) —	VII2	^{la}
ṛjīṣi		I1	/11
ukthaír	_ <i>d</i> _	XI1	//11
ákṣitotiḥ	_ <i>#</i> _	X11	//11
táturir	_ <i>Y</i> _	X1	11/
urvyútiḥ	_ <i>#</i> _	X11	//11
vásuḥ	_ <i>s</i> _	XI4	11/
stutó	V _(R) —	VII2	11/
ákṣo	* <i>k</i> ['] —	I6	11-/
cakryòḥ	_ <i>s</i> _	XI4	;
ródasyoḥ	_ <i>#</i> _	X11	//11
vṛkṣásya	PE * <i>k</i> ['] —	I6	11/
ruruhur	_ <i>V</i> _	X1	;
pūrvīḥ	_ <i>#</i> _	X11	//11
saṃcáraṇiḥ	_ <i>#</i> _	X11	//11
múhur	_ <i>V</i> _	X1	
ācakrír	_ <i>V</i> _	X1	/11
pūṣā		I1	/11
prṣṭhád	_ <i>tb</i> _	I1	/11
ukthébhīr	_ <i>V</i> _	X1	11/
yajñaiḥ	_ <i>#</i> _	X11	//11
tvābhīḥ	_ <i>s</i> _	XI4	^{ca}
suṣṭutībhir		VII	
suṣṭutībhir	_ <i>Y</i> _	X1	;
jagmur	_ <i>g</i> _	XI1	^{la}
stómebhir	V _(R) —	VII2	11-//
stómebhir	_ <i>V</i> _	X1	^{ca}
ukthaís	_ <i>c</i> _	X9	
vīḷāve		I2	11/
ṛṣvā		I1	/11
préśó (iṣó)		I1	11/
sutapāvan	V _(R) —	VII2	^{la}

śú	V _(R) –(ū)	VIII	11/
ářiṣaṇyann		II	/11
aktór	–Y	X1	11/
vyūṣṭau	–t	II	11/
riṣāḥ		II	/11
ūtír	–V	X1	l ^{ca}
śuṣminn		II	/11
tābhir	–V	X1	11/
śú	V _(R) –(ū)	VIII	11/
‘vīr	–N	X1	/11
ebhīś	–c	X9	11/
vājair	–N	X1	l ^{la}
ābhi	–sp ^í	X10	11/
mithatír	–V	X1	;
ářiṣaṇyann		II	/11
ābhir	–Y	X1	11/
viṣūcīr		II	/11
viṣūcīr	–V	X1	//11
tārīr	–d	XII	/11
dāsīḥ	–#	X11	//11
vanūṣo		II	/11
eṣām		II	11/
vīṣṇyāni	–n	II	11/
śārīrais	–t	X12	//11
tāruṣi		II	l
gōṣu		II	11/
dhṛṣṇúr	–n	II	/11
dhṛṣṇúr	–N	X1	//11
nākiṣ	–tv	X6	11/
eṣām		II	/11
ubhāyor	–N	X1	;
ayór	–Y	X1	//11
carṣaṇāyo		I4	l
sáho	V _(R) –	VII2	l
devébhir	–V	X1	l ^{la}
nṛṣāhye		VII	/11
mithatír	–V	X1	/11
ádevīḥ	–#	X11	//11
vāstor	–V	X1	l ^{la}
vāvṛṣṇāḥ		II	/11
vṛtrésv		II	11/
caṣṭe	*k’–t	I7	11/
muṣṭihā	–t	II	l
gōṣu		II	/11
śuṣṇam	–n	II	l
dāsūṣe		II	/11
vark	*g–	X12	//11
kariṣyān		II	/11
ṛṣvām		II	/11
vṛṣabhām		II	l
sácāhan (sácā)	V _(R) –	VII2	/11
tūtoḥ	–#	X11	//11
dārṣi		I4	/11
girér	–d	X11	l ^{ca}
citrābhir	–V	X1	/11
śraddhābhir	–N	X1	l ^{la}
sómair	–d	X11	//11
siṣvap		II	/11
ṣaṣṭīm	*k’–t	I7	11/

sūrībhir	–V	X1	/11
sadhavīra	V _(R) –	VII2	l
nāhuṣā		II	/11
śaviṣṭha	–tb	II	/11
sākhāyaḥ	V _(R) –	VII2	11//
préṣṭhāḥ	–tb	II	/11
prātardaniḥ	–ks	X8	l ^{ca}
kṣatraśrīr	–V	X1	;
śréṣṭho	–tb	II	/11
niśādi		V1	l
sād	V _(R) –	VII2	l ^{la}
niśādi		V1	l
sāt	V _(R) –	VII2	/11
sād	V _(R) –	VII2	l ^{la}
nākir	–d	X11	l ^{ca}
yénāvadhīr (ávadhīr)	–V	X1	l ^{ca}
śéṣaḥ		II	/11
śuṣmāt		II	/11
śéṣo		II	/11
śíkṣan	*k–	I6	/11
aruṣā		II	l
śú	V _(R) –(ū)	VIII	11/
śíkṣan	*k–	I6	/11
samrāt	*k’–	X16	//11
dūṇāśeyām (dūṇāśā)		X4	11/
dākṣiṇā	*k’–	I6	l
goṣṭhé		VII	11/
prajāvatīḥ	–p	X13	l ^{ca}
syur	–V	X1	//11
pūrvīr	–V	X1	l ^{la}
uṣāso		II	l
śikṣaty	*k–	I6	/12
muṣāyati		II	/12
vyāthir	–V	X1	;
dadharṣati		I4	/12
yābhir	–Y	X1	l ^{la}
tābhiḥ	–s	XI4	l ^{ca}
gopatiḥ	–s	XI4	/12
bhākṣāḥ	*g–	I6	/11
sabhāsu	V _(R) –	VII2	/11
prajāvatīḥ	–s	XI4	l ^{ca}
riśāntīḥ	–ś	XI4	//11
pībantiḥ	–#	X11	//11
hetī	–r	X2	l ^{la}
gōṣṭpa (gōṣu)		II	8/
ṛṣabhāsya		II	8/
sepur	–N	X1	//11
mimikṣúr	PE *k’–	I6	/11
mimikṣúr	–V	X1	//11
ratheṣṭhāḥ		VII	/11-
gābhastyo	–stbūr	X10	/11
sthūrāyor	–V	X1	//11
vīṣaṇo		II	l
mimikṣur	*g ^b –	I6	/11
mimikṣur	–db	X11	//11
dhṛṣṇúr		II	11/
dhṛṣṇúr	–Y	X1	11/
dākṣiṇāvān	*k’–	I6	/11
iṣiró		II	l

paktiḥ	<i>_p</i>	XI3	ᵀᵉᵃ
sānti	V _(R) —	VII2	/11
sūriḥ	<i>_p</i>	XI3	ᵀᵉᵃ
samījamāna	V _(R) —	VII2	ᵉᵃᵀ
ṛṣvó		II	/11
nākir	<i>_V</i>	X1	;
sūryo	V _(R) —	VII2	ᵉᵃᵀ
sādmāny	V _(R) —	VII2	11/
sukrātūr	<i>_db</i>	XI1	/11
sedus	<i>_t</i>	XI2	//11
sukrato	V _(R) —	VII2	ᵀᵃᵀ
viṣūcīr		II	/11-
viṣūcīr	<i>_V</i>	X1	/11-
carṣaṇāyāḥ		I4	/11
uśāsam		II	/11
ābhūr	<i>_V</i>	X1	11/
hāstayor	<i>_V</i>	X1	ᵀᵉᵃ
kṛṣṭīḥ	<i>_t</i>	II	/11
kṛṣṭīḥ	<i>_#</i>	XI1	//11
carṣaṇāyo		I4	l
śūṣṇam	<i>_n</i>	II	/11
_aśūṣam		II	11/
gāviṣṭau	<i>_t</i>	II	/11
muṣāyās		II	11/
āvive	<i>_r/_V</i>	X2/X1	/11
dāsyoh	<i>_#</i>	XI1	//11
āsikṣo	<i>*k'_</i>	I6	11/
sutakre	V _(R) —	VII2	/11
tiṣṭha	<i>_tb</i>	II	11/
carṣaṇābhyaḥ		I4	/11
takṣam	PE <i>*k'_</i>	I6	/11
svādhībhir	<i>_V</i>	X1	ᵀᵉᵃ
ṛkvabhir	<i>_Y</i>	X1	;
usrīyāṇām		III1	11/
vāhnibhir	<i>_V</i>	X1	ᵀᵉᵃ
ṛkvabhir	<i>_g</i>	XI1	;
gōṣu		II	/11
mitājñubhiḥ	<i>_p</i>	XI3	ᵀᵉᵃ
sākhibhiḥ	<i>_s</i>	XI4	/11
kavībhiḥ	<i>_k</i>	XI3	/11
kavīḥ	<i>_s</i>	XI4	/11
nīvyābhir	<i>_j</i>	XI1	ᵀᵃᵃ
vājebhir	<i>_N</i>	X1	ᵀᵃᵃ
mahādbhiś	<i>_c</i>	X9	/11
śūṣmaiḥ		II	/11
śūṣmaiḥ	<i>_#</i>	XI1	//11
puruvīrābhir	<i>_V</i>	X1	ᵀᵃᵃ
vṛṣabha		II	l
ātyair	<i>_V</i>	X1	//11
dakṣiṇatās	<i>*k'_</i>	I6	l
turāṣāṭ	<i>*g'ᵇ</i>	XI6	/11
viviṣur		II	l
viviṣur	<i>_V</i>	X1	;
apramṣyām		II	/11
ójiṣṭha	<i>_tb</i>	II	11/
vṛṣan		II	11/
svabhiṣṭīr		V1	l
svabhiṣṭīr	<i>_d</i>	XI1	/11
sāsāhad	V _(R) —	VII2	ᵀᵃᵀ

carṣaṇāyāḥ		I4	l
vīprebhir	<i>_Y</i>	X1	ᵀᵃᵃ
paññīr	<i>_V</i>	X3	/11
vādhīr	<i>_Y</i>	X1	11/
sūdhitebhir	<i>_V</i>	X1	/11
ātkair	<i>_V</i>	X1	//11
darṣi		I4	11/
indrākavābhir	<i>_V</i>	X1	/11
(ākavābhir)			
sākhā	V _(R) —	VII2	11//
viśvāyur	<i>_V</i>	X1	ᵀᵃᵃ
bhūḥ	<i>_#</i>	XI1	//11
svārṣātā		VI5	11-/
mṛṭikā		I2	11/
abhiṣṭau		V1	/11
ṣyāma	V _(R) —(<i>divī</i>)	VII1	11/
goṣātamāḥ		VI1	/11
jagmūr	<i>_g</i>	XI1	ᵀᵃᵃ
pūrvīr	<i>_Y</i>	X1	//11
manīśāḥ		II	/11
ṛṣṇām		II	/11
yajñaiḥ	<i>_#</i>	XI1	//11
'smābhir	<i>_V</i>	X1	11/
hīṃsanti		IIa	11/
vāñīr	<i>_V</i>	X1	//11
nākṣantīd	<i>*k'_</i>	I6	11/
vardhāyantīḥ	<i>_#</i>	XI1	//11
stotārah	V _(R) —	VII2	11/
mimikṣā	<i>*k'_</i>	I6	11/
sōmah	V _(R) —	VII2	/11
sām	<i>abbī</i>	V1y	/11
vāvṛdhur	<i>_b</i>	XI1	ᵀᵃᵃ
yajñaiḥ	<i>_#</i>	XI1	//11
āṅgūṣām		II	/11
matībhir	<i>_V</i>	X1	/11
viśvāyur	<i>_V</i>	X1	ᵀᵃᵃ
sahasrapoṣyām	V _(R) —	VII2	ᵉᵃᵀ
sahasrapoṣyām		II	/11
svit	V _(R) —	VII2	11/
nṛbhir	<i>_N</i>	X1	/11
vīraīr	<i>_Y</i>	X1	11/
nīlāyāse		I2	l
gōṣv		II	/11
svit	V _(R) —	VII2	11/
śaviṣṭha	<i>_tb</i>	II	/11
pṛkṣaḥ	<i>*k'_</i>	I6	/11
pīpihīṣaḥ (īṣaḥ)		II	11/
bharādvājeṣu		II	11/
surūco	V _(R) —	VII2	ᵀᵃᵀ
grñīṣé		II	/11
nīr	<i>_V</i>	X1	11/
dhenór	<i>_V</i>	X1	//11
devēṣu		II	11/
sadhricīr	<i>_V</i>	X1	ᵀᵉᵃ
vṛṣṇyāni	<i>_n</i>	II	/11
paūṃsyāni		IIa	11/
saścur	<i>_V</i>	X1	/11
ukthāśuṣmā		II	/11
pātīr	<i>_b</i>	XI1	11/

duvoyúr	<i>_d</i>	XI1	//11
dyaúr	<i>_N</i>	X1	11/
kírís	<i>_c</i>	X9	11/
svàrvân	<i>V_(R)—</i>	VII2	/11
sadhamâdas	<i>V_(R)—</i>	VII2	^{ea}
vaheyur	<i>_N</i>	X1	//11
vâyór	<i>_V</i>	X1	^{la}
váriṣṭho	<i>_tb</i>	I1	11/
dákṣiṇām	<i>*k'_</i>	I6	l
dhṛṣṇo	<i>_n</i>	I1	11/
sūrīn	<i>V_(R)—</i>	VII2	/11
gīrbhīr	<i>_Y</i>	X1	^{ca}
hāniṣṭho	<i>_tb</i>	I1	l
sátvā_	<i>V_(R)—</i>	VII2	/11
sūrīh	<i>_p</i>	XI3	^{ca}
bharṣad		I4	11/
sudānuḥ	<i>V_(R)—</i>	VII2	/11
sudānuḥ	<i>_#</i>	X11	//11
ghōṣād		I1	11/
devāhūtir	<i>_Y</i>	X1	/11
ānūṣy		I1	/11
arkaīh	<i>_#</i>	X11	//11
sām	<i>V_(R)—</i>	VII2	/11
uśāso		I1	l
aktór	<i>_Y</i>	X1	//11
vṛtrātūryeṣu		I1	/11
kavér	<i>_d</i>	XI1	^{la}
vāhner	<i>_Y</i>	X1	//11
_īṣo		I1	11/
usrā		III1	/11
ṛtādhītibhir	<i>_V</i>	X1	^{la}
ṛtayúg	<i>*g_</i>	I6	/11
pañīñr	<i>_Y</i>	X3	11/
vácobhir	<i>_V</i>	X1	^{la}
doṣā		I1	11/
vāstoḥ	<i>_ś</i>	XI4	^{ca}
īndur	<i>_V</i>	X1	/11
adadhur	<i>_N</i>	X1	;
uśāsás		I1	l
pūrvīh	<i>_#</i>	X11	//11
ṛtayúgbhir	<i>_V</i>	X1	/11
āśvaiḥ	<i>_s</i>	XI4	//11
carṣaṇipráh		I4	/11
īśaḥ		I1	11/
pūrvīh	<i>_#</i>	X11	//11
ōsadhīr		I1	11/
ōsadhīr	<i>_V</i>	X1	^{la}
aviṣā		I1	/11
niṣādyā_		V1	/11
ādrir	<i>_V</i>	X1	//11
sām	<i>V_(R)—</i>	VII2	/11
sutā	<i>V_(R)—</i>	VII2	^{la}
vāhiṣṭhāh	<i>_tb</i>	I1	/11
suvitāya	<i>V_(R)—</i>	VII2	^{ea}
sādane	<i>V_(R)—</i>	VII2	^{ea}
sajōṣāh		I1	11/
marúdbhiḥ	<i>_#</i>	X11	//11
āheḷamāna		I2	11/
váriṣṭhā	<i>_tb</i>	I1	/11

adhvaryúr	<i>_V</i>	X1	/11
gavyúḥ	<i>_#</i>	X11	//11
eṣā		I1	11/
vṛṣabhó		I1	l
vṛṣṇe	<i>_n</i>	I1	11/
sām	<i>V_(R)—</i>	VII2	^{la}
sōmaḥ	<i>V_(R)—</i>	VII2	/11
yásyēṣiṣe (íṣiṣe)		I1	11/
cikitúṣe		I1	/11
tāviṣīr		I1	l
tāviṣīr	<i>_V</i>	X1	;
sōmas	<i>V_(R)—</i>	VII2	11/
sutēṣu		I1	/11
vikṣú	<i>*k'_</i>	I6	/11
pīpīṣate		I1	/11
vidúṣe		I1	/8
sōmebhiḥ	<i>_s</i>	XI4	8/
āmatrebhir	<i>_V</i>	X1	/8
ṛjīṣiṇam		I1	/8
sutébhir	<i>_V</i>	X1	/8
īndubhiḥ	<i>_#</i>	X11	//8
sutébhir	<i>V_(R)—</i>	VII2	8/
sutébhir	<i>_V</i>	X1	/8
īndubhiḥ	<i>_s</i>	XI4	//8
sōmebhiḥ	<i>_p</i>	XI3	8/
pratibhūṣatha		I1	/8
dhṛṣṭāt		I1	8/
ēṣate (īṣate)		I1	/8
'bhīṣaster	<i>_V</i>	X1	/8
sutāḥ	<i>V_(R)—</i>	VII2	/12
rākṣase	<i>*k_</i>	I6	/8
sutāḥ	<i>V_(R)—</i>	VII2	/12
sutāḥ	<i>V_(R)—</i>	VII2	/12
dadhiṣé		I1	/8
sutāḥ	<i>V_(R)—</i>	VII2	/12
dyumnaír	<i>_d</i>	XI1	8/
svadhāpate	<i>V_(R)—</i>	VII2	8/
svadhāpate	<i>V_(R)—</i>	VII2	8/
svābhir	<i>_V</i>	X1	/8
ūtībhiḥ	<i>_#</i>	X11	//8
svadhāpate	<i>V_(R)—</i>	VII2	8/
gṛñīṣé		I1	8/
mām̐hiṣṭham̐	<i>_tb</i>	I1	8/
viśvācarṣaṇim		I4	/8
śúṣmaṇ		I1	8/
_īndrāyopastṛñīṣāṇi (upastṛñīṣāṇi)		I1	/8
sakṣītaḥ	<i>V_(R)—</i>	VII2	/8
dákṣam	PE Av. -xš	I6	11-/
staulābhir	<i>_db</i>	XI1	;
dhautāribhir	<i>_V</i>	X1	//11-
uruṣyā		I1	11/
pāyúr	<i>_V</i>	X1	^{la}
vácobhir	<i>_Y</i>	X1	//10
vāpur	<i>_d</i>	XI1	10/
dákṣam̐	PE Av. -xš	I6	l
sédhā	<i>V_(R)—</i>	VII2	11-//
pūrvīr	<i>_V</i>	X1	/11-

árātīḥ	_#	X11	//11-
vārṣīyo		I4	11/
śácībhīr	_db	X11	//11
aviḍḍhi		II1	/11-
nākir	_V	X1	11/
āpīr	_d	X11	l ^{ea}
tvāhuḥ (āhuḥ)	_#	X11	//11
vṛṣabha		II	l
riṣāma		II	/11
pūrvīṣ	_t	X6	11/
niṣṣídho		X9	l
niṣṣídho		V1	l
jāneṣu		II	/11
ásuṣvīn		II	11/
sutānām	V _(R) —	VII2	/11
pūrvyābhīr	_V	X1	l ^{la}
nūtanābhīr	_g	X11	//11
gīrbhīr	_Y	X1	11/
īṣṭīnām		II	/11
hoṣi		II	11/
sómaṃ	V _(R) —	VII2	11//
sómaṃ	V _(R) —	VII2	/11
vásur	_db	X11	11/
dvéṣo		II	11/
abhiṣeṇāḥ		VII	11/
ṣmā	V _(R) —(āsú)	VII1	11/
jeṣā		II	/11
smā	V _(R) —	VII2	/11
vṛṣaṇo		II	l
vṛṣarathāso		II	11/
vṛṣaraśmayó		II	l
vṛṣaṇo		II	l
vṛṣṇe	_n	II	11/
vṛṣan		II	11/
vṛṣaṇo		II	l
asthur	_gb	X11	//11
ghṛtaprūṣo		II	11/
vṛṣabhiḥ		II	l
vṛṣabhiḥ	_s	XI4	/11
vṛṣṇe	_n	II	11/
vṛṣabhāya		II	l
vṛṣāsi		II	11/
vṛṣabhāḥ		II	l
vṛṣā		II	11/
vṛṣabhā		II	l
vṛṣṇe	_n	II	11/
índur	_Y	X1	l ^{la}
vṛṣabha		II	l
svādū	_r	X2	11/
pitúr	_V	X1	;
_índur	_V	X1	11/
amuṣṇād	_n	II	11/
uśasaḥ		II	l
supātnīr	_V	X1	//11
jyótir	_V	X1	/11
rocanéṣu		II	/11
tritēṣu		II	11/
ṣkabhāyad	vī	V1	/11
góṣu		II	11/

mahír	_V	X1	8/
pūrvīr	_V	X1	8/
prámatir	_N	X1	/8
dvāyor	_V	X1	/8
dvīṣaḥ		II	/8
kṛṇósy		II	8/
nṛbhīḥ	_s	XI4	8/
gīrbhīḥ	_s	XI4	8/
hástayor	_V	X1	//8
ūcúr	_Y	X1	8/
dhībhīr	_V	X1	8/
árvadbhīr	_V	X1	/8
jeṣma		II	8/
ābhūr	_V	X1	8/
ūtír	_V	X1	/8
makṣṭūjavastamāsati (makṣṭūjavastamā)	*k'—	I6	8/
jéṣi		II	8/
jīṣṇo	_n	II	8/
ṣṭuhi	V _(R) —(u)	VII1	/8
kṛṣṭīnām	_t	II	8/
vīcarṣaṇiḥ		I4	/8
vīcarṣaṇiḥ	_#	X11	//8
pátir	_j	X11	8/
vṛṣakratuḥ		II	/8
vṛṣakratuḥ	_#	X11	//8
_āpír	_V	X1	8/
mṛlaya		I2	/8
dhiṣvā		II	8/
rakṣohátyāya	OAv. <i>raṣab-</i>	I6	8/
sāsahīṣṭhā	_tb	II	8/
spṛdhaḥ	V _(R) —	VII2	/8
ádhriguḥ	_#	X11	//8
niyúdbhīr	_V	X1	/8
vājebhīr	_V	X1	/8
asvībhiḥ	_#	X11	//8
gómadbhīr	_g	X11	8/
dhṛṣāt		II	/8
sácā	V _(R) —	VII2	/8
vásur	_N	X1	8/
śácībhīr	_V	X1	8/
ṇonuvur	_g	X11	/8
dūṇāṣaṃ		X4	8/
gaúr	_V	X1	8/
suté-sute		VI3	/8
nákṣante	*k'—	I6	8/
vājebhīr	_Y	X1	8/
stómo	V _(R) —	VII2	8//
vāhiṣṭho	_tb	II	8/
bṛbúḥ	_p	XI3	8/
vārṣiṣṭhe		I4	8/
vārṣiṣṭhe	_tb	II	8/
urúḥ	_k	XI3	8/
kákṣo	PE *g ^b —	I6	8/
vāyór	_V	X1	/8
rātīḥ	_s	XI4	8/
sadyó	V _(R) —	VII2	8//a
sātā	V _(R) —	VII2	8//
vṛtrésv		II	12/

kāṣṭhāsv	PE	I4a	8/
dhṛṣṇuyā	<i>—n</i>	I1	/12
jigyūṣe		I1	/8
vīcarṣaṇir		I4	/8
vīcarṣaṇir	<i>—V</i>	X1	//8
sāhasramuṣka		I1	12/
vṛṣabhēva		I1	
ghṛṣau		I1	8/
mīlḥā		I2	8/
ṛciṣama		I1	/8
tanūṣv		I1	8/
sūrye	<i>V_(R)—</i>	VII2	/8
jyēṣṭham	<i>—tb</i>	I1	8/
ójṣṭham	<i>—tb</i>	I1	8/
suśipra	<i>V_(R)—</i>	VII2	8/
carṣaṇīsāham		I4	/12
carṣaṇīsāham		VII1	/12
devēṣu		I1	/8
suśāhān		VII1	/8
nāhuṣīsv		I1	/8
nāhuṣīsv		I1	/8
kṛṣṭīṣu	<i>—t</i>	I1	/8
kṛṣṭīṣu		I1	/8
paūṃsyā		I1a	/8
tṛkṣaú	PE	I6	12/
vīṣṇyam	<i>—n</i>	I1	/8
sām	<i>V_(R)—</i>	VII2	/12
nṛṣāhye		VII1	/12
chardír	<i>—Y</i>	X1	12/
āḍabhūr	<i>—V</i>	X1	//12
dhṛṣṇuyā	<i>—n</i>	I1	/8
antárikṣe	PE <i>*kʰ—</i>	I6	12/
chardír	<i>—V</i>	X1	//12
dvēṣaḥ		I1	/8
sīndhūm̐r	<i>—V</i>	X3	12/
ṣváṇi	<i>V_(R)—(āmu)</i>	VIII1/V 1	/8
āmiṣi		I1	/12
bāhvór	<i>—g</i>	XII1	/8
svādúṣ	<i>—k</i>	X7	11/
āhavēṣu		I1	/11
svādúr	<i>—V</i>	X1	1 ^{ca}
mādiṣṭha	<i>—tb</i>	I1	/11
manīṣām		I1	11/
śāl	<i>*kʰ—</i>	XI6	11/
urvír	<i>—V</i>	X1	1 ^{la}
varṣmāṇam		I4	11/
pīyūṣam		I1	11/
tiṣṭīṣu		III1	
tiṣṭīṣu		I1	/11
sómo	<i>V_(R)—</i>	VII2	11//
āntárikṣam	PE <i>*kʰ—</i>	I6	/11
uśāsām		I1	
vṛṣabhó		I1	
dhṛṣát		I1	11/
sómam	<i>V_(R)—</i>	VII2	/11
sávana	<i>V_(R)—</i>	VII2	1 ^{ca}
vṛṣasva		I1	/11

rayistháno		VII1	11/
sūnītir	<i>—V</i>	X1	1 ^{la}
vāmānītiḥ	<i>—#</i>	XI1	//11
neṣi		I1	/11
jyótir	<i>—V</i>	X1	1 ^{la}
ṛsvā		I1	11/
vāriṣṭhe	<i>—tb</i>	I1	11/
vāhiṣṭhayoh	<i>—tb</i>	I1	11/
vāhiṣṭhayoh	<i>—ś</i>	XI4	1 ^{ca}
āsvayor	<i>—V</i>	X1	/11
īṣam		I1	11/
vakṣīṣām (vakṣi)	<i>*gʷb—</i>	I6	11/
vakṣīṣām (iṣām)		I1	
vāriṣṭhām		I4	/11
vāriṣṭhām	<i>—tb</i>	I1	/11
mṛlā		I2	11/
tvāyúr	<i>—V</i>	X1	
juṣasva		I1	11/
suhávam	<i>V_(R)—</i>	VII2	1 ^{ca}
āvobhiḥ	<i>—s</i>	XI4	//11
sumṛlīkó		I2	11/
dvēṣo		I1	11/
suvīryasya	<i>V_(R)—</i>	VII2	11//
saumanasé	<i>V_(R)—</i>	VII2	1 ^{ca}
syāma	<i>V_(R)—</i>	VII2	/11
dvēṣaḥ		I1	11/
nórmír (ūrmír)	<i>—g</i>	XII1	//11
sām	<i>V_(R)—</i>	VII2	/11
śácibhiḥ	<i>—#</i>	XI1	//11
edhamānadvíl		XI5	1 ^{la}
coṣkūyāte		I1	11/
manuṣyān		I1	/11
pūrveṣām		I1	11/
āparebhir	<i>—V</i>	X1	/11
ánānubhūtír	<i>—V</i>	X1	1 ^{la}
pūrvír	<i>—V</i>	X1	11/
praticākṣaṇāya	<i>*kʰ—</i>	I6	/11
māyābhiḥ	<i>—p</i>	XI3	1 ^{la}
dviṣatāḥ		I1	
pākṣa	PE Oss. <i>f axs</i>	I6	/12
utāsīneṣu (āsīneṣu)		I1	/8
sūriṣu	<i>V_(R)—</i>	VII2	/8
sūriṣu		I1	/8
satí	<i>V_(R)—</i>	VII2	11/
bhūmir	<i>—V</i>	X1	
gāviṣṭāv	<i>—t</i>	I1	/11
sadṛṣīr	<i>V_(R)—</i>	VII2	1 ^{ca}
sadṛṣīr	<i>—V</i>	X1	;
kṛṣṇā	<i>—n</i>	I1	11/
vṛṣabhó		I1	
kósayir	<i>—d</i>	XI1	1 ^{la}
agrabhīṣma		I1	/11
asāniṣam		I1	/8
āyaṣṭa	<i>*gʷ—t</i>	I7	/11
vīḍvāṅgo		I2	
góbhiḥ	<i>—s</i>	XI4	11/
vīlāyasva		I2	/11
góbhir	<i>—V</i>	X1	/12

havīṣā		I1	/12
nābhiḥ	_#	X11	//11
juṣāṇó		I1	/11
viṣṭhitam		V1	/11+
sajūr	V _(R) —	VII2	^{ea}
sajūr	_V	X1	/11
devaír	_V	X1	//11
ní	—st	X10	11/
ṣṭanihi	ní (níḥ)	V1	11/
duritā	_V	X1	
duchúnā		X9a	/11+
muṣṭír	PE —t	I1	11/
muṣṭír	_V	X1	^{la}
viḷāyasva		I2	/11
ámūr (amūr)	_V	X1	11/
dundubhír	_Y	X1	;
sám	V _(R) —	VII2	11//a
dákṣase	PE Av. xś	I6	/8
śamsiṣam		I1	/8
asmayúr	—d	X11	//11
vājeṣv		I1	11/
vṛṣā		I1	8/
arciṣā		I1	/8
śociṣā		I1	
sudītībhiḥ	V _(R) —	VII2	8//
sudītībhiḥ	—s	X14	8/
yákṣy	*g'—	I6	/12
ānuṣāk		V1	/12
ānuṣāk	*k [□] —	X12	//12
sáhasā	V _(R) —	VII2	12//a
nṛbhiḥ	—p	XI3	//12
sānavi	V _(R) —	VII2	/8
aruṣó		I1	/8
vṛṣā—		I1	/8
aruṣó		I1	/8
vṛṣā		I1	/8
brhādbhir	_V	X1	8/
arcībhiḥ	—ś	X14	//8
śociṣā		I1	/8
samidhānó	V _(R) —	VII2	^{ea}
yaviṣṭhya	—tb	I1	/12
grhāpatir	_Y	X1	/12
mānuṣiṇām		I1	/8
pūrbhír	_Y	X1	^{ea}
yaviṣṭha	—tb	I1	
rathír	_V	X1	/12
pārṣi		I4	12/
partībhiḥ	—t	X6	/12
ádabdhair	_V	X1	8/
áprayutvabhiḥ	—#	X11	//8
hélāmsi		I2	12/
dhúkṣata	*g ^b —	I6	/8
mṛlíké		I2	12/
sumnaír	_V	X1	8/
dhukṣata	*g ^b —	I6	/12
íṣam		I1	8/
viṣṇum	—n	I1	8/
stuṣa		I1	/8
tveṣám		I1	12/

tuviṣvāny		VII1	/12
pūṣānam		I1	
kāriṣac		I1	
carṣaṇibhya		I4	/12
āvír	—g	X11	8/
pūṣann		I1	8/
śāmsiṣam		I1	12/
ásastír	_Y	X1	8/
véh	—#	X11	//8
dṛter	_V	X1	12-/
sakhyaṁ	V _(R) —	VII2	/12-
mártyair	_V	X1	/8
samó	V _(R) —	VII2	8//
devaír	_V	X1	/8
pūṣan		I1	12/
prāṇítir	_V	X1	8/
sūnítā	V _(R) —	VII2	/8
carṣṭíḥ	—p	XI3	//8
sūryaḥ	V _(R) —	VII2	/12
tveṣám		I1	12/
iyéṣṭham	—tb	I1	8/
dyaúr	_V	X1	/8
bhūmir	_V	X1	/8
stuṣé		I1	11/
nāv yasībhir	—g	X11	//11
gīrbhír	_N	X1	11/
sukṣātrāso	V _(R) —	VII2	11//
agníḥ	—#	X11	//11
ídyam		I2	
adhvaréṣv		I1	/11
yuvatyóḥ	—#	X11	//11
aruṣám		I1	/11
aruṣāsya		I1	11/
stībhir	V _(R) —	VII2	11//
stībhir	_V	X1	11/
sūro	V _(R) —	VII2	/11
nakṣata	*k'—	I6	
manīṣā		I1	/11
kavíḥ	—k	XI3	11/
iyakṣasi	*k'—	I6	
vápuś	—cb	X9	^{ea}
aśvínor	_Y	X1	/11
nāsatyeṣayādhyai (iṣayādhyai)		I1	/11
vartír	_Y	X1	11/
vṛṣabhā		I1	
pūriṣāni		I1	11/
sátyaśrutaḥ	V _(R) —	VII2	11//a
gīrbhír	—j	X11	//11
citrāyuh	—s	X14	//11
gnābhír	_V	X1	11/
sajóṣā		I1	/11
durādhārṣam	_V	X1	11/
durādhārṣam		I4	11/
siṣadhāti		I1	
pūṣā		I1	/11
yakṣad	*g'—	I6	11/
agnís	—t	X12	11/
gīrbhír	_V	X1	/11

ṛṣvām		I1	11/
suṣumnām		V11	/11
kavīneṣitāsah (iṣitāsah)		I1	/11
nākṣanto	*k' _	I6	11/
paśurākṣir	*k _	I6	/11
paśurākṣir	_V	X1	/11
piṣṭṛṣati		III3	11/
stṛbhīr	_N	X1	11/
trīś	_c	X9	11/
viṣṇur	_n	I1	11/
viṣṇur	_N	X1	l ^{ca}
'hir	_b	X11	l ^{ca}
adbhīr	_V	X1	/11
arkaīs	_t	X12	//11
ōsadhībhir		I1	11/
ōsadhībhir	_V	X1	l ^{la}
rātiśāco		V11	/11
pūramdhir	_j	X11	l ^{la}
carṣaṇiprām		I4	/11
ādevīr	_V	X1	l ^{la}
ādevīr	_V	X1	l ^{la}
nāmobhir	_N	X1	//11
mṛlīkāya		I2	11/
abhiṣadām	*g _	I6	11/
sujoyōtiśah		I1	11/
dākṣapitṛn	PE Av. xš	I6	/11
sumaho	V _(R) _	VII2	ca
suṣumne		V11	/11
dhiṣaṇe		I1	l
'dhṛṣṭāḥ	_t	I1	/11
mim'yākṣa	PE *k' _	I6	11/
yēṣu		I1	11/
sīśakti	V _(R) _	VII2	11//
sīśakti		I1	11/
pūṣā		I1	11/
mānuṣīr		I1	/11
mānuṣīr	_V	X1	/11
yōḥ	_#	X11	//11
ṣṭhā	V _(R) _ (bī)	VIII1	11/
bhiṣājo		I1	l
sthātūr	_j	X11	l ^{la}
jānitriḥ	_#	X11	//11
hīraṇyapāṇir	_Y	X1	l ^{la}
uśāso		I1	l
dāśūṣe		I1	l
sahasō	V _(R) _	VII2	l ^{la}
sādām	V _(R) _	VII2	l
dhībhir	_Y	X1	l ^{la}
duritād	_V	X1	l
purukṣōḥ	_#	X11	//11
mṛlātā		I2	l
sajōṣā	V _(R) _	VII2	/11
sajōṣā		I1	/11
mīl'hūsmanto		I2	11/
mīl'hūsmanto		I1	11/
viṣṇur	_n	I1	l
mṛlantu		I2	/11
vāyūḥ	_#	X11	//11

īṣam		I1	/11
pāpriḥ	_#	X11	//11
devébhir	_j	X11	l ^{la}
jānibhiḥ	_s	X14	/11
sajōṣā		I1	/11
dyaūr	_d	X11	11/
devébhiḥ	_p	X13	l ^{la}
samudraīḥ	V _(R) _	VII2	/11
samudraīḥ	_#	X11	//11
'hir	_b	X11	l ^{la}
samudrāḥ	V _(R) _	VII2	/11
dhībhir	_bb	X11	//11
arkaīḥ	_#	X11	//11
'dhṛṣṭā	_t	I1	/11
stutāso	V _(R) _	VII2	11/
cākṣur	*k' _	I6	11/
cākṣur	_N	X1	l ^{la}
mitráyor	_V	X1	/11
vāruṇayor	_V	X1	/11
eṣām		I1	/11
mārteṣu		I1	11/
caṣṭe	*k' _t	I7	11-/
sūro	V _(R) _	VII2	ca
stuśā		I1	11/
sadhanyāḥ	V _(R) _	VII2	ca
sātpatīṁr	_V	X3	/11-
dyaūṣ	_p	X7	11/
ādhrug	*g ^b _	X12	//11
mṛlātā		I2	/11
sajōṣā	V _(R) _	VII2	/11
sajōṣā		I1	/11
samas mā	V _(R) _	VII2	/11
ṣṭhā	V _(R) _ (bī)	VIII1	11/
dākṣasya	PE Av. -xš	I6	11/
ripūs	_t	X12	l ^{ca}
rīriṣiṣṭa		I1	/11
rīriṣiṣṭa	_t	I1	/11
eṣām		I1	/11
pūtadākṣān	PE Av. -xš	I6	/11
nāmobhir	_V	X1	l ^{la}
urucākṣaso	*k' _	I6	/11
śrēṣṭhavaracasas	_tb	I1	11/
duritā	_V	X1	l
sukṣatráso	V _(R) _	VII2	11//a
agnīr	_V	X1	//11
pūṣā		I1	11/
āditiḥ	_p	X13	;
sadmānaṁ	V _(R) _	VII2	11/
āsānēbhir	_Y	X1	l ^{ca}
miyédhair	_d	X11	//11
vasūyūr	_Y	X1	/11
durādhyām	_V	X1	/8
daviṣṭhām	_tb	I1	8/
sugām	V _(R) _	VII2	4
vāvaśūḥ	_#	X11	//8
śāḥ	V _(R) _ (bī)	VIII1	4
ṣṭhā	V _(R) _ (bī)	VIII1	8/
īndrajyeṣṭhā	_tb	I1	8/

svastigám	V _(R) –	VII2	8//
dvíšo		I1	/8
śámībhir	–V	X1	/11
ābhīḥ	–#	X11	//11
tápūṃṣi		I1a	11/
santu	V _(R) –	VII2	/11
brahmadvíṣam		I1	11/
dyaúḥ	–#	X11	//11
tvāhur (āhur)	–V	X1	^{la}
brahmadvíṣe		I1	11/
tápuṣim		I1	
usáso		I1	
sūryam	V _(R) –	VII2	^{ca}
vásupatir	–Y	X1	/11
‘vaságamiṣṭhaḥ (ágamiṣṭhaḥ)	– <i>tb</i>	I1	/11
nédiṣṭham	– <i>tb</i>	I1	11/
ávaságamiṣṭhaḥ (ágamiṣṭhaḥ)	– <i>tb</i>	I1	/11
síndhubhiḥ	V _(R) –	VII2	^{ca}
síndhubhiḥ	– <i>p</i>	X13	;
ósadhībhir		I1	
ósadhībhir	–N	X1	/11
mayobhúr	–V	X1	//11
agnīḥ	– <i>s</i>	X14	11/
barhír	–N	X1	8/
śīdata	<i>ní</i>	V1	/8
pratibhūṣati		I1	/8
sumṛṭīkā	V _(R) –	VII2	8//a
sumṛṭīkā		I2	8/
ṛtúbhir	– <i>b</i>	X11	8/
juṣántām		I1	8/
juṣanta		I1	/8
antárikṣe	PE * <i>k</i> ^u –	I6	11/
ṣṭhá	V _(R) –(<i>dyávi</i>)	VIII1	/11
barhīṣi		I1	
paricákṣyāṇi	* <i>k</i> ^u –	I6	/12
sumnésv		I1	12-/
iṣáye		I1	
áyuḥ	– <i>ks</i>	X8	//11
usrá		III1	11/
kṣápa	* <i>k</i> ^u –	I6	11/
usrá		III1	11/
suhavā	V _(R) –	VII2	^{ca}
suṣṭutīm		VII1	/11
īlām		I1c	11/
prajāvatīr	–V	X1	^{ca}
īṣa		I1	
barhīṣi		I1	11/
samidhāné	V _(R) –	VII2	^{la}
sūkténa	V _(R) –	VII2	11//
havīṣi		I1	
pūṣann		I1	8/
práyatadakṣiṇam	* <i>k</i> ^u –	I6	/8
pūṣan		I1	8/
paṇés	– <i>c</i>	X9	8/
sádhantām	V _(R) –	VII2	8//a

pūṣann		I1	8/
paṇér	–V	X1	8/
pūṣan		I1	8/
bībharsy		I4	/8
paśusádhani		VII1	/8
sumnám	V _(R) –	VII2	8/
goṣāṇim		VII1	/8
pūṣan		I1	8/
vidúṣā		I1	/8
pūṣṇā	– <i>n</i>	I1	8/
pūṣṇás	– <i>n</i>	I1	8/
riṣyati		I1	/8
pavīḥ	–#	X11	//8
havīśávidhan (havīśā)		I1	/8
pūṣāpi (pūṣā)		I1	8/
mṛṣyate		I1	/8
pūṣā		I1	8/
pūṣā		I1	8/
rakṣatv	* <i>k</i> –	I6	8/
pūṣā		I1	8/
pūṣann		I1	8/
mákir	–N	X1	8/
riṣan		I1	/8
áthářiṣṭābhir (ářiṣṭābhiḥ)		I1r	8/
áthářiṣṭābhir (ářiṣṭābhiḥ)	–V	X1	/8
pūṣāṇam		I1	/8
pūṣan		I1	8/
riṣyema		I1	8/
pūṣā		I1	8/
dákṣiṇam	* <i>k</i> ^u –	I6	/8
sám	V _(R) –	VII2	8/
rathír	–V	X1	8/
váso	– <i>r</i>	X2	8/
rāśír	–V	X1	/8
pūṣāṇam		I1	8/
stoṣāma		I1	8/
svásur	–Y	X1	8/
mātúr	– <i>d</i>	X11	8/
didhiṣúm		I1	/8
svásur	– <i>j</i>	X11	8/
pūṣāṇam		I1	/8
pūṣāṇam		I1	/8
sátpatir	–Y	X1	/8
paruṣé		I1	/8
súraś	V _(R) –	VII2	8//
puruṣtuta		VII1	/8
gavéṣāṇam		I1	/8
siṣadho	V _(R) –	VII2	8/
siṣadho		I1	/8
pūṣann		I1	8/
svastím	V _(R) –	VII2	8/
pūṣāṇā		I1	/8
camvòḥ	– <i>s</i>	X14	/8
mahír	–V	X1	8/
vīṣantamaḥ		I1	/8
pūṣābhavat (pūṣā)		I1	8/
pūṣṇāḥ	– <i>n</i>	I1	8/

vṛkṣāsya	PE *k' _	I6	8/
pūṣaṇam		I1	8/
'bhīśūmr	_V	X3	8/
sārathiḥ	_#	X11	//8
viśurūpe		I1	11/
dyaúr	_V	X1	/11
svadhāvo	V _(R) —	VII2	/11
pūṣann		I1	11/
rātír	_V	X1	/11
pūṣā		I1	12/
saṃcákṣāṇo	*k' _	I6	12/
pūṣan		I1	11/
samudré	R _(R) —	VII2	/11
hiraṇyáyīr	_V	X1	l ^{ca}
antárikṣe	PE *k' _	I6	/11
tābhir	_Y	X1	11/
pūṣā		I1	11/
subāndhur	_d	X11	l ^{la}
ilās		I1c	11/
pátir	_N	X1	l ^{ca}
ádaduḥ	_s	X14	;
sutēṣu		I1	/8
cakráthuh	_#	X11	//8
pāniṣṭha	_tb	I1	/8
sácāḥ	V _(R) —	VII2	/8
sutēṣu	V _(R) —	VII2	/8
sutēṣu		I1	/8
tēṣv		I1	8/
joṣavākām		I1	12/
pajrahoṣiṇā		I1	/12
viśūco		I1	12/
bāhvóḥ	_#	X11	//8
gāviṣṭiṣu	_t	I1	/8
gāviṣṭiṣu		I1	/8
dvéṣāmsy		I1	8/
yuvór	_V	X1	/8
viśváyupoṣasam		I1	/8
stómebhir	_b	X11	8/
viśvābhir	_g	X11	8/
gīrbhír	_V	X1	/8
sāhurī	V _(R) —	VII2	l ^{la}
saparyāt	V _(R) —	VII2	/11
bhūreh	_s	X14	//11
yodhiṣṭam	_t	I1	11/
uśāso		I1	l
uśāsa		I1	l
vṛtrahābhiḥ	_ś	X14	/11
śúṣmair		I1	/11
śúṣmair	_V	X1	//11
nāmobhir	_V	X1	;
rādhobhir	_V	X1	l ^{la}
ákavebhir	_V	X1	/11
uttamébhiḥ	_#	X11	//11
yáyor	_V	X1	/8-
mṛlāta		I2	8/
sátpatī	V _(R) —	VII2	/8
dvīṣaḥ		I1	/8
stómā	V _(R) —	VII2	8/
anūṣata		I1	/8

puruspṛho		VI2	/8
dāsúṣe		I1	/8
tābhir	_V	X1	/8
tābhir	_V	X1	8/
sómapīṭaye	V _(R) —	VII2	8/
īlīṣva		I2	8/
īlīṣva		I1	8/
arciṣā		I1	/8
pariṣvājat		V1	/8
kṛṣṇā	_n	I1	8/
sumnám	V _(R) —	VII2	8//
vājavatír	_V	X1	/8
īṣa		I1	/8
īṣām		I1	l
gāvyebhir	_V	X1	/8
ášvyair	_Y	X1	//8
vasavyair	_V	X1	8/
sakhyāya	V _(R) —	VII2	l ^{la}
dāsúṣe		I1	/12
taviṣā		I1	/12
śúṣmebhir		I1	12/
śúṣmebhir	_b	X11	l ^{la}
bisakhā		I1b	l
taviṣébhir		I1	/12
taviṣébhir	_V	X1	/12
ūrmābhiḥ	_#	X11	//12
suvṛktībhiḥ	V _(R) —	VII2	/12
suvṛktībhiḥ	_s	X14	//12
dhītībhiḥ	_#	X11	//12
bṛṣayasya		I1b	l
'vānír	_V	X1	/12-
viśám		I1	12/
sárasvatī	V _(R) —	VII2	/8
vājebhir	_Y	X1	8/
sarasvaty	V _(R) —	VII2	/8
sarasvaty	V _(R) —	VII2	/8
vājeṣu		I1	/8
pūṣeva (pūṣā)		I1	8/
hiraṇyavartaniḥ	_#	X11	//8
suṣtutím	V _(R) —	VII2	/8
suṣtutím		VI1	/8
tveśás		I1	8/
cariṣṇúr	_n	I1	8/
cariṣṇúr	_V	X1	/8
dvīṣaḥ		I1	/8
svāsṛ	_V	X1	8/
saptásvasā	V _(R) —	VII2	8//
sújuṣṭā	_t	I1	/8
stómyā	V _(R) —	VII2	8/
āpaprūṣi		I1	8/
antárikṣam	PE *k' _	I6	/8
triśadhástḥā		VI1	8/
saptádḥātuḥ	_p	X13	//8
dyumnébhir	_V	X1	12/
cikitúṣā		I1	/12
neṣi		I1	/11
spharīḥ	_p	X13	l ^{ca}
dhak	*g ^{ub} _	X12	//11

juśasva		I1	11/
stuśé		I1	11/
arkaīḥ	_#	X11	//11
usrā		III1	11/
vyūṣi		I1	/11
yūyūṣataḥ		I1	11/
śúcibhiś	_c	X9	;
rājobhiḥ	_#	X11	//11
vartír	_Y	X1	ᵐᵃ
ūhathuḥ	_ś	X14	;
ásvaiḥ	_#	X11	//11
mānojabebhir	_V	X1	ᵐᵃ
iśiraīḥ		I1	l
iśiraīḥ	_ś	X14	/11
vyáthir	_d	X11	ᵐᵃ
dāśúṣo		I1	l
bhūṣato		I1	11/
pṛkṣam	*k_	I6	11/
iśam		I1	l
yakṣat	*g'_	I6	11/
adhrúg	*g^b_	X12	/11
stuvaté	V _(R) _	VII2	ᵉᵃ
śámbhaviṣṭhā	_tb	I1	/11
babhūvátur	_g	X11	ᵐᵃ
víbhír	_V	X1	ᵐᵃ
ūhathū	_r	X2	/11
rājobhiḥ	_#	X11	//11
areṇúbhir	_Y	X1	ᵐᵃ
yójanebhir	_bb	X11	/11
patatríbhír	_V	X1	ᵐᵃ
nír	_V	X1	/11
jayúṣā		I1	11/
vṛṣaṇā		I1	l
pipyathur	_g	X11	/11
hélo		I2	11/
rakṣoyúje	OAv. <i>raśab-</i>	I6	11/
tápur	_V	X1	l
rākṣase	OAv. <i>raśab-</i>	I6	l
ántaraís	_c	X9	11/
cakraís	_t	X12	ᵐᵃ
vartír	_d	X11	//11
vanuṣyatám		I1	11/
śírśā		I4	/11
paramābhir	_V	X1	ᵐᵃ
madhyamābhir	_N	X1	//11
niyúdbhir	_Y	X1	11/
avamābhir	_V	X1	/11
préṣṭhā	_tb	I1	11/
vartír	_Y	X1	;
riśó		I1	/11-
barhíḥ	_s	X14	ᵐᵃ
yuvayúr	_Y	X1	/11
nákṣanto	*k'_	I6	11/
agnír	_V	X1	ᵐᵃ
adhvarésv		I1	/11
rātír	_V	X1	11/
māyābhir	_N	X1	ᵐᵃ
śrībhir	_d	X11	ᵐᵃ

darśatābhir	_V	X1	/11-
ābhíḥ	_ś	X14	//11-
puṣṭim	_t	I1	11/
ūhathuḥ	_s	X14	;
vāpuśé		I1	l
nákṣad	*k'_	I6	11/
súṣtutā	V _(R) _	VII2	ᵉᵃ
súṣtutā		VI1	l
dhiṣṇyā	_n	I1	/11
vāhiṣṭhā	_tb	I1	/11-
_iśāḥ		I1	11/
pṛkṣā	*k_	I6	11/
iśídho		I1	l
pūrvíḥ	_#	X11	//11
deṣṇám	_n	I1	/11
iśam		I1	11/
suṣṭutís	V _(R) _	VII2	/11
suṣṭutís		VI1	/11
suṣṭutís	_c	X9	/11
sumīlḥé	V _(R) _	VII2	11//
sumīlḥé		I2	11/
abhiśāca		V1	/11
ṛṣván		I1	/11
rākṣāṃsi	OAv. <i>raśab-</i>	I6	11/
syuḥ	_#	X11	//11
sūribhiḥ	_ś	X14	/11
ṣyām	V _(R) -(<i>sūrib</i> <i>bīḥ</i>)	VIII1	/11
uśáso		I1	l
ásthur	_V	X1	11/
dákṣiṇā	*k'_	I6	l
dadṛkṣa	*k'_	I6	11/
śócír	_bb	X11	ᵐᵃ
āvír	_Y	X1	11/
vákṣaḥ	PE	I6	11/
kṛṇuṣe		I1	l
_úṣo		I1	11/
māhobhiḥ	_#	X11	//11
sīm	V _(R) _	VII2	11/
supáthā	V _(R) _	VII2	ᵉᵃ
pārvateṣv		I1	/11
svabhāno	V _(R) _	VII2	/11
śā	V _(R) _	VII2	11//a
ṛṣve		I1	/11
iṣayādhyai		I1	/11
yókṣābhir (ukṣābhir)	*k_	I6	l
yókṣābhir (ukṣābhir)	_V	X1	/11
_úṣo		I1	11/
jóṣam		I1	/11
bhūḥ	_#	X11	//11
vasatér	_V	X1	/11
vyūṣtau	_t	I1	/11
úṣo		I1	11/
dāśúṣe		I1	l
eśā		I1	11/
kṣitír	_V	X1	11/
mānuṣír		I1	/11
mānuṣír	_V	X1	/11
yayur	_V	X1	ᵐᵃ

aruṇayúgbhir	_V	X1	/11
ásvaiś	_c	X9	//11
uśásaś		I1	
nāyantīr	_Y	X1	//11
īsam		I1	
vāhantīr	_N	X1	//11
dāśūṣa		I1	11/
uśaso		I1	
maghónīr	_Y	X1	ᵀᵃ
dāśūṣa		I1	/11
uśasaḥ		I1	/11
śma	V _(R) —(mī)	VII1	11/
uṣo		I1	
adrisāno		VI1	/11-
bibhidur	_b	XI1	;
devāhūtiḥ	_#	XI1	//11
suvīraṃ	V _(R) —	VII2	11//a
vāpur	_N	X1	11/
cikitūṣe		I1	/11
samānām	V _(R) —	VII2	11//
mārteṣv		I1	11/
pīśnir	_V	X1	/11
dvīr	_Y	X1	11/
trīr	_N	X1	ᵀᵃ
eśām		I1	/11
ṇṛmṇaīḥ	_p	XI3	ᵀᵃ
paūṃsyebhiś		I1a	
paūṃsyebhiś	_c	X9	/11
mīlhūṣaḥ		I2	
mīlhūṣaḥ		I1	
dādhrīvir	_bb	XI1	/11-
śā	V _(R) —(mabī)	VII1	/11-
pīśniḥ	_s	XI4	ᵀᵃ
īśante		I1	11/
janūśo		I1	/11
sānto	R _(R) —	VII2	11/
nīr	_Y	X1	11/
jōsam		I1	/11
ukṣāmāṇāḥ	PE *g_	I6	/11
makṣū	*k'_	I6	11/
yēṣu		I1	11/
dhīṣṇū	_n	I1	11/
staunā	V _(R) —	VII2	11--/
sudānur	_V	X1	ᵀᵃ
dhīṣṇūṣeṇā	_n	I1	/11
dhīṣṇūṣeṇā		VI1	/11
suméke	V _(R) —	VII2	/11
smaiṣu (eṣu)		I1	11/
svāśocir	V _(R) —	VII2	/11
svāśocir	_V	X1	//11
ārathīḥ	_#	XI1	//11
anabhīśū	_r	X2	/11
rajaśtūr	_Y	X1	//11
sādhan	V _(R) —	VII2	/11
gōṣu		I1	11/
sā	V _(R) —	VII2	11//
dyōḥ	_#	XI1	//11
sāhāṃsi	V _(R) —	VII2	11--/
sāhasā	V _(R) —	VII2	ᵀᵃ

tvīṣimanto		I1	11/
trṣucyāvaso		I1	11/
nāgnēḥ (agnēḥ)	_#	XI1	//11
ādhrīṣṭāḥ	_t	I1	/11
bhrājadṛṣṭim	_t	I1	/11
manīṣā		I1	/11
vīśveṣām		I1	11/
jyēṣṭhatamā	_tb	I1	/11
gīrbhīr	_N	X1	11/
sām	V _(R) —	VII2	11//a
yamātur	_Y	X1	/11
yāmiṣṭhā	_tb	I1	/11
bāhūbhiḥ	_s	XI4	/11
svaīḥ	_#	XI1	//11
manīṣā_		I1	/11
barhīr	_V	X1	/11
ādhrīṣṭam	_t	I1	/11
chardīr	_Y	X1	11/
ādītīr	_bb	XI1	/11
ādadhuh	_s	XI4	/11
sajōṣāḥ		I1	/11
sānti	V _(R) —	VII2	11//
spāso	V _(R) —	VII2	11/
sānum	V _(R) —	VII2	11/
dyōḥ	_#	XI1	//11
nākṣatra	PE *k'_	I6	11/
dhāsīnāyōḥ (āyōḥ)	_#	XI1	//11
mīṣyante		I1	11/
aratīr	_V	X1	/11
dāśūṣe		I1	11/
cayīṣṭam	_t	I1	/11
kīstāso		I1b	
nākīr	_d	XI1	11/
devébhir	_Y	X1	ᵀᵃ
avór	_V	X1	11/
chardīṣo		I1	/11
abhīṣṭau		V1	/11
yuvór	_N	X1	11/
dhīṣṇūm	_n	I1	11/
vīṣaṇam		I1	
śruṣṭī	_t	I1	11/
sajōṣā		I1	/11
manuṣvād		I1	11/
vṛktābarhiṣo		I1	/11
iṣe		I1	/11
sumnāya	V _(R) —	VII2	11/
śrēṣṭhā	_tb	I1	11/
śāviṣṭhā	_tb	I1	
māmhiṣṭhā	_tb	I1	
tuviśūṣma		I1	/11
namasyēbhiḥ	_ś	XI4	/11
śūṣaīḥ		I1	/11
śūṣaīḥ	_s	XI4	//11
sumnébhir	_V	X1	11/
sīśakty		I1	11/
vṛjāneṣu		I1	/11
dyaús	_c	X9	11--/
sudānuḥ	_s	XI4	ᵀᵃ
iṣā		I1	11--/

dviśās		I1	11-/
sá	V _(R) —	VII2	11/
ṣyāt	<i>āpi</i>	V1	/11
vanuśām		I1	/11
ásastīḥ	—#	X11	//11
rayīḥ	—s	XI4	/11
ṣyāt	V _(R) —(<i>rayīḥ</i>)	VII1	/11
yéśām		I1	11/
śúśmaḥ		I1	11/
sāhvān	V _(R) —	VII2	/11
táturīḥ	—#	X11	//11
duritá	—V	X1	
śócīśā		I1	/12
svásaram	V _(R) —	VII2	12/
vṛṣṇaḥ	—n	I1	11/
vṛṣaṇá		I1	
vṛṣethām		I1	/11
pāriṣīktam		V1	/11
barhīṣi		I1	
iśá		I1	/11
—indrāviṣṇū	—n	I1	11/
juṣéthām		I1	11/
āriṣṭair		IIr	11/
āriṣṭair	—N	X1	11/
pathībhiḥ	—p	XI3	;
indrāviṣṇū	—n	I1	11/
arkaīḥ	—#	X11	//11
indrāviṣṇū	—n	I1	11/
aktúbhir	—N	X1	/11
ukthaīḥ	—#	X11	//11
abhimātiśāḥ		VI1	/11
indrāviṣṇū	—n	I1	11/
sadhamādo	V _(R) —	VII2	^{ea}
juṣéthām		I1	11/
indrāviṣṇū	—n	I1	11/
antárikṣam	PE *k ^u —	I6	/11
indrāviṣṇū	—n	I1	11/
haviśā		I1	
samudrá	V _(R) —	VII2	11//
indrāviṣṇū	—n	I1	11/
jigyathur	—N	X1	^{la}
canáinoḥ (enoh)	—#	X11	//11
viṣṇo	—n	I1	11/
supésasā	V _(R) —	VII2	/12
viṣkabhite		V1	12/
sukṛíte	V _(R) —	VII2	^{la}
mánurhitam	—b	XI1	/12
dhiṣaṇe		I1	
sá	V _(R) —	VII2	/12
prajābhir	—j	XI1	^{ea}
yuvóḥ	—s	XI4	12/
vīśurūpāṇi		I1	
sávrata	V _(R) —	VII2	/12
īlate		I2	
sumnám	V _(R) —	VII2	/12
iṣṭáye	—t	I1	/12
mimikṣatām	*g ^u —	I6	/12
suvíryam	V _(R) —	VII2	/12

dyaús	—c	X9	12/
sám	V _(R) —	VII2	/12
ṣyá	V _(R) —(<i>u</i>)	VII1	12/
sukrátuḥ	—#	X11	//12
pruṣṇute	—n	I1	/12
sudákṣo	PE Av. xš	I6	12/
savitúḥ	—s	XI4	/12
śréṣṭhe	—tb	I1	12/
syāma	V _(R) —	VII2	12/
cātuṣpado		X7	/12
ádabdhēbhiḥ	—s	XI4	^{ea}
pāyúbhiḥ	—tv	X6	/12
śivébhir	—V	X1	12/
rákṣā	*k—	I6	12/
mákir	—N	X1	^{ea}
ṣyá	V _(R) —(<i>u</i>)	VII1	11/
híraṇyapāṇiḥ	—p	XI3	^{la}
pratidośám		I1	/11
áyohanur	—Y	X1	^{ea}
dāsúṣe		I1	11/
suvati	V _(R) —	VII2	^{ea}
sāvīḥ	—#	X11	//11
bhúrér	—V	X1	//11
cakrathuḥ	—#	X11	//11+
vividáthur	—Y	X1	/11+
uśásam		I1	/11
jyótiśā		I1	/11
skám̐bhanena—	V _(R) —	VII2	/11
pariṣṭhām		V1	/11
dyaúr	—V	X1	/11+
paprathuḥ	—p	XI3	/11
dadhathur	—Y	X1	;
vakṣāṇāsu	PE	I6	/11
jagrbhátthur	—V	X1	^{ea}
jágatīṣv		I1	/11
śúśmaṃ		I1	11/
carṣaṇībhyah		I4	/11
vivyathuḥ	—p	XI3	^{ea}
bṛhaspátir	—V	X1	^{ea}
haviśmān		I1	/11
vṛṣabhó		I1	
bṛhaspátir	—d	XI1	^{ea}
chátrūm̐r	—V	X3	11/
sāhan	V _(R) —	VII2	/11
bṛhaspátīḥ	—s	XI4	^{ea}
eśāḥ		I1	/11
sīśāsan		I1	11/
bṛhaspátir	—b	XI1	^{ea}
arkaīḥ	—#	X11	//11
iṣṭáyó	—t	I1	11/
saptá	V _(R) —	VII2	^{ea}
cātuṣpade		X7	/11+
vīśúcīm		I1	/11
nír̥rtim	—V	X1	
parācaír	—V	X1	//11
santu	V _(R) —	VII2	/11
tanúṣu		I1	11/
bheṣajāṇi		I1	
tanúṣu		I1	11/

suśévu	V _(R) —	VII2	/11
sómārudrāv	V _(R) —	VII2	11//
mṛlatam		I2	/11
samācdām	V _(R) —	VII2	^{la}
dhānuḥ	—ś	XI4	11/
śātror	—V	X1	^{ea}
vakṣyāntīvēd (vakṣyāntī)	*k ^u —	I6	11/
pariśasvajānā		V1	/11
yōśeva (yōśā)		I1	11/
sāmaneva	V _(R) —	VII2	^{la}
yōśā		I1	/11
viṣphurāntī		V4	
bahúr	—V	X1	;
sāmanāvagātya (sāmanā)	V _(R) —	VII2	^{la}
iśudhīḥ		I1	11/
iśudhīḥ	—s	XI4	11/
pr̥sthé	—tb	I1	11/
tīṣṭhan	—tb	I1	12/
suṣārathīḥ	V _(R) —	VII2	/12
suṣārathīḥ		VI1	/12
suṣārathīḥ	—#	X11	//12
ghōṣān		I1	11+/
vīṣapāṇayó		I1	/11+
rāthebhiḥ	—s	XI4	^{ea}
prāpadair	—V	X1	/11
śātrūm̐r	—V	X3	^{la}
havír	—V	X1	;
svāduṣamsādaḥ		VI1	11/
iśubalā		I1	
pūśā		I1	11/
duritād	—V	X1	
rākṣā	*k—	I6	12/
mākīr	—N	X1	^{ea}
góbhiḥ	—s	XI4	11/
iśavaḥ		I1	
tanūḥ	—#	X11	//8
'ditiḥ	—ś	XI4	8/
sānv	V _(R) —	VII2	/8
eṣām		I1	/8
āhir	—V	X1	11/
bhogaīḥ	—p	XI3	^{la}
rūruśīrṣṇy	—n	I4	/8
iśvai		I1	8/
māmīṣām (amīṣām)		I1	8/
chiṣaḥ (śiṣaḥ)		I1	/8
pātir	—V	X1	//8
āditiḥ	—ś	XI4	8/
sómas	V _(R) —	VII2	11//
urór	—Y	X1	11+/
nīṣtyo	—t	I1	8/

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đīdhitibhir	<u>V</u>	X1	/11
arányor	<u>b</u>	X11	//11
supratīcākṣam	* <i>k'</i> <u>—</u>	I6	11/
dakṣāyyo	PE Av. - <i>xš</i>	I6	11/
yaviṣṭha	<u>tb</u>	I1	/11
nīḥ	<u>s</u>	X14	//11
suajātāḥ	V _(R) <u>—</u>	VII2	/11
yuvatīḥ	<u>s</u>	X14	/11
sudākṣam	PE Av. - <i>xš</i>	I6	/11
doṣā		I1	11/
vāstor	<u>V</u>	X1	ᵉᵃ
haviṣmatī		I1	l
arámatir	<u>Y</u>	X1	/11
vasūyūḥ	<u>#</u>	X11	//11
dahārātīr (ārātīr)	<u>Y</u>	X1	//11
yēbhis	<u>t</u>	X12	11/
tāpobhir	<u>V</u>	X1	ᵉᵃ
nisvarāṃ		X10	11/
nisvarāṃ		V1z	11/
vāsiṣṭha	<u>tb</u>	I1	11/
ebhī	<u>st</u>	X10	ᵉᵃ
staváthair	<u>V</u>	X1	/11
ebhīḥ	<u>s</u>	X14	ᵉᵃ
vṛtrahátýeṣu		I1	/11
ádevīr	<u>V</u>	X1	ᵉᵃ
santu	V _(R) <u>—</u>	VII2	/11
ṣadāma	<i>ní</i>	V1	l
māśéṣaso (aséṣasaḥ)		I1	11/
prajāvatīṣu		I1	11/
śéṣasā		I1	l
rakṣāso	OAv. <i>rašab-</i>	I6	l
ájuṣtāt	<u>t</u>	I1	/11
dhūrtér	<u>V</u>	X1	ᵉᵃ
áraruṣo		I1	/11
aghāyōḥ	<u>#</u>	X11	//11
pṛtanāyūñr	<u>V</u>	X3	/11
ṣyām	<i>abbī</i>	V1	/11
agnír	<u>V</u>	X1	11/
agníñr	<u>V</u>	X3	ᵉᵃ
vīlūpāñiḥ		I2	/11
vīlūpāñiḥ	<u>#</u>	X11	//11
agnír	<u>Y</u>	X1	11/
vanuṣyató		I1	l
sameddhāram	V _(R) <u>—</u>	VII2	11-//
uruṣyāt		I1	/11-
agnír	<u>V</u>	X1	ᵉᵃ
haviṣmān		I1	/11
adhvarēṣu		I1	/11
vakṣi	* <i>g'</i> <u>—</u>	I6	11/
durvāsasé	<u>Y</u>	X1	11/
kṣudhé	PE YAv. <i>šu-</i>	I6	11/
rakṣāsa	OAv. <i>rašab-</i>	I6	l
suṣūdah		I1	/11
syāmobháyāsa (syāma)	V _(R) <u>—</u>	VII2	11/

svastībhiḥ	<u>s</u>	X14	/11
suhávo	V _(R) <u>—</u>	VII2	ᵉᵃ
raṇvāsaṃdṛk	* <i>k'</i> <u>—</u>	X12	//11
sudītī	C _(R) <u>—</u>	VII2	11//
sūno	V _(R) <u>—</u>	VII2	11/
sahasó	V _(R) <u>—</u>	VII2	ᵉᵃ
sácā	V _(R) <u>—</u>	VII2	11/
durbhṛtāye	<u>bb</u>	X11	l
sácaišú (sácā)	V _(R) <u>—</u>	VII2	/11
sácaišú (eṣú)		I1	/11
devéddheṣv		I1	11/
agníṣu		I1	/11
durmatáyo	<u>N</u>	X1	l
sahasó	V _(R) <u>—</u>	VII2	ᵉᵃ
svanika	V _(R) <u>—</u>	VII2	ᵉᵃ
sūrír	<u>V</u>	X1	11/
suvitásya	V _(R) <u>—</u>	VII2	ᵉᵃ
áyuṣā		I1	/11
suṣūdah		I1	/11
syāmobháyāsa (syāma)	V _(R) <u>—</u>	VII2	11/
svastībhiḥ	<u>s</u>	X14	/11
juṣásva		I1	11/
stūpaiḥ	V _(R) <u>—</u>	VII2	/11
stūpaiḥ	<u>s</u>	X14	//11
raśmībhis	<u>t</u>	X12	ᵉᵃ
eṣām		I1	/11
stoṣāma		I1	11/
yajñaiḥ	<u>#</u>	X11	//11
sukrátavaḥ	V _(R) <u>—</u>	VII2	11/
īlényaṃ		I2	11/
sudākṣam	PE Av. <i>xš</i>	I6	/11
satyavácām	V _(R) <u>—</u>	VII2	/11
manuṣvād		I1	11/
barhír	<u>V</u>	X1	/11
ghṛtāpṛstham	<u>tb</u>	I1	l
pṛṣadvad		I1	/11
haviṣā		I1	l
īśírayū	<u>r</u>	X2	ᵉᵃ
rathayúr	<u>d</u>	X11	;
sám	V _(R) <u>—</u>	VII2	11//
sāmanesv		I1	/11
yóṣaṇe		I1	11/
uṣāsánáktā		I1	11/
dhenūḥ	<u>#</u>	X11	//11
barhiśádā		X9	11/
suvitāya	V _(R) <u>—</u>	VII2	ᵉᵃ
yajñēṣu		I1	11/
mānuṣeṣu		I1	/11
mānuṣeṣu		I1	/11
háveṣu		I1	/11
devéṣu		I1	11/
bhāratībhiḥ	<u>s</u>	X14	/11
sajóṣā		I1	/11
īlā		I1c	11/
devaír	<u>N</u>	X1	ᵉᵃ
manuṣyēbhir		I1	l
manuṣyēbhir	<u>V</u>	X1	/11
agníḥ	<u>#</u>	X11	//11

sārasvatēbhir	V _(R) —	VII2	^{ea}
sārasvatēbhir	_V	X1	/11
tisrō		III1	11/
devīr	_b	XI1	^{ea}
barhīr	_V	X1	l
poṣayitnū		I1	/11
sudākṣo	PE Av. xš	I6	/11
agnīr	_b	XI1	11/
havīḥ	_ś	XI4	^{ea}
séd (sá)	V _(R) —	VII2	11//a
samidhānó	V _(R) —	VII2	^{la}
devaiḥ	_s	XI4	^{la}
turēbhiḥ	_#	X11	//11
barhīr	_N	X1	11/
áditih	_s	XI4	/11
agnībhiḥ	_s	XI4	/11
sajōṣā		I1	/11
yáviṣṭham	_tb	I1	11/
mártyeṣu		I1	11/
nídhruvir	_V	X1	/11
tápurmūrdhā	_N	X1	11/
viṣyān		I1	/11
śócīr	_V	X1	//11
kṛṣṇām	_n	I1	/11
vṛṣṇó	_n	I1	/11
aruṣó		I1	l
sām	V _(R) —	VII2	11//
tṛṣú		I1	11/
jāmbhaiḥ	_#	X11	//11
prāsitiṣ	_t	I1	/11
vivekṣi		II3	/11
doṣā		I1	11/
uśāsi		I1	l
yáviṣṭham	_tb	I1	/11
śócīr	_V	X1	^{la}
vṛṣṇaḥ	_n	I1	/11
susamḍ́k		VII1	11/
susamḍ́k	*k'_	X12	11/
svanika	V _(R) —	VII2	^{ea}
tanyatúr	_V	X1	;
śúṣmaś		I1	/11
caḁṣi	*k'_	I6	/11
caḁṣi		I8	/11
pāriḁabhir (iḁabhir)		IIc	11/
pāriḁabhir (iḁabhir)	_gb	XI1	^{ea}
ghṛtāvadbhiś	_c	X9	/11
havyaīḥ	_#	X11	//11
tēbhir	_N	X1	11/
ámitair	_N	X1	/11
māhobhiḥ	_ś	XI4	//11
pūrbhīr	_V	X1	^{ea}
āyasībhir	_N	X1	/11
sānti	V _(R) —	VII2	11/
dāśúṣe		I1	/11
ádhr̥ṣṭā	_t	I1	/11
yābhir	_N	X1	^{la}
nṛvátīr	_V	X1	/11
uruṣyāḥ		I1	/11
tābhir	_N	X1	11/

sahasō	V _(R) —	VII2	^{la}
smāt	V _(R) —	VII2	11//
nīr	_Y	X1	11/
svādhitih	_ś	XI4	/11
śúcīr	_g	XI1	/11
mātrór	_V	X1	^{ea}
jāniṣṭa	_t	I1	/11
sukrátuh	_p	XI3	/11
saúbhagā	V _(R) —	VII2	^{la}
svastībhiḥ	_s	XI4	/11
súpūtam	V _(R) —	VII2	/11
mānuṣā		I1	/11
janūṃṣy		I1a	/11
agnīs	_t	XI2	^{la}
yáviṣṭho	_tb	I1	11/
ājaniṣṭa	_t	I1	/11
mātúḥ	_#	X11	//11
sadyāḥ	V _(R) —	VII2	/11
paúruṣeyīm		I1	l
durókam	_V	X1	11/
agnīr	_V	X1	^{la}
kavīr	_V	X1	^{ea}
ākaviṣu		I1	/11
márteṣv		I1	11/
agnīr	_V	X1	^{la}
sá	V _(R) —	VII2	11//a
sumānasaḥ	V _(R) —	VII2	^{ea}
āgnīr	_V	X1	^{la}
ōṣadhiś		I1	11/
ōṣadhiś	_c	X9	11/
bhūmiś	_c	X9	11/
āgnīr	_V	X1	^{la}
bhūrer	_V	X1	//11
dātoḥ	_#	X11	//11
ṣadāma	<i>pāri</i>	V1	l
pariṣādyam		V1	11/
śéṣo		I1	11/
dukṣaḥ	*g ^b _	I6	/11
ābhīṣāl	*g ^{nb} _	XI6	;
vanuṣyató		I1	l
rayi	_sp _ṛ	X10	^{ea}
saúbhagā	V _(R) —	VII2	^{la}
svastībhiḥ	_s	XI4	/11
viśveṣām		I1	11/
jāgvádbhiḥ	_#	X11	//11
agnīḥ	_p	XI3	/11
vṛṣabhā		I1	l
mānuṣīr		I1	11/
mānuṣīr	_V	X1	^{ea}
āsiknīr	_V	X1	//11
jāhatīr	_bb	XI1	;
ādīdeḥ	_#	X11	//11
dyaúr	_Y	X1	//11
sacanta	V _(R) —	VII2	/11
śociṣā		I1	l
ghṛtāciḥ	_#	X11	//11
kṛṣṭinām	_t	I1	11/
uśāsām		I1	l
juṣānta		I1	/11

dásyũmr	_V	X3	l ^{ca}
jyótir	_j	XI1	l ^{ca}
vāyúr	_N	X1	11/
sadyāḥ	V _(R) —	VII2	/11
īṣam		I1	l
dāśūṣe		I1	l
rudrēbhir	_V	X1	11/
vāsubhiḥ	_s	XI4	/11
sajōṣāḥ		I1	/11
pumsāḥ		I1a	11/
kṛṣṭinām	_t	I1	11/
ādrer	_b	XI1	/11-
ródasyoḥ	_#	XI1	//11
gīrbhīr	_V	X1	;
gnér	_Y	X1	11/
paṇīmr	_V	X3	11/
dásyũmr	_V	X3	l ^a
agnír	_Y	X1	/11-
mārantīḥ	_p	XI3	//11
prácīs	_c	X9	11/
śácibhiḥ	_#	XI1	//11
grñīṣe		I1	/11
vadhasnair	_Y	X1	//11
aryápatnīr	_V	X1	l ^a
uśásas		I1	l
nāhuṣo		I1	l
agnír	_Y	X1	//11
sāhobhiḥ	_#	XI1	//11
évais	_t	XI2	11/
tasthūḥ	_s	XI4	l ^{ca}
bhíkṣamāṇāḥ	*g—	I6	/11
ródasyor	_V	X1	//11
āgnīḥ (agnīḥ)	_s	XI4	11/
pitror	_V	X1	/11
āgnír (agnír)	_d	XI1	11/
hiṣe		I1	/11
nāmobhiḥ	_#	XI1	//11
devēṣu		I1	11/
mitádrūḥ	_#	XI1	//11
svā	V _(R) —	VII2	/11
juṣāṇāḥ		I1	/11
śúṣmair		I1	11/
śúṣmair	_N	X1	l ^a
jāmbhebhir	_Y	X1	11/
uśádhag	*g ^{□h} —	XI2	/11
barhīḥ	_p	XI3	//11
agnír	_V	X1	l ^a
īlító		I2	l
yaviṣṭha	_tb	I1	11/
jaiñīṣe		I1	/11
suśévaḥ	V _(R) —	VII2	/11
mānuṣāso		I1	11/
eṣām		I1	/11
viśpátir	_d	XI1	/11
gnír	_N	X1	11/
vāhnir	_V	X1	;
agnír	_b	XI1	11/
nṛṣádane		VI1	l
dyaús	_c	X9	11/

dyumnébhir	_Y	X1	l ^a
átakṣan	PE *k'—	I6	/11
śrósamāṇā		I1	/11
vásiṣṭhā	_tb	I1	/11
sahasó	V _(R) —	VII2	l ^a
īṣam		I1	11/
ānaḍ	*k'—	XI6	//11
svastībhiḥ	_s	XI4	/11
nāmobhir	_Y	X1	//11
havyébhir	_V	X1	l ^a
īlate		I2	l
sabādha	V _(R) —	VII2	/11
āgnír (agnír)	_V	X1	11/
uśásām		I1	l
ṣyá	V _(R) —(u)	VII1	11-/
mānuṣo		I1	l
agnīḥ	_#	XI1	//11
sasṛjānāḥ	R _(R) —	VII2	l ^a
kṛṣṇápavir	_n	I1	11/
kṛṣṇápavir	_V	X1	l ^{ca}
ósadhībhir		I1	l
ósadhībhir	_Y	X1	/11
vavakṣe	*g—	I6	/11
svadhām	V _(R) —	VII2	11/
duṣṭārasya		X6	l
sādhóḥ	_#	XI1	//11
agnír	_bb	XI1	l ^a
átithiḥ	_ś	XI4	/11
viśvebhiḥ	_s	XI4	l ^a
ānīkaiḥ	_#	XI1	//11
ṣṇviṣe		I1	/11
janiṣiṣṭa		I1	l
janiṣiṣṭa	_t	I1	l
rakṣohā	OAv. <i>raṣab-</i>	I6	/11
vásiṣṭhā	_tb	I1	/11
sahasó	V _(R) —	VII2	l ^a
īṣam		I1	11/
ānaḍ	*k'—	XI6	//11
svastībhiḥ	_s	XI4	/11
uśásām		I1	l
jantór	_b	XI1	//11
devēṣu		I1	11/
sukrátur	_Y	X1	11/
kavír	_V	X1	l ^a
áditir	_Y	X1	/11
susamsán		VI1	11/
átithiḥ	_ś	XI4	/11
citrābhānur	_V	X1	l ^{ca}
uśásām		I1	l
īlényo		I2	11/
mānuṣo		I1	/11
yugéṣu		I1	/11
samanagā	V _(R) —	VII2	11//
susaṃdṛṣā		VI1	11/
riṣaṇyo		I1	/11
yákṣi	*g'—	I6	11/
samidhānó	V _(R) —	VII2	l ^a
vásiṣṭho	_tb	I1	/11
yákṣi	*g'—	I6	l

svastībhiḥ	_s	XI4	/11
uṣó		I8	11/
vṛṣā		II	11/
hāriḥ	_ś	XI4	l ^{ea}
śúcir	_V	X1	l
uśatír	_V	X1	/11
vástor	_V	X1	l ^{la}
uśásām		II	l
agnír	_j	XI1	11/
vāniṣṭhaḥ	_tb	II	/11
devayāntír	_V	X1	//11
bhíkṣamāṇāḥ	*g_	I6	/11
susamdfśam		VII1	11/
mānuṣāṇām		II	/11
vāsubhiḥ	_s	XI4	/11
sajóṣā		II	/11
rudrēbhir	_V	X1	l ^{la}
ācityēbhir	_V	X1	l ^{ea}
ṣkvabhir	_Y	X1	;
yāviṣṭham	_tb	II	/11
īlate		I2	l
adhvarēṣu		II	/11
sá	V _(R) _	VII2	11//a
viśvebhiḥ	_s	XI4	l ^{ea}
devaír	_N	X1	//11
īlate		I2	11/
haviśmantah		II	11/
mānuṣāsaḥ		II	/11
devaír	_V	X1	l ^{ea}
barhír	_V	X1	/11
sudínā	V _(R) _	VII2	l ^{la}
trís	_c	X9	11/
aktóḥ	_p	XI3	l ^{ea}
cikitur	_Y	X1	/11
dāśúṣe		II	l
manuṣvād		II	11/
yakṣi	*g'_	I6	/11
agnír	_V	X1	11/
_agnír	_Y	X1	11/
haviśaḥ		II	/11
juśanta_		II	/11
havarádyāya	_V	X1	/11
índrajyeṣṭhāsa	_tb	II	11/
devēṣu		II	/11
svastībhiḥ	_s	XI4	/11
yāviṣṭham	_tb	II	/11
svāhutam	V _(R) _	VII2	11//
duritāni	_V	X1	l
sāhvān	V _(R) _	VII2	/11
agní	_st	X10	11/
ṣṭave	V _(R) _(agní, agníḥ)	VII1	11/
rakṣiṣad	*k_	I6	11/
rakṣiṣad		II	11/
duritā́d	_V	X1	l
matībhir	_Y	X1	/11
vāsiṣṭhāḥ	_tb	II	/11
suṣaṇanāni	V _(R) _	VII2	eq
suṣaṇanāni		VII1	l

santu	V _(R) _	VII2	/11
svastībhiḥ	_s	XI4	/11
havír	_N	X1	l ^{ea}
barhíṣi		II	/11
śociśā		II	l
abhíśaster	_V	X1	/11
svastībhiḥ	_s	XI4	/11
deváhūtibhiḥ	_#	XI1	//8
havírbhiḥ		II6	12/
havírbhiḥ	_ś	XI4	l ^{ea}
śukráśociṣe		II	/12
samídhā	V _(R) _	VII2	l ^{la}
suṣṭutí		VII1	l
haviśā		II	l
devébhir	_V	X1	l ^{la}
juśāṇāḥ		II	/11
svastībhiḥ	_s	XI4	/11
mīlhúṣa		I2	/8
mīlhúṣa		II	/8
havíḥ	_#	XI1	//8
nédiṣṭham	_tb	II	8/
carṣaṇír		I4	/8
carṣaṇír	_V	X1	//8
niśasáda		V1	8/
kavír	_g	XI1	8/
grhápatir	_Y	X1	/8
agní	_r	X2	8/
rakṣatu	*k_	I6	8/
stómam	V _(R) _	VII2	8/
rayír	_Y	X1	8/
agnír	_j	XI1	8/
juśata		II	8/
yájiṣṭho	_tb	II	8/
nakṣya	*k'_	I6	8/
suvíram	V _(R) _	VII2	8//a
kṣāpa	*k ^u _	I6	8/
usrás		III1	8/
svagnáyas	V _(R) _	VII2	8//
asmayúḥ	_#	XI1	//8
dhítibhiḥ	_#	XI1	//8
agní	_r	X2	8/
rákṣāṃsi	OAv. <i>raṣab-</i>	I6	8/
sedhati	V _(R) _	VII2	/8
śukráśocir	_V	X1	/8
śúciḥ	_p	XI3	8/
íḍyaḥ		I2	/8
dítis	_c	X9	8/
rákṣā	*k_	I6	8/
ṣma	V _(R) _(prāti)	VII1	8/
ríṣataḥ		II	/8
tápiṣṭhair	_tb	II	8/
tápiṣṭhair	_V	X1	8/
ánādhṛṣṭo	_t	II	8/
śatābhujīḥ	_#	XI1	//8
dóṣāvatar		II	8/
cētiṣṭham	_tb	II	12/
aruśā		II	l
śócír	_V	X1	/8

mīlhúṣaḥ		I2	/8
mīlhúṣaḥ		I1	/8
aruṣāso		I1	
diviṣpṛśaḥ		VI2	/12
sahasō	V _(R) —	VII2	^{ea}
grhāpatis	— <i>t</i>	XI2	//8
yākṣi	* <i>g'</i> —	I6	8/
vēṣi		I1	8/
dākṣate	PE Av. <i>xš</i>	I6	/8
svāhuta	V _(R) —	VII2	/8
sūrāyaḥ	V _(R) —	VII2	/8
yēṣām		I1	12/
īlā		I1c	12/
niṣṭdati		V1	/8
vāhnir	— <i>V</i>	X1	8/
vidūṣtarah	— <i>t</i>	I1	/8
partṭbhiṣ	— <i>tv</i>	X6	/12
pūrbhīr	— <i>Y</i>	X1	8/
yaviṣṭhya	— <i>tb</i>	I1	/8
suvīryam	V _(R) —	VII2	/12
agnīr	— <i>j</i>	XI1	8/
dāśūṣe		I1	/8
suṣamīdhā		VI1	
barhīr	— <i>V</i>	X1	^{ea}
stṛṇītām	<i>vī</i>	V3	/11
uṣatīr	— <i>Y</i>	X1	;
havīṣā		I1	
yākṣi	* <i>g'</i> —	I6	/11
yākṣad	* <i>g'</i> —	I6	11/
āśīṣo		I1	/11
vāniṣṭhaḥ	— <i>tb</i>	I1	/11
jānibhiḥ	— <i>kṣ</i>	X8	;
kṣēṣy		I1	/11
dyūbhir	— <i>V</i>	X1	;
vidūṣ	— <i>k</i>	X7	/11
kavīḥ	— <i>s</i>	XI4	/11
góbhir	— <i>V</i>	X1	/11
āśvais	— <i>t</i>	XI2	//11
devayāntīr	— <i>V</i>	X1	/11
sthuh	— <i>#</i>	XI1	//11
syāma	V _(R) —	VII2	11/
sumatāv	V _(R) —	VII2	^{ea}
dúduḥṣann	* <i>g^b</i> —	I6	/11
saṣṭje	V _(R) —	VII2	^{la}
vāsiṣṭhaḥ	— <i>tb</i>	I1	/11
āśastīḥ	— <i>#</i>	XI1	//11
yākṣur	PE Yaghn. <i>xš</i> ; * <i>k'</i>	I6	/11
yākṣur	— <i>V</i>	X1	/11
śruṣṭīm	— <i>t</i>	I1	11/
cakrur	— <i>bb</i>	XI1	^{ea}
viṣūcoḥ		I1	/11
viṣūcoḥ	— <i>#</i>	XI1	//11
viṣāṇīnaḥ	PE	I1/V1	
durādhyò	— <i>V</i>	X1	11/
pāruṣṇīm	— <i>n</i>	I1	/11
paśúṣ	— <i>k</i>	X7	11/
kavīr	— <i>V</i>	X1	^{ea}

īyūr	— <i>V</i>	X1	11/
pāruṣṇīm	— <i>n</i>	I1	/11
āśús	— <i>c</i>	X9	11/
mānuṣe		I1	
īyūr	— <i>g</i>	XI1	11/
pṛṣṇinipreṣītāsaḥ		I1	/11
śruṣṭīm	— <i>t</i>	I1	11/
cakrur	— <i>N</i>	X1	^{ea}
vaikarṇāyor	— <i>j</i>	XI1	^{ea}
barhīḥ	— <i>ś</i>	XI4	//11
eṣām		I1	/11
vājabāhuḥ	— <i>#</i>	XI1	//11
sadyò	V _(R) —	VII2	11/
eṣām		I1	/11
jēṣma		I1	11/
ṣaṣṭīḥ	* <i>k'</i> — <i>t</i>	I7	11/
ṣaṣṭīḥ	— <i>ś</i>	XI4	11/
suṣupuh		I1	
suṣupuh	— <i>s</i>	XI4	/11
śāt	* <i>k'</i> —	XI6	/11
ṣaṣṭīr	— <i>ś</i>	XI4	11/
ṣaṣṭīr	— <i>Y</i>	X1	11/
śād	* <i>k'</i> —	XI6	/11
vēviṣāṇā		I1	/11
nīciḥ	— <i>#</i>	XI1	//11
durmitrāsaḥ	— <i>N</i>	X1	11/
jahūr	— <i>Y</i>	X1	11/
sraktīr	— <i>Y</i>	X1	^{ea}
rāradhūṣ	— <i>t</i>	X6	/11
muṣāyat		I1	/11
yākṣavaś	PE Yaghn. <i>xš</i> ; * <i>k'</i>	I6	/11
śīrṣāṇi		I4	11/
jabhrur	— <i>V</i>	X1	;
saṃcākṣe	* <i>k'</i> —	I6	11/
uṣāso		I1	
āmamadus	— <i>t</i>	XI2	/11
śatāyātur	— <i>Y</i>	X1	/11
vāsiṣṭhaḥ	— <i>tb</i>	I1	/11
mṛṣanta	—	I1	/11
nāptur	— <i>d</i>	XI1	^{ea}
gōr	— <i>d</i>	XI1	//11
pṛthiviṣṭhāḥ		VI1	
śīrṣṇé-śīrṣṇe	— <i>n</i>	I4	11/
śīrṣṇé-śīrṣṇe	— <i>n</i>	I4	11/
aviṣṭānā	— <i>t</i>	I1	11/
dūṇāśaṃ		X4	11/
vṛṣabhó		I1	
kṛṣṭīś	— <i>t</i>	I1	11/
kṛṣṭīś	— <i>c</i>	X9	^{ea}
ādāśuṣo		I1	/11
sūṣvitarāya	V _(R) —	VII2	^{ea}
sūṣvitarāya		I1	
śúsūrūṣamāṇas		I1	11/
chūṣṇam (śúsṇam)	— <i>n</i>	I1	11/
śīkṣan	* <i>k</i> —	I6	/11
dhīṣṇo	— <i>n</i>	I1	11/
dhīṣatā		I1	
vīsvābhir	— <i>V</i>	X1	^{la}

ūtībhiḥ	_s	XI4	/11
vṛtrahātyeṣu		I1	/11
nṛbhir	_N	X1	l ^{ca}
suhāntu	V _(R) —	VII2	/11
śatatamāvivēṣīr (avivēṣīr)		I1	/11
śatatamāvivēṣīr (avivēṣīr)	_V	X1	//11
dāśūṣe		I1	/11
sudāṣe	V _(R) —	VII2	/11
vīṣṇe	_n	I1	11/
vīṣṇā		I1	l
pāriṣṭāv		V1	/11
'vṛkēbhir	_Y	X1	/11
vārūthais	_t	XI2	//11
sūrīṣu		I1	/11
syāma	V _(R) —	VII2	/11
abhīṣṭau		V1	/11
sākhāyaḥ	V _(R) —	VII2	/11
karīṣyā		I1	/11
abhīṣṭau		V1	/11
hāvebhir	_Y	X1	l ^{la}
pañīñr	_V	X3	/11
vṛṇīṣva		I1	11/
stómā	V _(R) —	VII2	11/
tēṣām		I1	11/
bhūḥ	_s	XI4	//11
svastībhiḥ	_s	XI4	/11
cākrir	_V	X1	11/
karīṣyān		I1	/11
jāgmīr	_Y	X1	11/
nṛśādanam		VII1	l
āvobhis	_t	XI2	//11
mūhur	_V	X1	l
dāśūṣe		I1	/11
satrāśād	*g ^h —	XI6	l ^{la}
janūsem		I1	/11
tāviṣībhis		I1	l
tāviṣībhis	_t	XI2	/11
tuviṣmaḥ		I1	/11
mīmikṣan	*g ^h —	I6	/11
mādeṣu		I1	l
vīṣā		I1	11/
vīṣaṇam		I1	l
senānīr	_V	X1	l ^{la}
gavēṣaṇaḥ		I1	l
dhṛṣṇūḥ	_n	I1	/11
dhṛṣṇūḥ	_#	XI1	//11
bhreṣate		I1	l
reṣan		I1	/11
yajñair	_Y	X1	11/
śīkṣann	*k—	I6	/11
deṣṇām	_n	I1	/11
cāniṣṭhāḥ	_tb	I1	/11
eśā		I1	11/
vīṣā		I1	/11
stāmūr	_N	X1	l ^{ca}
akrapīṣṭa	_t	I1	/11
iṣé		I1	/11

śū	V _(R) —(vāsvī)	VII1	11/
śaktīr	_Y	X1	//11
svastībhiḥ	_s	XI4	/11
janūṣā		I1	/11
yajñair	_b	XI1	//11
mādeṣu		I1	/11
barhīḥ	_s	XI4	//11
vīṣaṇo		I1	l
nṛśācaḥ		VII1	/11
pāriṣṭhitā		V1	11/
pūrvīḥ	_#	XI1	//11
bhīṣā		I1	/11
viveṣāyudhebhir (viveṣa)		I1	11/
viveṣāyudhebhir (āyudhebhir)	_V	X1	/11
eṣām		I1	/11
jārhrṣāṇo		I1	l
jūjuvur	_N	X1	/11
śaviṣṭha	_tb	I1	l
vedyābhiḥ	_#	XI1	//11
viṣuṇasya		I1	l
janṭor	_N	X1	//11
gur	_V	X1	/11
bhūr	_V	X1	/11
svēnā	V _(R) —	VII2	11//a
śātrur	_V	X1	11/
sāhāṃsi	V _(R) —	VII2	/11
viśāhyēndram (viśāhya_)		V1	/11
kīrīś	_c	X9	11/
bhūreḥ	_#	XI1	//11
abhikṣattūs	PE *k'—	I6	11/
abhikṣattūs	_t	XI2	l ^{ca}
smā	V _(R) —	VII2	11/
vanūṣāṃ		I1	/11
iṣé		I1	/11
śū	V _(R) —(vāsvī)	VII1	11/
śaktīr	_Y	X1	//11
svastībhiḥ	_s	XI4	/11
suśāva	V _(R) —	VII2	11/
suśāva		I1	/11
haryāśvādrīḥ (ādrīḥ)	_#	XI1	//11
sotūr	_b	XI1	11/
cārur	_V	X1	/11
sā	V _(R) —	VII2	11//a
vāsiṣṭho	_tb	I1	11/
juṣasva		I1	/11
vipipānāsyādrer (ādrer)	_b	XI1	//11
manīṣām		I1	/11
kṛṣvā		I1	11/
mṛṣye		I1	l
suṣṭutīm		VII1	11/
sāvanā	V _(R) —	VII2	l ^{ca}
mānuṣeṣu		I1	/11
mānuṣeṣu		I1	/11
manīṣī		I1	11/
nṛbhir	_b	XI1	l ^{ca}

íṣayo		I1	
santu	V _(R) —	VII2	11/
sakhyā	V _(R) —	VII2	^{la}
svastibhiḥ	—s	XI4	/11
vasiṣṭha	—tb	I1	/11
ghoṣa		I1	11/
devājāmir	—V	X1	//11
svām	V _(R) —	VII2	11/
āyus	—c	X9	^{la}
jāneṣu		I1	/11
parṣy		I4	/11
gavēsaṇam		I1	
juṣāṇām		I1	/11
asthuḥ	—#	X11	//11
bādhiṣṭa	—t	I1	11/
pipyu	—st	X10	^{la}
nākṣann	*k'—	I6	11/
vāyúr	—N	X1	^{ea}
dhībhīr	—db	XI1	^{la}
śuṣmīṇam		I1	11/
vīṣaṇam		I1	
vāsiṣṭhāso	—tb	I1	11/
arkaīḥ	—#	X11	//11
svastibhiḥ	—s	XI4	/11
yōniṣ	—t	X6	11/
nībhīḥ	—p	XI3	^{ea}
sōmaiḥ	—#	X11	//11
pāriṣiktā		V1	
vīṣṭadhenā		V2	11/
suvṛktīr	V _(R) —	VII2	/11
suvṛktīr	—V	X1	//11
manīṣā		I1	/11
jīṣinn		I1	/11
barhīḥ	—s	XI4	^{ea}
āṅgūśām		I1	11/
vīsvābhir	—V	X1	^{la}
ūtībhiḥ	—s	XI4	/11
sajōṣā		I1	/11
juṣāṇó		I1	11/
sthāvirebhiḥ	—s	XI4	/11
vīṣaṇam		I1	
śuṣmam		I1	/11
eśā		I1	11/
īṭte		I2	
īṣam		I1	11/
svastibhiḥ	—s	XI4	/11
bāhvór	—N	X1	//11
viṣvadyāg		I1	
duṛgā	—g	XI1	11/
ninitsór	—V	X1	//11
sahāsaṇam	V _(R) —	VII2	11//
rātīr	—V	X1	/11
vanūṣo		I1	
'vitúḥ	—ś	XI4	;
taviṣīva		I1	/11
kṛṇuṣva		I1	11/
mardhīḥ	—#	X11	//11
śūśām		I1	/11
sáho	V _(R) —	VII2	11/

suhánā	V _(R) —	VII2	^{ea}
īṣam		I1	11/
svastibhiḥ	—s	XI4	/11
jújoṣan		I1	/11
sóma	V _(R) —	VII2	^{ea}
samānádakṣā	PE Av. -xš	I6	11/
sutēṣu		I1	/11
jānīr	—V	X1	11/
pātīr	—V	X1	
āhur	—V	X1	^{la}
tarānīr	—N	X1	/11
pūrvīr	—V	X1	//11
saścata	V _(R) —	VII2	^{la}
vāsiṣṭha	—tb	I1	11/
kṛṣṭīnām	—t	I1	11/
vīṣabhām		I1	
sahasrīṇa	V _(R) —	VII2	11//a
svastibhiḥ	—s	XI4	/11
nīṣātā		VI1	11/
śūṣmo		I1	11/
śīkṣā	*k'—	I6	11/
carṣaṇīnām		I4	/11
vīṣurūpaṇam		I1	
dāśūṣe		I1	
dākṣīṇā	*k'—	I6	
svastibhiḥ	—s	XI4	/11
īṣīnām		I1	/11
dadhīṣe		I1	
janiṣṭhā	—tb	I1	
tūtūjīr	—V	X1	/11
ebhīr	—N	X1	11/
indrābhabhir (āhabhir)	—d	XI1	/11
durmitrāso	—N	X1	11/
cāṣṭe	*k'—t	I7	11/
āviṣṭho	—tb	I1	/11
svastibhiḥ	—s	XI4	/11
sūṣutasya		VI1	
cāror	—d	XI1	//11
juṣāṇò		I1	/11
hāribhir	—Y	X1	;
śū	V _(R) —(ū)	VII1	11/
sāvane	V _(R) —	VII2	^{ea}
āraṇkṛtiḥ	—s	XI4	/11
sūktaiḥ	—k	XI3	//11
matīr	—V	X1	^{ea}
puruṣyā		I1	
yēśām		I1	11/
pūrveśām		I1	11/
āśṇor	—V	X1	/11
īṣīnām		I1	/11
prāmatīḥ	—p	XI3	/11
āviṣṭho	—tb	I1	/11
svastibhiḥ	—s	XI4	/11
śuṣmin		I1	/11
suvajra	V _(R) —	VII2	/11
paūmsyāya		I1a	
tanūṣu		I1	11/
vīśveṣu		I1	11/
sényo	V _(R) —	VII2	^{la}

jāneṣu		I1	/11
āgnīḥ	_ <i>s</i>	XI4	11/
āviṣṭho	_ <i>tb</i>	I1	/11
svastībhiḥ	_ <i>s</i>	XI4	/11
vājayús	_ <i>t</i>	XI2	//8
gavyúḥ	_ <i>ś</i>	XI4	8/
hiraṇyayúr	_ <i>Y</i>	X1	/8
vṛṣan		I1	/8
randhīr	_ <i>V</i>	X1	/8
krátur	_ <i>N</i>	X1	/8
sapráthaḥ	<i>V</i> _(R) —	VII2	/8
svadhāvarī	<i>V</i> _(R) —	VII2	8/
sāhaḥ	<i>V</i> _(R) —	VII2	/8
sayāvarī	<i>V</i> _(R) —	VII2	/8
nákṣamāṇā	* <i>k'</i> —	I6	8/
dyúbhiḥ	_ <i>#</i>	X11	//8
sám	<i>V</i> _(R) —	VII2	8//a
kṛṣṭáyah	_ <i>t</i>	I1	/8
pūrvīḥ	_ <i>p</i>	XI3	l ^{ca}
carṣaṇipráḥ		I4	/11
suvṛktīm	<i>V</i> _(R) —	VII2	/11
vāṇīr	_ <i>V</i>	X1	l ^{ca}
sāhadhyai	<i>V</i> _(R) —	VII2	/11
śú	<i>V</i> _(R) —(<i>mó</i> , <i>mā u</i>)	VIII1	8/
sácā	<i>V</i> _(R) —	VII2	/12
mákṣa	IIr. * <i>-kś</i>	I6	/8
dadhuḥ	_ <i>#</i>	X11	//8
sudákṣiṇam	* <i>k'</i> —	I6	/12
sómāso	<i>V</i> _(R) —	VII2	8//
mardhiṣad		I1	/8
nákir	_ <i>d</i>	XI1	8/
ápratiṣkuta		V1	/8
nṛbhiḥ	_ <i>#</i>	X11	//8
dūṇáso		X4	8/
sómam	<i>V</i> _(R) —	VII2	8//
paktír	_ <i>V</i>	X1	l ^a
dákṣatā	PE Av. <i>xś</i>	I6	/12
tarāṇir	_ <i>V</i>	X1	12/
púṣyati		I1	/12
nákīḥ	_ <i>s</i>	XI4	8/
jigyúṣaḥ		I1	/8
dákṣam	PE Av. <i>xś</i>	I6	8/
somíni	<i>V</i> _(R) —	VII2	/8
yajñíyeṣv		I1	/8
pūrvís	_ <i>c</i>	X9	12/
dadharṣati		I4	/8
siṣāsati		I1	/8
vṛtrahátyeṣu		I1	/12
sūrībhir	_ <i>Y</i>	X1	//12
duritā	_ <i>V</i>	X1	/8
puṣyasi		I1	8/
nákīṣ	_ <i>tv</i>	X6	8/
góṣu		I1	/8
'vasyúr	_ <i>N</i>	X1	8/
bhikṣate	* <i>g</i> —	I6	/8
didhiṣeya		I1	l
śíkṣeyam	* <i>k</i> —	I6	12/

tarāṇir	_ <i>V</i>	X1	8/
siṣāsati		I1	/8
táṣṭeva	PE * <i>k'</i> — <i>t</i>	I7	8/
duṣṭutī		X10	12/
rayír	_ <i>N</i>	X1	/8
suśáktir	_ <i>V</i>	X1	12/
deṣṇām	_ <i>n</i>	I1	8/
tasthúṣaḥ		I1	/8
janiṣyate		I1	/8
śatás	<i>abbí</i>	V1	8/
purūvāsúr	_ <i>b</i>	XI1	l ^{ca}
śíksā	* <i>k</i> —	I6	12/
jyótir	_ <i>V</i>	X1	/8
durādhyò	_ <i>V</i>	X1	/12
kramuḥ	_ <i>#</i>	X11	//8
śásvatīr	_ <i>V</i>	X1	/12
dakṣiṇatáskapardā	* <i>k'</i> —	I6	l
pramandúḥ	_ <i>#</i>	X11	//11
uttīṣṭhan	_ <i>tb</i>	I1	11/
barhíṣo		I1	/11
vásiṣṭhāḥ	_ <i>tb</i>	I1	/11
vásiṣṭhān	_ <i>tb</i>	I1	/11
ebhis	_ <i>t</i>	XI2	/11
ebhir	_ <i>j</i>	XI1	/11
sudāsam	<i>V</i> _(R) —	VII2	/11
vásiṣṭhāḥ	_ <i>tb</i>	I1	/11
júṣṭī	_ <i>t</i>	I1	11/
ákṣam	* <i>k'</i> —	I6	11/
riṣātha		I1	/11
chákvarīṣu (śákvarīṣu)		I1	11/
śúṣmam		I1	11/
vásiṣṭhāḥ	_ <i>tb</i>	I1	/11
tṛṣṇájo	_ <i>n</i>	I1	l
'didhayur	_ <i>d</i>	XI1	l ^{ca}
vásiṣṭhasya	_ <i>tb</i>	I1	11/
vásiṣṭha	_ <i>tb</i>	I1	/11
bhúvaneṣu		I1	/11
tisráḥ		III1	11/
jyótiragrāḥ	_ <i>V</i>	X1	/11
uśásam		I1	l
sárvāñ	<i>V</i> _(R) —	VII2	11//
vidur	_ <i>Y</i>	X1	/11
vásiṣṭhāḥ	_ <i>tb</i>	I1	/11
vakṣátho	* <i>g</i> —	I6	l
jyótir	_ <i>V</i>	X1	/11
eṣām		I1	/11
vásiṣṭhā	_ <i>tb</i>	I1	11/
praketaíḥ	_ <i>s</i>	XI4	//11
sám	<i>abbí</i>	V1y	/11
sedur	_ <i>Y</i>	X1	/11
vásiṣṭhāḥ	_ <i>tb</i>	I1	/11
jyótiḥ	_ <i>p</i>	XI3	l ^a
saṃjñhānam	<i>pāri</i>	V1y	/11
vásiṣṭha—	_ <i>tb</i>	I1	/11
vásiṣṭha—	_ <i>tb</i>	I1	/11
púṣkare		I1	l
vayiṣyánn		I1	/11
vásiṣṭhaḥ	_ <i>tb</i>	I1	/11

iṣitā		I1	
nāmobhiḥ	_k	XI3	//11
siṣicatuḥ		I1	
siṣicatuḥ	_s	XI4	/11
īṣim		I1	
āhur	_Y	X1	/11
vāsiṣṭham	_tb	I1	/11
vāsiṣṭhaḥ	_tb	I1	/11
manīṣā		I1	/10
sūtaṣṭo	PE *k'_t	I7	10/
vidūḥ	_p	XI3	10/
kṣārantīḥ	_#	XI1	//10
prthvīr	_Y	X1	//10
vṛtréṣu		I1	10/
dhūrṣv		I4	10/
īraṇyabāhuḥ	_#	XI1	//10
śúṣmād		I1	10/
bhānūr	_N	X1	/10
āyātur	_V	X1	/10
sādhan	V _(R) —	VII2	10//
caṣṭa	*k'_t	I7	10/
sahāsracakṣāḥ	*k'_	I6	/10
āviṣṭo	_t	I1	10/
vikṣv	*k'_	I6	/10
ninitsóḥ	_#	XI1	//10
dviṣām		I1	/10
viṣvag		I1	10/
agnír	_b	XI1	l ^a
nāmobhiḥ	_p	XI3	//10
préṣṭho	_tb	I1	10/
stómaḥ	V _(R) —	VII2	/10
sajūr	_d	XI1	10/
devébhir	_V	X1	/10
ukthaír	_V	X1	/10
grñīṣe		I1	/10
śīdan	V _(R) —(<i>rājas</i> <i>su</i>)	VII1	/10
'hir	_b	XI1	10/
riṣé		I1	/10
ṛtāyóḥ	_#	XI1	//10
eṣú		I1	10/
nīṣu		I1	/10
dhuh	_p	XI3	//10
āmebhir	_V	X1	/10
eṣām		I1	/10
pātnír	_g	XI1	10/
supāñír	_d	XI1	10/
juṣeta		I1	/10
arámatir	_Y	X1	/10+
vasūyúḥ	_#	XI1	//10+
rātiṣāco		VI1	
vārūtrībhiḥ	_s	XI4	l ^{ca}
rātiṣāca		VI1	11/
ōṣadhīr		I1	
ōṣadhīr	_V	X1	/11
dyaúḥ	_#	XI1	//11
vānaspātībhiḥ	_p	XI3	l ^a
sajōṣā	V _(R) —	VII2	/11
sajōṣā		I1	/11

sahāso	V _(R) —	VII2	/11
agnír	_V	X1	//11
ōṣadhīr		I1	11/
ōṣadhīr	_Y	X1	l ^a
juṣanta		I1	/11
svastībhiḥ	_s	XI4	/11
āvobhiḥ	_ś	XI4	//11
yóḥ	_ś	XI4	//11
īndrāpūṣāṇā		I1	
púramdhiḥ	_ś	XI4	l ^a
santu	V _(R) —	VII2	/11
svadhābhiḥ	V _(R) —	VII2	/11
svadhābhiḥ	_#	XI1	//11
ādriḥ	_ś	XI4	//11
santu	V _(R) —	VII2	/11
agnír	_j	XI1	l ^{ca}
jyótiranīko	_V	X1	
santu	V _(R) —	VII2	/11
iṣiró		I1	11/
antārikṣam	PE *k''_	I6	11/
ōṣadhīr		I1	11/
ōṣadhīr	_Y	X1	l ^a
pátir	_V	X1	;
jīṣṇúḥ	_n	I1	/11
jīṣṇúḥ	_#	XI1	//11
vāsubhir	_d	XI1	;
ādityébhir	_Y	X1	l ^a
rudrēbhir	_j	XI1	/11
gnābhir	_V	X1	
santu	V _(R) —	VII2	/11
védiḥ	_#	XI1	//11
urucákṣā	*k'_	I6	/11
santv	V _(R) —	VII2	/11
áditir	_bb	XI1	l ^a
vratébhiḥ	_ś	XI4	//11
viṣṇuḥ	_n	I1	11/
viṣṇuḥ	_ś	XI4	l ^{ca}
pūṣā		I1	/11
vāyúḥ	_#	XI1	//11
bhavantūṣāso (uṣāso)		I1	
vibhātīḥ	_#	XI1	//11
pátir	_V	X1	;
śambhúḥ	_#	XI1	//11
sahā	V _(R) —	VII2	l ^a
dhīrbhir	_V	X1	/11
abhiṣācaḥ		VI1	11/
rātiṣācaḥ		VI1	/11
santu	V _(R) —	VII2	/11
háveṣu		I1	/11
'hir	_b	XI1	l ^{ca}
perúr	_V	X1	/11
pīśnir	_bb	XI1	l ^{ca}
juṣanta_		I1	/11
mānor	_Y	X1	11/
svastībhiḥ	_s	XI4	/11
sādanād	V _(R) —	VII2	l ^a
raśmībhiḥ	_s	XI4	l ^{ca}
sūryo	V _(R) —	VII2	/11
sānunā	V _(R) —	VII2	/11

sasra	V _(R) –	VII2	/11
agníḥ	–#	X11	//11
ísam		II	11/
padavír	–V	X1	/11
vṛṣabhāḥ		II	
rírikṣato		II3	
pṛkṣo	*k _–	I6	11/
nṛbhi	–st	X10	/11
préṣṭham	–tb	II	/11
saptáthī	V _(R) –	VII2	^{ca}
síndhumātā	V _(R) –	VII2	/11
suśváyanta		II	11/
svéna	V _(R) –	VII2	11/
pūṣāṇam		II	11/
rātiśācam		VII1	
viṣṇum	–n	II	11/
niṣikṭapām		V1	
āvobhiḥ	–#	X11	//11
dhur	–Y	X1	//11
svastíbhīḥ	–s	XI4	/11
vāhiṣṭho	–tb	II	11/
stavádhyai	V _(R) –	VII2	/11
tripṛṣṭhaiḥ	–tb	II	11/
tripṛṣṭhaiḥ	–s	XI4	^{la}
sávaneṣu		II	/11
sómair	V _(R) –	VII2	/11
sómair	–N	X1	//11
suśiprā	V _(R) –	VII2	11/
mahábhīḥ	–p	XI3	/11
yajñéṣu		II	11/
svadhāvantah	V _(R) –	VII2	^{ca}
matíbhir	–d	XI1	/11
deṣṇám	–n	II	/11
sādhúr	–V	X1	^{la}
eṣy		II	/11
vásiṣṭhāḥ	–tb	II	/11
dāśúṣe		II	/11
yābhir	–Y	X1	11/
víveṣo		II	11/
dhībhiḥ	–#	X11	//11
yújyābhir	–V	X1	/11
daśasyeḥ	–#	X11	//11
pṛkṣó	*k _–	I6	11/
nírṭis	–V	X1	
nírṭis	–c	X9	/11
nákṣanta	*k _–	I6	11/
supṛkṣaḥ	*k _–	I6	/11
tribandhúr	–j	XI1	^{la}
savita	V _(R) –	VII2	^{la}
stavádhyā	R _(R) –	VII2	/11
sádā	V _(R) –	VII2	11-//
pāyúḥ	–s	XI4	/11
siṣaktu		II	/11
svastíbhīḥ	–s	XI4	/11
syá	V _(R) –(u)	VII1	11/
mānuṣebhir		II	/11
mānuṣebhir	–Y	X1	//11
purūvāsúr	–d	XI1	/11
tiṣṭha	–tb	II	11/

ṣtutāḥ	V _(R) –(āpi)	VII1	11/
sá	V _(R) –	VII2	11//a
viśvebhīḥ	–p	XI3	11/
pāyúbhir	–N	X1	/11
sūrín	V _(R) –	VII2	/11
áditir	–g	XI1	/11
savām	V _(R) –	VII2	11//
savitúr	–j	XI1	/11
juṣāṇā		II	/11
samrájo	V _(R) –	VII2	11/
sajōṣaḥ		II	/11
vanūṣaḥ		II	/11
rātiśācaḥ		VII1	
áhir	–b	XI1	11/
ékadhenubhir	–N	X1	/11
jāspátir	–N	X1	/11
maṃsīṣṭa	–t	II	/11
savitúr	–V	X1	/11
háveṣu		II	/11
rákṣāṃsi	OAv. <i>raṣab-</i>	I6	/11
sánemy	V _(R) –	VII2	11//
dhāneṣu		II	11/
pathíbhir	–d	XI1	;
devayānaiḥ	–#	X11	//11
agníḥ	–s	XI4	^{ca}
jūrṇír	–d	XI1	^{la}
iṣitó		II	
suprayā	V _(R) –	VII2	^{ca}
barhír	–V	X1	/11
eṣām		II	/11
aktór	–V	X1	^{ca}
uśasaḥ		II	
vāyúḥ	–p	XI3	11/
pūṣā		II	11/
antárikṣe	PE *k ^u –	I6	11+/
jaḡmúṣo		II	/11
yajñéṣu		II	11/
sánti	<i>abbī</i>	V1z	/11
yakṣy	*g _–	I6	/11
śruṣṭí	–t	II	11/
viṣṇum	–n	II	/11
eṣām		II	/11
matíbhir	–Y	X1	;
nákṣat	*k _–	I6	11
sakṣīmáhi	*k ^u –	I6	11/
yújyebhir	–N	X1	/11
devaiḥ	–#	X11	//11
abhíṣṭute		V1	
vásiṣṭhair	–tb	II	/11
vásiṣṭhair	–V	X1	//11
agníḥ	–#	X11	//11
svastíbhīḥ	–s	XI4	/11
śruṣṭír	–t	II	11/
śruṣṭír	–Y	X1	^{ca}
stómaḥ	V _(R) –	VII2	11/
syámāsyā (syāma)	V _(R) –	VII2	11//
vāyús	–c	X9	11/
śuṣmí		II	/11

pr̥śadaśvā		I1	l
agnīḥ	_s	XI4	l ^{ea}
dhūḥ	_#	X11	//11
ādītīr	_V	X1	/11
parṣann		I4	/11
āriṣṭān		IIr	/11
mīlḥúṣo		I2	/11-
mīlḥúṣo		I1	/11-
vīṣṇor	_n	I1	11/
vīṣṇor	_V	X1	11/
eśāsya		I1	11/
havīrbhiḥ		II6	/11
havīrbhiḥ	_#	X11	//11
yāsiṣṭām	_t	I1	11/
vartīr	_V	X1	l ^{la}
írāvat		IIc	/11
pūṣann		I1	11/
rātiṣācās		VII1	l
vṛṣṭīm	_t	I1	11/
abhīṣṭute		V1	l
vāsiṣṭhair	_tb	I1	/11
vāsiṣṭhair	_V	X1	//11
agnīḥ	_#	X11	//11
svastībhiḥ	_s	XI4	/11
pūṣāṇam		I1	l
sómam	R _(R) —	VII2	12-/
āditer	_Y	X1	;
bhakṣīty (bhakṣi)	*g—	I6	/11
góbhir	_V	X1	/11
áśvair	_bh	X11	//11
nṛbhir	_N	X1	l ^{la}
syāma	V _(R) —	VII2	/11
sá	V _(R) —	VII2	11//
adhvarāyośaso (uśaso)		I1	l
áśvāvatīr	_g	XI1	l ^{ea}
gómatīr	_N	X1	;
uśāso		I1	/11
vīrāvatīḥ	_s	XI4	l ^{ea}
svastībhiḥ	_s	XI4	/11
nakṣanta	*k'—	I6	/11
krandanúr	_N	X1	l ^{ea}
sánavitto	V _(R) —	VII2	l ^{la}
yukṣvā	*g—	I6	11/
aruśā		I1	l
sattāḥ	V _(R) —	VII2	/11
námobhiḥ	_p	XI3	//11
syonaśīr	V _(R) —	VII2	11//
syonaśīr	_V	X1	l ^{ea}
átithir	_V	X1	;
agnīḥ	_s	XI4	l ^{la}
juṣasva		I1	/11
barhīḥ	_s	XI4	l ^{la}
uśāsā—		I1	/11
vāsiṣṭho	_tb	I1	/11
íṣam		I1	11/
svastībhiḥ	_s	XI4	/11
yajñēṣu		I1	/11
námobhiḥ	_p	XI3	l ^{la}

isádhyai		I1	/11
yēśām		I1	11/
vīṣvag		I1	11/
sáptir	_V	X1	//11
ghṛtácīḥ	_#	X11	//11
barhír	_V	X1	l ^{la}
śócímṣi		IIa	11/
asthuḥ	_#	X11	//11
barhīṣaḥ		I1	/11
sīṣapanta	V _(R) —	VII2	11/
sīṣapanta		I1	11/
jósam		I1	l
jyēṣṭham	_tb	I1	11/
ṣṭhá	V _(R) —(yáti)	VII1	/11
vikṣv	*k'—	I6	l
áriṣṭā		IIr	/11
svastībhiḥ	_s	XI4	/11
aśvinośasam (uśasam)		I1	/12
vīṣṇum	_n	I1	12/
pūṣāṇam		I1	l
īlām		IIc	11/
barhīṣi		I1	l
sādáyanto	V _(R) —	VII2	/11
uśasam		I1	l
māṁścatór	_Y	X1	l ^{la}
duritá	_V	X1	l
uśásā		I1	l
_ādityébhir	_Y	X1	l ^{ea}
vásubhir	_V	X1	;
āṅgirobhiḥ	_#	X11	//11
agnīḥ	_ś	XI4	//11
mahiśā		I1	/11
savitá	V _(R) —	VII2	l ^{la}
'ntarikṣaprā	PE *k' ^u —	I6	11/
ásvaiḥ	_#	X11	//11
paniṣṭa	_t	I1	/11
sāviśad		I1	11/
vásupatir	_Y	X1	/11
īlate		I2	l
supāṇim	V _(R) —	VII2	/11
svastībhiḥ	_s	XI4	/11
kṣipréṣave	PE *k' ^(u) —	I6	11/
kṣipréṣave		I1	12/
ávantīr	_V	X1	l ^{la}
sá	V _(R) —	VII2	/12
svapivāta	V _(R) —	VII2	l ^{ea}
bheṣajá		I1	/12
tokéṣu		I1	12/
tánayeṣu		I1	/12
rīriṣaḥ		I1	/12
vadhī	_r	X2	l ^{ea}
hīlītásya		I2	/11
barhīṣi		I1	l
svastībhiḥ	_s	XI4	/11
ākṛṇvatelāḥ (ilāḥ)		IIc	/11
ghṛtaprúṣam		I1	11/
vásubhir	_N	X1	;
mádanṭīr	_d	XI1	//11

devīr	<u>-d</u>	XI1	11/
síndhubhyo	V _(R) —	VII2	11//
raśmibhir	<u>-V</u>	X1	;
sindhavo	V _(R) —	VII2	11/
svastibhiḥ	<u>-s</u>	XI4	/11
ṛbhúr	<u>-V</u>	X1	11/
ṛbhúbhir	<u>-V</u>	X1	ᵐᵃ
vibhúbhiḥ	<u>-ś</u>	XI4	ᵐᵃ
taruṣema		I1	/11
pūrvīr	<u>-V</u>	X1	ᵐᵃ
sánti	V _(R) —	VII2	/11
śátror	<u>-N</u>	X1	11/
sajóśāḥ	V _(R) —	VII2	/11
sajóśāḥ		I1	/11
íṣaṃ		I1	11/
svastibhiḥ	<u>-s</u>	XI4	/11
samudrájyeṣṭhāḥ	<u>-tb</u>	I1	11/
vṛṣabhó		I1	l
devīr	<u>-V</u>	X1	ᵐᵃ
devīr	<u>-V</u>	X1	ᵐᵃ
satyānté	V _(R) —	VII2	11//
devīr	<u>-V</u>	X1	ᵐᵃ
sómo	V _(R) —	VII2	/11
agníḥ	<u>-p</u>	XI3	/11
devīr	<u>-V</u>	X1	ᵐᵃ
rakṣataṃ	*k ₋	I6	/12
durdṛśikaṃ	<u>-d</u>	XI1	l
tsáruḥ	<u>-#</u>	XI1	//12
páruṣi		I1	l
agnís	<u>-t</u>	X6	12/
tsáruḥ	<u>-#</u>	XI1	//12
nadíṣu		I1	/12-
óśadhībhyāḥ		I1	12/
viśám		I1	/12
nír	<u>-V</u>	X1	l
tsáruḥ	<u>-#</u>	XI1	//12
udanvátīr	<u>-V</u>	X1	10/
devīr	<u>-V</u>	X1	ᵐᵃ
sárvā	V _(R) —	VII2	11//
sakṣimáhi	*k ^u ₋	I6	11/
śrósamāṇāḥ		I1	/11
áditīr	<u>-N</u>	X1	;
rājīṣṭhāḥ	<u>-tb</u>	I1	/11
sómam	V _(R) —	VII2	11/
agnír	<u>-V</u>	X1	ᵐᵃ
tuṣṭuvāná	<u>-t</u>	I1	/11
svastibhiḥ	<u>-s</u>	XI4	/11
púr	<u>-d</u>	XI1	11/
nakṣanta	*k ₋	I6	/11
savitúr	<u>-V</u>	X1	/11
juṣanta		I1	/11
yajñāīḥ	<u>-p</u>	XI3	ᵐᵃ
námobhiḥ	<u>-s</u>	XI4	//11
īle		I2	11/
nāv yasībhir	<u>-g</u>	XI1	//11
gīrbhiḥ	<u>-k</u>	XI3	11/
sánti	V _(R) —	VII2	/11
sudāse	V _(R) —	VII2	/11
svastibhiḥ	<u>-s</u>	XI4	/11

vástoṣ	<u>-p</u>	X7	11/
juṣasva		I1	/11
cātuṣpade		X7	/11+
vástoṣ	<u>-p</u>	X7	11/
góbhir	<u>-V</u>	X1	l
ásvebhir	<u>-V</u>	X1	/11
sakhyé	V _(R) —	VII2	ᵐᵃ
syāma	V _(R) —	VII2	/11
juṣasva		I1	/11
vástoṣ	<u>-p</u>	X7	11/
sakṣimáhi	*k ^u ₋	I6	11/
svastibhiḥ	<u>-s</u>	XI4	//11
vástoṣ	<u>-p</u>	X7	/8
ṛṣṭāya	<u>-t</u>	I1	/8
srákveṣu		I1	/8
śú	V _(R) —(nī)	VII1	4
svapa	V _(R) —	VII2	4
duhunāyase		X9a	/8
śú	V _(R) —(nī)	VII1	4
svapa	V _(R) —	VII2	4
sūkarāḥ	V _(R) —	VII2	/8
duhunāyase		X9a	/8
śú	V _(R) —(nī)	VII1	4
svapa	V _(R) —	VII2	4
viśpátīḥ	<u>-#</u>	XI1	//8
sárve	V _(R) —	VII2	8/
téśām		I1	8/
akṣāṇi	PE *k ^u ₋	I6	/8
vṛṣabhó		I1	/8
proṣṭheśayā	<u>-tb</u>	I1	8/
nárīr	<u>-Y</u>	X1	8/
talpaśīvarīḥ	<u>-#</u>	XI1	//8
sániḷā		I2	/10
nákir	<u>-b</u>	XI1	10/
èśām		I1	10/
janūṃṣi		I1a	/10
svapúbhir	V _(R) —	VII2	10/
svapúbhir	<u>-N</u>	X1	10/
pṛśnir	<u>-Y</u>	X1	10/
vīt	*k ₋	XI6	10/
marúdbhir	<u>-V</u>	X1	/10
sanāt	V _(R) —	VII2	10//
púsyantī		I1	/10
yéṣṭhāḥ	<u>-tb</u>	I1	10/
śóbhiṣṭhāḥ	<u>-tb</u>	I1	/10
ójobhir	<u>-V</u>	X1	/10
marúdbhir	<u>-g</u>	XI1	10/
túviṣmān		I1	/10
śúṣmaḥ		I1	10/
dhúnir	<u>-N</u>	X1	10/
múnir	<u>-V</u>	X1	10/
dhṛṣṇóḥ	<u>-n</u>	I1	/10
dhṛṣṇóḥ	<u>-#</u>	XI1	//10
durmatír	<u>-N</u>	X1	10/
durmatír	<u>-V</u>	X1	/10
ismíṇaḥ		I1	10/
suniṣká		I1	/10
ámseṣv		I1	11/

vākṣassu	PE	I6	11/
vṛṣṭībhiḥ	₋t	I1	
vṛṣṭībhiḥ	₋r	X2	/11
svadhām	V _(R) ₋	VII2	11/
āyudhair	₋Y	X1	;
juṣadhvam		I1	/11
stutāsya	V _(R) ₋	VII2	11/
makṣū	*k'₋	I6	11/
yakṣadīśo	PE Yaghn. - xš; *k'	I6	11/
harmyeṣṭhāḥ		VII1	11/
prakrīlīnaḥ		I2	
mṛlantu		I2	/11
suméke	V _(R) ₋	VII2	/11
sumnébhir	V _(R) ₋	VII2	11//
sumnébhir	₋V	X1	11/
sattāḥ	V _(R) ₋	VII2	/11-
vṛṣaṇo		I1	
ukthāiḥ	₋#	X11	//11
sāhaḥ	V _(R) ₋	VII2	11/
vanuṣyatō		I1	
dvéšo		I1	11/
āraruṣe		I1	/11
juṣānta		I1	/11
vṛṣaṇas		I1	
nír	₋V	X1	/11
vṛṣaṇo		I1	
manyúbhir	₋j	XI1	/11
yahviṣv		I1	11/
óśadhīṣu		I1	
óśadhīṣu		I1	/11
vikṣú	*k'₋	I6	/11
marúdbhir	₋V	X1	11/
sālḥā	V _(R) ₋	VII2	/11
marúdbhir	₋V	X1	11/
śuṣmy		I1	/11
agnír	₋V	X1	//11
óśadhír		I1	11/
óśadhír	₋Y	X1	l ^a
juṣanta		I1	/11
svastībhiḥ	₋s	XI4	/11
yajñēṣu		I1	11-/
āyāsur	₋V	X1	/11
vidátheṣu		I1	/11
barhír	₋V	X1	//11
sadata	V _(R) ₋	VII2	ca
rukmaír	₋V	X1	l ^a
āyudhais	₋t	XI2	/11
tanúbhiḥ	₋#	X11	//11
sá	C _(R) ₋	VII2	11/
puruṣātā		I1	
sumatís	V _(R) ₋	VII2	l ^a
sumatís	₋c	X9	/11
cániṣṭhā	₋tb	I1	/11
sumatíbhir	₋Y	X1	/11
vájebhis	₋t	XI2	l ^a
puṣyāse		I1	/11
vísvebhir	₋N	X1	l ^{ca}
nāmabhir	₋N	X1	

havíṃṣi		I1a	/11
svastībhiḥ	₋s	XI4	/11
sākamúkṣe	*g₋	I6	11/
túviṣmān		I1	/11
kṣodanti	PE *k ^(u) ₋	I6	11/
nákṣante	*k'₋	I6	11/
nírṭter	₋V	X1	
nírṭter	₋V	X1	/11
janús	₋c	X9	11/
tveṣyēṇa		I1	/11
máhobhir	₋V	X1	l ^a
svardṛk	V _(R) ₋	VII2	/11
svardṛk	*k'₋	X12	//11
jújoṣann		I1	11/
suṣtutīm		VI1	/11
spārhábhir	₋V	X1	l ^a
ūtíbhī	₋t	XI2	/11
yusmóto		I1	11/
yusmóto		I1	11/
sáhuriḥ	₋s	XI4	/11
yusmótah		I1	11/
samrál	*g'₋	XI6	l ^a
deṣṇām	₋n	I1	/11
mīlḥúšo		I2	
mīlḥúšo		I1	/11
jihīliré		I2	
āvír	₋V	X1	//11
suṣtutír	V _(R) ₋	VII2	ca
suṣtutír		VI1	
suṣtutír	₋N	X1	/11
juṣanta		I1	/11
dvéšo		I1	11/
vṛṣaṇo		I1	
svastībhiḥ	₋s	XI4	/11
yusmákam		I1	12/
dvíṣaḥ		I1	/8
mahír	₋V	X1	/12
íšo		I1	/12
vásiṣṭhaḥ	₋tb	I1	8/
sácā	V _(R) ₋	VII2	/12
ūtíḥ	₋p	XI3	l ^a
sumatír	₋N	X1	/12
pipīṣavaḥ		I1	/8
śú	V _(R) ₋(ó, á u+)	VIII1	8/
ghṛṣvirādhaso		I1	/8
ṣv	V _(R) ₋(mó, má u)	VIII1	8/
barhiḥ	₋s	XI4	l ^a
sváhehā (sváhā)	V _(R) ₋	VII2	8//
nīlapṛṣṭhā	₋tb	I1	
ṣeda	ní	V1	/11
durhṛṇāyús	₋b	XI1	/11
durhṛṇāyús	₋t	XI2	//11
sá	V _(R) ₋	VII2	/11-
mucīṣṭa	₋t	I1	/11-
tápiṣṭhena	₋tb	I1	11/
havír	₋N	X1	//8
jujuṣṭana	₋t	I1	/8

yušmákotī (yušmáka)		I1	8/
yušmákotī (yušmáka)		I1	8/
sudānavah	V _(R) —	VII2	/8
sugāndhim	V _(R) —	VII2	8//
puṣṭivārdhanam	— <i>t</i>	I1	8/
mṛtyór	—N	X1	8/
mukṣīya	* <i>k</i> —	I6	8/
syāma	V _(R) —	VII2	/11
eśá		I1	11/
nṛcákṣā	* <i>k</i> '—	I6	/11
sūryo	V _(R) —	VII2	^{la}
sthātúr	— <i>j</i>	XI1	^{la}
márteṣu		I1	11/
sūryam	V _(R) —	VII2	^{la}
ghṛtácīḥ	—#	XI1	//11
yuvákūḥ	— <i>s</i>	XI4	//11
cáṣṭe	* <i>k</i> '— <i>t</i>	I7	/11
pṛkṣáso	* <i>k</i> —	I6	11/
asthur	—V	X1	//11
sajóśāḥ		I1	/11
bhúrér	—N	X1	//11
sánti	V _(R) —	VII2	/11
vāvr̥dhur	— <i>d</i>	XI1	/11
áditer	—V	X1	/11
dūlābhāso		X4	/11
dákṣaiḥ	PE Av. <i>xš</i>	I6	/11
dákṣaiḥ	—#	XI1	//11
ánimišā		I1	/11
viṣpitāsya	PE	V1	
paršan		I4	/11
áditīḥ	— <i>s</i>	XI4	;
devahélanam		I2	
hótrābhir	—Y	X1	;
dvéśobhir		I1	11/
dvéśobhir	—V	X1	^{la}
vṛṣaṇā		I1	
sámṛtis	V _(R) —	VII2	^{ca}
sámṛtis	— <i>t</i>	XI2	;
tveṣy		I1	/11
ēśām		I1	/11
yušmád		I1	11/
vṛṣaṇo		I1	
dákṣasya	PE Av. <i>xš</i>	I6	11/
mṛlātā		I2	/11
sumatīm	V _(R) —	VII2	^{ca}
síkṣanta	* <i>g</i> th —	I6	11/
sudhātu	V _(R) —	VII2	/11
puróhitir	—Y	X1	/11
yajñéṣu		I1	11/
durgā	— <i>g</i>	XI1	11/
svastibhiḥ	— <i>s</i>	XI4	/11
cákṣur	* <i>k</i> '—	I6	11/
cákṣur	—Y	X1	^{ca}
deváyor	—V	X1	11/
sūryas	V _(R) —	VII2	^{la}
cáṣṭe	* <i>k</i> '— <i>t</i>	I7	/11
sá	V _(R) —	VII2	11//
mártyeṣv		I1	

sukratū	V _(R) —	VII2	^{la}
prórór (urór)	—V	X1	11/
ṛṣvād		I1	11/
spáso	V _(R) —	VII2	11//a
óśadhīṣu		I1	
óśadhīṣu		I1	/11
vikṣv	* <i>k</i> '—	I6	/11
ánimiṣam		I1	
rákṣamāṇā	* <i>k</i> —	I6	/11
śúṣmo		I1	11/
vṛṣaṇāv		I1	
yakṣám	PE Yaghn. - <i>xš</i> ; * <i>k</i> '	I6	/11
námobhir	— <i>b</i>	XI1	//11
jujuṣann		I1	/11
puróhitir	—Y	X1	/11
yajñéṣu		I1	11/
durgā	— <i>g</i>	XI1	11/
svastibhiḥ	— <i>s</i>	XI4	/11
arcīmṣy		I1a	/11
mānuṣāṇām		I1	/11
kartṛbhir	— <i>bb</i>	XI1	/11
ebhí	— <i>st</i>	X10	11/
stómebhir	—V	X1	^{la}
etaśébhir	—V	X1	/11
évaiḥ	—#	XI1	//11
agníḥ	—#	XI1	//11
stávānāḥ	V _(R) —	VII2	/11
jajñúḥ	— <i>s</i>	XI4	^{ca}
ṛṣve		I1	/11
héle		I2	11/
vāyór	—N	X1	//11
sisṛtam		III1	
ukṣatam	PE * <i>g</i> —	I6	
sugā	V _(R) —	VII2	11//a
santu	V _(R) —	VII2	/11
svastibhiḥ	— <i>s</i>	XI4	/11
subhágo	V _(R) —	VII2	^{ca}
viśvácakṣāḥ	* <i>k</i> '—	I6	/11
mānuṣāṇām		I1	/11
cákṣur	* <i>k</i> '—	I6	11/
cákṣur	—N	X1	11/
ketúr	—V	X1	^{ca}
dhūrṣú		I4	/11
uśásām		I1	
rebhaír	—V	X1	11/
eśá		I1	11/
urucákṣā	* <i>k</i> '—	I6	/11
tarāṇir	— <i>bb</i>	XI1	;
cakrúr	—V	X1	^{ca}
námobhir	—N	X1	11/
havyaiḥ	—#	XI1	//11
sugā	V _(R) —	VII2	11//a
santu	V _(R) —	VII2	/11
svastibhiḥ	— <i>s</i>	XI4	/11
nirñíjo	—N	X1	
juṣanta		I1	/11
īlām		I1c	11/
vṛṣṭīm	— <i>t</i>	I1	/11

sádhīṣṭhebbhiḥ	_tb	I1	11/
sádhīṣṭhebbhiḥ	_p	XI3	l ^a
pathībhir	_N	X1	/11
arīḥ	_s	XI4	/11
iṣā		I1	11/
tákṣad	PE *k'_	I6	/11
ukṣéthām	PE *g_	I6	11/
sukṣitís	_t	XI2	;
eśá		I1	11/
aviṣṭām	_t	I1	11/
púramdhír	_Y	X1	//11
svastībhiḥ	_s	XI4	/11
sūktaír	V _(R) _	VII2	/11
sūktaír	_N	X1	//11
pūtádakṣam	PE Av. xš	I6	/11
yáyor	_V	X1	11/
jyēṣṭham	_tb	I1	/11
kṣitīḥ	_k	XI3	l ^{ea}
ūrjāyantīḥ	_#	XI1	//11
duratyétū	_V	X1	11/
duritā	_V	X1	l
havyájuṣṭim	_t	I1	/11
ghṛtaír	_g	XI1	11/
ukṣatam	PE *g_	I6	l
īlābhiḥ		I1c	/11
īlābhiḥ	_#	XI1	//11
cāroḥ	_#	XI1	//11
eśá		I1	11/
aviṣṭām	_t	I1	11/
púramdhír	_Y	X1	//11
svastībhiḥ	_s	XI4	/11
mitráyor	_Y	X1	8/
váruṇayo	_st	XI0	//8
śūṣyāḥ		I1	/8
tuvijātāyoḥ	_#	XI1	//8
sudákṣā	PE Av. xš	I6	8/
dákṣapitarā	PE Av. xš	I6	/8
savitā	V _(R) _	VII2	8/
suprāvír	_V	X1	8/
sá	V _(R) _	VII2	/8
áditir	_V	X1	//8
gr̥ñīṣe		I1	/8
matír	_V	X1	//8
syāma	V _(R) _	VII2	8/
sūribhiḥ	_s	XI4	/8
īṣam		I1	8/
sūracakṣaso	*k'_	I6	/8
yemúr	_Y	X1	l ^a
dhītībhir	_Y	X1	//12
pāribhūtibhiḥ	_#	XI1	//8
dadhúḥ	_ś	XI4	l ^{ea}
sūktaíḥ	V _(R) _	VII2	8//
sūktaíḥ	_s	XI4	8/
anṛtadvīṣaḥ		I1	/8
tēṣām		I1	12/
suchardīṣṭame	V _(R) _	VII2	l ^a
suchardīṣṭame	_t	I1	/12
vápur	_d	XI1	//8

āśúr	_Y	X1	l ^{ea}
cákṣase	*k'_	I6	/8
śīrṣṇāḥ-śīrṣṇo	_n	I4	12/
śīrṣṇāḥ-śīrṣṇo	_n	I4	12/
tasthúṣas		I1	/12
cákṣur	*k'_	I6	12/
cákṣur	_d	XI1	l ^{ea}
kāvyebbhir	_V	X1	/8
dhāmabhir	_Y	X1	/8
juṣāṇāv		I1	8/
haviṣmatā		I1	11/
dhiṣṇyāv	_n	I1	l
sūnúr	_N	X1	l ^{ea}
agnīḥ	_s	XI4	l ^a
ketúr	_V	X1	l ^a
uśasaḥ		I1	l
duhitúr	_j	XI1	;
stómaiḥ	_s	XI4	11/
siṣakti		I1	11/
pūrvībhir	_Y	X1	11/
pathyābhir	_V	X1	/11
svarvidā	C _(R) _	VII2	11//
avór	_Y	X1	11/
yuvákur	_b	XI1	//11
vasūyūḥ	_#	XI1	//11
sthávirāso	V _(R) _	VII2	l ^a
sūṣutā	V _(R) _	VII2	l ^a
sūṣutā		VI1	l
aviṣṭam	_t	I1	11/
púramdhis	_t	XI2	//11
śácībhiḥ	_#	XI1	//11
aviṣṭām	_t	I1	11/
dhīṣv		I1	11/
eśá		I1	11/
nidhír	_b	XI1	11/
áheḷatā		I2	11/
mānuṣīṣu		I1	/11
mānuṣīṣu		I1	/11
vikśú	*k'_	I6	/11
subhvò	V _(R) _	VII2	l ^{ea}
dhūrśú		I4	11/
sūnṛtābhis	_t	XI2	/11
yāsiṣṭām	_t	I1	11/
vartír	_V	X1	l ^a
írāvat		I1c	/11
svastībhiḥ	_s	XI4	/11
juṣāṇā		I1	l
yuvákoh	_#	XI1	//11
asthur	_V	X1	//11
haviṣo		I1	l
śatōtiḥ	_#	XI1	//11
ádrir	_V	X1	//11
somasúd	V _(R) _	VII2	l ^a
havyaíḥ	_#	XI1	//11
māhiṣvantam		I1	l
havirdé	_d	XI1	/11
jahur	_d	XI1	l ^{ea}
durévāsaḥ	_V	X1	l
nír	_V	X1	11/

parśad		I4	11/
yuvákūḥ	_#	X11	//11
śácibhiḥ	_#	X11	//11
eśā		I1	11/
kārúr	_j	X11	l ^a
sūktaír	V _(R) —	VII2	/11
sūktaír	_V	X1	//11
uśásām		I1	l
iśā		I1	11/
páyobhir	_Y	X1	//11
svastíbhiḥ	_s	XI4	/11
vṛṣabhir		I1	l
vṛṣabhir	_Y	X1	;
ásvaiḥ	_#	X11	//11
ghṛtāvartaniḥ	_p	XI3	l ^a
pavíbhi	_r	X2	/11
iśām		I1	11/
ṇpátir	_Y	X1	;
devayántiḥ	_k	XI3	//11
yuvóḥ	_ś	XI4	11/
yóśāvṛṇita (yóśā)		I1	/11
śácibhiḥ	_p	XI3	//11
usrā		III1	/11
vartíḥ	_#	X11	//11
yór	_V	X1	l ^a
uśaso		I1	l
vyūṣtau	_t	I1	/11
trṣāṇā		I1	/11
matíbhir	_b	XI1	/11
ūhathur	_V	X1	l ^{ea}
ásridhānaiḥ	_#	X11	//11
patatríbhir	_V	X1	l ^{ea}
aśramaír	_V	X1	;
avyathíbhir	_d	XI1	//11
daśánābhir	_V	X1	l ^{ea}
yāsiṣṭām	_t	I1	11/
vartír	_V	X1	l ^a
svastíbhiḥ	_s	XI4	/11
śunáprṣṭho	_tb	I1	/11
sedáthur	_db	XI1	l ^a
síṣakti		I1	11/
śá	V _(R) —	VII2	11/
sumatís	_c	X9	/11
cāniṣṭhā	_tb	I1	/11
mānuṣo		I1	/11
sthānāny	V _(R) —	VII2	11/
yahvíṣv		I1	11/
óśadhīṣu		I1	l
óśadhīṣu		I1	/11
vikṣú	*k'—	I6	/11
sádantā	V _(R) —	VII2	/11
_iṣām		I1	11/
dāśúṣe		I1	/11
caniṣṭām	_t	I1	11/
óśadhīṣv		I1	l
óśadhīṣv		I1	/11
ṣṣīṇām		I1	/11
cakhyathur	_Y	X1	/11
cakṣāthe	*k'—	I6	l

ṣṣīṇām		I1	/11
sumatís	V _(R) —	VII2	l ^a
sumatís	_c	X9	/11
cāniṣṭhā	_tb	I1	/11
havísmān		I1	/11
vāsiṣṭham	_tb	I1	/11
maníṣā		I1	11/
gír	_V	X1	//11
vṛṣaṇā		I1	l
juṣethām		I1	/11
svastíbhiḥ	_s	XI4	/11
svásur	_V	X1	l ^{ea}
uśaso		I1	l
kṛṣṇír	_n	I1	11/
kṛṣṇír	_V	X1	l ^a
aruśāya		I1	/11
dāśúṣe		I1	l
ánirām		I1c	/11
vyūṣtau	_t	I1	/11
sumnāyávo	V _(R) —	VII2	11//
vṛṣaṇo		I1	l
syúmagabhastim	V _(R) —	VII2	11//a
ṛtayúgbhir	_V	X1	/11
ásvair	_V	X1	//11
usráyāmā		III1	/11
ūhathur	_V	X1	;
nír	_V	X1	11/
jāhuśām		I1	11/
maníṣā		I1	11/
gír	_V	X1	//11
vṛṣaṇā		I1	l
juṣethām		I1	/11
svastíbhiḥ	_s	XI4	/11
spārhányā	V _(R) —	VII2	11//
devébhir	_V	X1	l ^a
sajóśasā	C _(R) —	VII2	11//
sajóśasā		I1	11/
yuvór	_b	XI1	11/
samānó	V _(R) —	VII2	11//
bándhur	_V	X1	l ^a
stómāso	V _(R) —	VII2	11/
aśvínor	_V	X1	/11
uśásas		I1	l
devíḥ	_#	X11	//11
dhiṣnyemé (dhiṣnye)	_n	I1	/11
uśasaḥ		I1	/11
svastíbhiḥ	_s	XI4	/11
átāriṣma		I1	11/
stómaṃ	V _(R) —	VII2	11/
gīḥ	_#	X11	//11
mānuṣaḥ		I1	l
vidátheṣu		I1	/11
vṛṣaṇā		I1	l
juṣethām		I1	/11
śruṣṭivéva (śruṣṭivá)	_t	I1	11/
préṣito		I1	l
stómair	V _(R) —	VII2	11/
stómair	_j	XI1	l ^{ea}
vāsiṣṭhaḥ	_tb	I1	/11

rakṣohāṇā	OAv. <i>raṣab-</i>	I6	11/
vīlūpāṇī		I2	/11
sám	V _(R) —	VII2	11//a
mardhiṣtam	— <i>t</i>	I1	11/
svastibhiḥ	— <i>s</i>	XI4	/11
dīviṣṭaya	— <i>t</i>	I1	/8
usrā		III1	8/
dadathur	— <i>bb</i>	XI1	;
bhūṣatam		I1	/8
vṛṣaṇā		I1	
mardhiṣtam	— <i>t</i>	I1	8/
dāsúṣo		I1	/12
makṣūyúbhir	* <i>k'</i> —	I6	12/
makṣūyúbhir	— <i>N</i>	X1	^{ca}
háye b hir	— <i>V</i>	X1	/12
pṛkṣaḥ	* <i>k</i> —	I6	8/
chardír	— <i>V</i>	X1	8/
yayúr	— <i>V</i>	X1	^{ca}
śūsuvur	— <i>N</i>	X1	/12
úṣā		I1	11/
—āviṣkṛṇvānā		X7	11/
ājuṣtam	— <i>t</i>	I1	/11
úṣo		I1	11/
saúbhagāya	V _(R) —	VII2	^{ca}
márteṣu		I1	11/
mānuṣi		I1	/11
uśáso		I1	11/
águḥ	— <i>#</i>	XI1	//11
antárikṣā	PE * <i>k''</i> —	I6	/11
āsthuh	— <i>#</i>	XI1	//11
eṣā		I1	11-/
kṣitíḥ	— <i>p</i>	XI3	^{ca}
sadyó	V _(R) —	VII2	
sūryasya	V _(R) —	VII2	^{ca}
yóṣā		I1	/11
ṛṣiṣṭutā		I1	11/
ṛṣiṣṭutā		VI1	11/
uṣā		I1	11/
vāhnibhir	— <i>g</i>	XI1	/11
aruśáso		I1	/11
uśásam		I1	
satyé b hir	— <i>N</i>	X1	^{ca}
mahádbhir	— <i>d</i>	XI1	//11
devébhir	— <i>Y</i>	X1	^{ca}
yājatraiḥ	— <i>#</i>	XI1	//11
usríyāṇām		III1	/11
uśásam		I1	
úṣo		I1	11/
barhíḥ	— <i>p</i>	XI3	^{ca}
puruṣatā		I1	
svastibhiḥ	— <i>s</i>	XI4	/11
jyótir	— <i>V</i>	X1	^{ca}
ajaniṣṭa	— <i>t</i>	I1	/11
cákṣur	* <i>k'</i> —	I6	/11
cákṣur	— <i>V</i>	X1	//11
āvír	— <i>V</i>	X1	11/
uṣāḥ		I1	/11
vásubhir	— <i>V</i>	X1	;

íṣkṛtāsaḥ		X7	/11
ketúr	— <i>V</i>	X1	^{ca}
uśásaḥ		I1	
úṣo		I1	11/
dadṛkṣé	* <i>k'</i> —	I6	11/
jyótiḥ	— <i>p</i>	XI3	^{ca}
uśásam		I1	/11
sámgatāsaḥ	V _(R) —	VII2	/11
vásubhir	— <i>Y</i>	X1	;
stómair	— <i>V</i>	X1	^{ca}
īlate		I2	
vásiṣṭhā	— <i>tb</i>	I1	/11
uṣarbúdhaḥ		I1	11/
tuṣṭuvāṃsaḥ	— <i>t</i>	I1	/11
—úṣaḥ		I1	11/
eṣā		I1	11/
uṣā		I1	11/
vásiṣṭhaiḥ	— <i>tb</i>	I1	/11
vásiṣṭhaiḥ	— <i>#</i>	XI1	//11
svastibhiḥ	— <i>s</i>	XI4	/11
yuvatír	— <i>N</i>	X1	/11
yóṣā		I1	/11
agníḥ	— <i>s</i>	XI4	^{ca}
mānuṣāṇām		I1	/11
jyótir	— <i>b</i>	XI1	^{ca}
saprāthā	V _(R) —	VII2	^{ca}
sudṛṣikasamḍṛg	* <i>k'</i> —	X12	//11
cákṣuḥ	* <i>k'</i> —	I6	11/
cákṣuḥ	— <i>s</i>	XI4	^{ca}
sudṛṣikam	V _(R) —	VII2	^{ca}
uṣā		I1	11/
raśmībhir	— <i>Y</i>	X1	/11
dvēṣa		I1	11/
śréṣṭhe b hir	— <i>tb</i>	I1	11/
śréṣṭhe b hir	— <i>bb</i>	XI1	^{ca}
bhānúbhir	— <i>Y</i>	X1	/11
úṣo		I1	11/
āyuh	— <i>#</i>	XI1	//11
íṣam		I1	11/
úṣaḥ		I1	11/
matībhir	— <i>Y</i>	X1	/11
vásiṣṭhāḥ	— <i>tb</i>	I1	/11
ṛṣvām		I1	
svastibhiḥ	— <i>s</i>	XI4	/11
úṣo		I1	11/
jyótiṣmatā		I1	11/
vakṣi	* <i>g''</i> —	I6	/11
śīm	V _(R) —(<i>prāti</i>)	VII1	11/
agnír	— <i>j</i>	XI1	^{ca}
sámiddhaḥ	V _(R) —	VII2	/11
matībhir	— <i>g</i>	XI1	/11
uṣā		I1	11/
jyótiṣā		I1	
duritāpa (duritā)	— <i>V</i>	X1	
jyótir	— <i>Y</i>	X1	11/
yāchantír	— <i>V</i>	X1	^{ca}
uśáso		I1	
vibhātíḥ	— <i>#</i>	XI1	//11
ājuṣtam	— <i>t</i>	I1	/11

uśasaṃ		I1	
uśaso		I1	
vibhātīr	_Y	X1	//11
svastībhiḥ	_s	XI4	/11
uśā		I1	11/
kṣītīr	_N	X1	^{ea}
mānuṣīr		I1	
mānuṣīr	_b	XI1	;
susamḍḡgbhir	V _(R) —	VII2	11//a
susamḍḡgbhir		VI1	11/
susamḍḡgbhir	_V	X1	^{ea}
ukṣābhir	*k_	I6	
ukṣābhir	_bb	XI1	;
sūryo	V _(R) —	VII2	11/
cākṣasāvaḥ (cākṣasā)	*k'_	I6	/11
ānteṣv		I1	/11
uśāso		I1	
sām	V _(R) —	VII2	11//a
jyótīr	_Y	X1	11/
savitēva (savitā)	V _(R) —	VII2	^{la}
uśā		I1	11/
uśo		I1	11/
ajānūr	_Y	X1	^{ea}
vṛṣabhāsyā		I1	
ādrer	_V	X1	/11
aurnoḥ	_#	XI1	//11
sūnīftā	C _(R) —	VII2	^{ea}
svastībhiḥ	_s	XI4	/11
stómebhir	V _(R) —	VII2	11/
stómebhir	_V	X1	^{la}
uśasaṃ		I1	
vāsiṣṭhā	_tb	I1	/11
gīrbhīr	_Y	X1	11/
sāmante	V _(R) —	VII2	/11
āviskṛṇvatīm		X7	11/
eśā		I1	11/
āyur	_d	XI1	/11
jyótiṣośā (jyótiṣā)		I1	
jyótiṣośā (uśā)		I1	/11
yuvatīr	_V	X1	;
āśvāvatīr	_g	XI1	^{ea}
gómatīr	_N	X1	;
uśāso		I1	/11
vīravatīḥ	_s	XI4	^{ea}
svastībhiḥ	_s	XI4	/11
cākṣase	*k'_	I6	/12
jyótiṣ	_k	X7	8/
sūnārī	V _(R) —	VII2	/8
usríyāḥ		III1	12/
sūryaḥ	V _(R) —	VII2	/12
nākṣatram	PE *k'_	I6	8/
uśo		I1	12/
vyúṣi		I1	
sūryasya	V _(R) —	VII2	/12
úṣo		I1	8/
spārham	V _(R) —	VII2	
dāśúṣe		I1	/8
kṛṇóṣi		I1	
svār	V _(R) —	VII2	/8

mātūr	_N	X1	8/
_úṣo		I1	8/
uśā		I1	8/
vanuṣyāti		I1	/12
dūḍhyaḥ		X4	/12
samráḷ	*g'_	XI6	12/
svarāḷ	*g'_	XI6	
sām	V _(R) —	VII2	12//
vṛṣaṇā		I1	
dadhuḥ	_#	XI1	//12
cakráthur	_Y	X1	//12
marúdbhir	_V	X1	12/
tviśā		I1	/12
dabhrébhir	_V	X1	12/
duritāni	_V	X1	
párihvṛtiḥ	_#	XI1	//12
jújoṣathaḥ		I1	/12
yuvór	_b	XI1	12/
sakhyām	V _(R) —	VII2	12/
mārdḡkām		I2	12/
kṛṣtyojasā	_t	I1	/12
sātīṣu		I1	/12
jyótīr	_V	X1	^{la}
āditer	_V	X1	/12
savitúr	_N	X1	/12
yayuh	_#	XI1	//12
adṛkṣata_	*k'_	I6	/12
ghóṣa		I1	/12
āsthur	_j	XI1	12/
vadhānābhir	_V	X1	/12
eśām		I1	12/
satyā	V _(R) —	VII2	12//
puróhitiḥ	_#	XI1	//12
vanúśām		I1	/12
ājīṣv		I1	/12
rājābhir	_d	XI1	^{la}
daśābhir	_N	X1	/12
tṛtsubhiḥ	_s	XI4	/12
yuyudhuḥ	_#	XI1	//12
úpastutir	_d	XI1	//12
eśām		I1	12/
devāhūtiṣu		I1	/12
aśikṣatam	*k'_	I6	/12
samithēṣu		I1	/12
rakṣate	*k'_	I6	/12
sādā	V _(R) —	VII2	/12
vṛṣaṇā		I1	
suvṛktībhir	_V	X1	//12
jyótīr	_V	X1	^{la}
āditer	_V	X1	/12
savitúr	_N	X1	/12
havyébhir	_V	X1	11/
nāmobhiḥ	_#	XI1	//11
bāhvór	_d	XI1	/11
vīśurūpā		I1	
dyaúr	_Y	X1	//11
setḡbhir	V _(R) —	VII2	11/
setḡbhir	_V	X1	^{ea}
arajjūbhiḥ	_s	XI4	/11

hélo		I2	11/
vidáthesu		I1	/11
sūriṣu	V _(R) —	VII2	^{la}
sūriṣu		I1	/11
rayír	— <i>d</i>	XI1	^{ca}
spārhabhir	— <i>V</i>	X1	^{la}
ūtíbhī	— <i>t</i>	XI2	/11
gīḥ	— <i>p</i>	XI3	//11
svastíbhīḥ	— <i>s</i>	XI4	/11
punīṣé		I1	11/
arakṣásam	OA v. <i>raṣab-</i>	I6	
manīṣām		I1	/11
uśásam		I1	
uruṣyatām		I1	
yéṣu		I1	11/
dhvajéṣu		I1	11/
viṣūcaḥ		I1	/11
sváyaśasaḥ	V _(R) —	VII2	^{ca}
devír	— <i>V</i>	X1	11/
dhúḥ	— <i>#</i>	XI1	//11
kṛṣṭír	— <i>t</i>	I1	11/
kṛṣṭír	— <i>V</i>	X1	11/
sukrátur	— <i>V</i>	X1	^{ca}
havísmān		I1	/11
gīḥ	— <i>p</i>	XI3	//11
svastíbhīḥ	— <i>s</i>	XI4	/11
janūmṣi		I1a	/11
ṛṣvām		I1	11/
nákṣatram	PE <i>*k'—</i>	I6	11/
juṣeta		I1	/11
mṛṇikām		I2	11/
didṛkṣu—	<i>*k'—</i>	I6	/11
cikitúṣo		I1	/11
āhur	— <i>V</i>	X1	//11
jyéstham	— <i>tb</i>	I1	/11
sákhāyam	V _(R) —	VII2	/11
dūlabha		X4	
tanúbhiḥ	— <i>#</i>	XI1	//11
vásiṣṭham	— <i>tb</i>	I1	/11
dákṣo	PE Av. <i>xš</i>	I6	11/
dhrútiḥ	— <i>s</i>	XI4	/11
manyúr	— <i>Y</i>	X1	^{ca}
ácittiḥ	— <i>#</i>	XI1	//11
svápnaś	V _(R) —	VII2	11//
mīlhúṣe		I2	
mīlhúṣe		I1	/11
stóma	V _(R) —	VII2	11/
svastíbhīḥ	— <i>s</i>	XI4	/11
samudríyā	V _(R) —	VII2	^{ca}
árvatír	— <i>V</i>	X1	/11
mahír	— <i>V</i>	X1	^{la}
avánir	— <i>V</i>	X1	/11
paśúr	— <i>N</i>	X1	11/
bhūrṇir	— <i>Y</i>	X1	^{la}
sasaván	V _(R) —	VII2	/11
spáso	V _(R) —	VII2	11/
smádistā	— <i>t</i>	I1	/11
suméke	V _(R) —	VII2	/11

iśáyanta		I1	
trīḥ	— <i>s</i>	XI4	11/
śíkṣan	<i>*k'—</i>	I6	/11
tisró		III1	11/
tisró		III1	11/
bhúmīr	— <i>V</i>	X1	^{ca}
śádṛvidhānāḥ	<i>*k'—</i>	XI6	/11
dyaúr	— <i>V</i>	X1	/11
túviṣmān		I1	/11-
mṛláyāti		I2	11/
cakrúṣe		I1	/11
áditer	— <i>V</i>	X1	/11
svastíbhīḥ	— <i>s</i>	XI4	/11
présthām	— <i>tb</i>	I1	/11
vásiṣṭha	— <i>tb</i>	I1	11/
mīlhúṣe		I2	
mīlhúṣe		I1	/11
vīṣṇam		I1	
agnér	— <i>V</i>	X1	11/
svār	V _(R) —	VII2	11//a
vápur	— <i>d</i>	XI1	^{la}
snúbhiś	— <i>c</i>	X9	/11
vásiṣṭham	— <i>tb</i>	I1	11/
ṛṣim		I1	11/
máhobhiḥ	— <i>#</i>	XI1	//11
uśásaḥ		I1	/11
sakhyā	V _(R) —	VII2	^{la}
babhūvuh	— <i>s</i>	XI4	//11
āpír	— <i>N</i>	X1	11/
yakṣin	PE Yaghn. - <i>xš; *k'</i>	I6	/11
ṣmā	V _(R) —(<i>yand</i> <i>bí</i>)	VII1	11/
kṣitíṣu		I1	/11
áditer	— <i>V</i>	X1	/11
svastíbhīḥ	— <i>s</i>	XI4	/11
śú	V _(R) —(<i>mó</i> , <i>mā u</i>)	VII1	8/
mṛlā		I2	8/
mṛlāya		I2	/8
dṛtír	— <i>N</i>	X1	8/
mṛlā		I2	8/
mṛlāya		I2	/8
mṛlā		I2	8/
mṛlāya		I2	/8
tīṣṇāvidaj (tīṣṇā)	— <i>n</i>	I1	8/
mṛlā		I2	8/
mṛlāya		I2	/8
manuṣyāś		I1	/12
rīriṣaḥ		I1	/12
adhvaryúbhir	— <i>N</i>	X1	^{ca}
kṛṇósi		I1	11/
mártyeṣu		I1	/11
jajñátū	— <i>r</i>	X2	;
dhiśāṇā		I1	
uśásaḥ		I1	11/
jyótir	— <i>Y</i>	X1	^{ca}
vividur	— <i>d</i>	XI1	;
vavrus	— <i>t</i>	XI2	//11

tēsām		I1	11/
sasrur	$_V$	X1	/11
satyéna	$V_{(R)}_$	VII2	11/
īśānāyor	$_V$	X1	^{lea}
pṛkṣaḥ	$*k_\$	I6	/11
svār	$V_{(R)}_$	VII2	/11
góbhir	$_V$	X1	11/
ásvebhir	$_Y$	X1	^{la}
vásubhir	$_b$	XI1	/11
híraṇyair	$_#$	XI1	//11
sūrāyo	$V_{(R)}_$	VII2	^{ea}
áyur	$_V$	X1	//11
árvadbhir	$_Y$	X1	11/
vīraīḥ	$_p$	XI3	^{la}
sahyuḥ	$V_{(R)}_$	VII2	/11
sahyuḥ	$_#$	XI1	//11
bhíkṣamāṇā	$*g_\$	I6	/11
suṣṭutībhir	$V_{(R)}_$	VII2	^{ea}
suṣṭutībhir		VI1	
suṣṭutībhir	$_Y$	X1	/11
vásiṣṭhāḥ	$_tb$	I1	/11
svastībhiḥ	$_s$	XI4	/11
uśāsam		I1	
pūrvīḥ	$_#$	XI1	//11
suṣṭutír	$V_{(R)}_$	VII2	^{ea}
suṣṭutír		VI1	
suṣṭutír	$_Y$	X1	;
mārdīkām		I2	11/
īṭe		I2	11/
suvitām	$V_{(R)}_$	VII2	^{la}
siṣakti		I1	11/
abhiśrīḥ	$_#$	XI1	//11
sámanaso	$V_{(R)}_$	VII2	^{ea}
tasthur	$_Y$	X1	//11
cakruḥ	$_#$	XI1	//11
cákṣasā	$*k'_\$	I6	
sádatam	$V_{(R)}_$	VII2	^{ea}
barhír	$_V$	X1	/11
sarátham	$V_{(R)}_$	VII2	^{ea}
ābhir (ābhir)	$_Y$	X1	11/
suvidātrābhir	$_V$	X1	/11
bhíkṣamāṇā	$*g_\$	I6	/11
suṣṭutībhir	$V_{(R)}_$	VII2	^{ea}
suṣṭutībhir		VI1	
suṣṭutībhir	$_Y$	X1	/11
vásiṣṭhāḥ	$_tb$	I1	/11
svastībhiḥ	$_s$	XI4	/11
bhūṣa		I1	11/
dadhiśé		I1	
adhvarésv		I1	/11
śácibhiḥ	$_#$	XI1	//11
yābhir	$_Y$	X1	11/
niyúdbhir	$_Y$	X1	11/
iṣṭāye	$_t$	I1	
sūribhiḥ	$V_{(R)}_$	VII2	^{la}
sūribhiḥ	$_s$	XI4	/11
śyāma	$V_{(R)}_ (sūrib\ biḥ)$	VII1	/11
nībhir	$_V$	X1	/11

niyúdbhiḥ	$_ś$	XI4	^{la}
śatīnībhir	$_V$	X1	/11+
sahasrīnībhir	$_V$	X1	^{la}
svastībhiḥ	$_s$	XI4	/11
stómaḥ	$V_{(R)}_$	VII2	11/
juṣēthām		I1	/11
dhēsthā	$_tb$	I1	/11
bhūreḥ	$_p$	XI3	//11
ghṛṣveḥ		I1	/11
ghṛṣveḥ	$_#$	XI1	//11
gúr	$_d$	XI1	//11
dhībhir	$_Y$	X1	11/
kāsthām	PE	I4a	
nákṣamāṇā	$*k'_\$	I6	/11
gīrbhír	$_Y$	X1	11/
īṭe		I2	11/
návyebhis	$_t$	XI2	^{la}
deṣṇaīḥ	$_n$	I1	/11
deṣṇaīḥ	$_#$	XI1	//11
spārdhamāne	$V_{(R)}_$	VII2	/11
devayúbhiḥ	$_s$	XI4	/11
śú	$V_{(R)}_ (u)$	VII1	11/
sómasutim	$V_{(R)}_$	VII2	^{ea}
saumanasāya	$V_{(R)}_$	VII2	^{ea}
śásvadbhir	$_Y$	X1	^{la}
vājaiḥ	$_#$	XI1	//11
voceḥ	$_#$	XI1	//11
mṛla		I2	/11
aryamāditih (áditih)	$_ś$	XI4	;
āśuśamāṇāsa		I1	
iṣṭír	$_t$	I1	/11
iṣṭír	$_Y$	X1	//11
yuvóḥ	$_s$	XI4	11/
vīṣṇur	$_n$	I1	11/
vīṣṇur	$_N$	X1	^{la}
svastībhiḥ	$_s$	XI4	/11
pūrvyāstutiḥ	$_#$	XI1	//8
vṛṣṭír	$_t$	I1	8/
vṛṣṭír	$_V$	X1	/8
jaritúr	$_b$	XI1	/8
īlata		I2	/8
sabādho	$V_{(R)}_$	VII2	8//a
gīrbhír	$_Y$	X1	8/
saniśyávaḥ		I1	/8
carṣaṇīśahā		I4	/8
carṣaṇīśahā		VI1	/8
duḥśámsa		XI4	8/
áraruṣo		I1	/8
dhūrtīḥ	$_p$	XI3	8/
ájohavuḥ	$_#$	XI1	//8
ukthébbhir	$_Y$	X1	8/
āṅgūśair		I1	8/
āṅgūśair	$_V$	X1	8/
duḥśámsam		XI4	8/
dūrvidvāmsam	$_Y$	X1	8/
rakṣasvīnam	OAv. <i>raśab-</i>	I6	/8
kṣódasā	PE $*k^{(u)}_\$	I6	11/
eśā		I1	/11

pūḥ	_#	X11	//8
sīndhur	_V	X1	/11
śúcīr	_Y	X1	11/
bhūrēr	_gb	X11	//11
nāhuṣāya		I1	/11
yōṣaṇāsu		I1	/11
vṛṣā		I1	11/
śīsūr	_Y	X1	l ^{ea}
vṛṣabhó		I1	l
sá	V _(R) —	VII2	11//a
sātāye	V _(R) —	VII2	11/
juṣāṇā_		I1	/11
mitájñubhir	_N	X1	l ^{ea}
namasyair	_V	X1	/11
yusmád		I1	l
nāmobhiḥ	_p	X13	//11
stómaṃ	V _(R) —	VII2	11/
juṣasva		I1	/11
vṛkṣám	PE *k'_	I6	/11
sarasvati	V _(R) —	VII2	ea
vásiṣṭho	_tb	I1	/11
stuvaté	V _(R) —	VII2	ea
svastibhiḥ	_s	X14	/11
gāyīṣe		I1	/8
suvṛktibhi	_st	X10	//12
stómair	_Y	X1	8/
vasiṣṭha	_tb	I1	/8
vasiṣṭhavát	_tb	I1	/8
sarasva	V _(R) —	VII2	8/
tébhir	_N	X1	8/
bhākṣīmáhi	*g_	I6	8/
íṣam		I1	/8
ṇṛṣádane		VII1	l
sunvé	V _(R) —	VII2	/11
bṛhaspátir	_N	X1	11/
mīlhúṣe		I2	l
mīlhúṣe		I1	/11
jyéṣṭhaṃ	_tb	I1	11/
havírbhiḥ		II6	/11
havírbhiḥ	_s	X14	//11
grṇīṣe		I1	/11
siṣaktu		I1	/11
préṣṭho	_tb	I1	/11
bṛhaspátir	_Y	X1	l ^{ea}
pārṣan		I4	11/
saścáto	V _(R) —	VII2	la
áristān		IIr	/11
júṣṭam	_t	I1	/11
dhāsūr	_V	X1	l ^{ea}
aruṣáso		I1	/11-
sáhaś	V _(R) —	VII2	11//a
aruṣám		I1	/11
śúcīḥ	_ś	X14	l ^{ea}
śundhyúr	_b	X11	//11
híraṇyavāśír	_V	X1	l ^{la}
iśiráh		I1	l
svarśáh		VI5	/11
bṛhaspátīḥ	_s	X14	l ^{ea}
ṛṣváh		I1	/11

sákhībhyā	V _(R) —	VII2	11/
kāriṣṭhaḥ	_tb	I1	/11
vāvṛdhatur	_N	X1	/11
dakṣāyyāya	PE Av. -xś	I6	11/
dakṣatā	PE Av. -xś	I6	l
sutārā	V _(R) —	VII2	la
suvṛktír	V _(R) —	VII2	/11
suvṛktír	_b	X11	//11
aviṣṭám	_t	I1	11/
púramdhír	_j	X11	//11
vanúṣám		I1	/11
árātīḥ	_#	X11	//11
svastibhiḥ	_s	X14	/11
vṛṣabhāya		I1	l
sutāsomam	V _(R) —	VII2	la
dadhiśé		I1	11/
vakṣi	*k'_	I6	/11
juṣāṇā		I1	/11
sómān	V _(R) —	VII2	/11
àntárikṣaṃ	PE *k''_	I6	/11
sākṣāma	*g' ^{ib} _	I6	11/
bāhúbhiḥ	_ś	X14	;
ṇíbhīr	_Y	X1	l ^{ea}
ádevír	_V	X1	l ^{la}
ásahiṣṭa	_t	I1	/11
cákṣasā	*k'_	I6	l
gópatir	_V	X1	;
bhākṣīmáhi	*g_	I6	11/
svastibhiḥ	_s	X14	/11
viṣṇo	_n	I1	11/
viṣṇo	_n	I1	11/
ṛṣvám		I1	l
írāvātī		IIc	11/
mánuṣe		I1	/11
viṣṇav	_n	I1	/11
mayúkhaiḥ	_#	X11	//11
cakrathur	_V	X1	/11
uṣásam		I1	/11
vṛṣásiprásya		I1	l
jaghnáthur	_N	X1	11/
pṛtanájyeṣu		I1	/11
índrāviṣṇū	_n	I1	11/
śnathīṣṭam	_t	I1	/11
manīśá		I1	11/
vidáttheṣu		I1	/11
viṣṇo	_n	I1	/11
íṣo		I1	11/
vṛjáneṣv		I1	/11
viṣṇav	_n	I1	11/
juṣasva		I1	11/
śipiviṣṭa	PE _t	II/Y	/11
suṣṭutáyo		VII1	l
svastibhiḥ	_s	X14	/11
saniṣyán	V _(R) —	VII2	/11-
saniṣyán		I1	/11-
viṣṇava	_n	I1	11/
viṣṇo	_n	I1	11/
sumatīm	V _(R) —	VII2	ea

bhúrér	_V	X1	//11
trír	_d	XI1	11-/
ešá		I1	/11-
vīṣṇur	_n	I1	11/
vīṣṇur	_V	X1	11/
tvešām		I1	11/
ešá		I1	/11
vīṣṇur	_n	I1	11/
vīṣṇur	_N	X1	1 ^{la}
mánuṣe		I1	/11
śipiviṣṭa	PE _t	I1/Y	/11
viṣṇo	_n	I1	11/
paricákṣyam	*k' _	I6	/11
vavakṣé	*k'' _	I6	11/
śipiviṣṭó	PE _t	I1/Y	/11
viṣṇav	_n	I1	11/
juṣasva		I1	11/
śipiviṣṭa	PE _t	I1/Y	/11
suṣṭutáyo		V11	1
svastíbhīḥ	_s	XI4	/11
tisró		III1	11/
jyótiragrā	_V	X1	/11
óṣadhīnām		I1	/11
vṛṣabhó		I1	1
óṣadhīnām		I1	1
sá	V _(R) _	VII2	11//a
jyótiḥ	_s	XI4	1 ^{la}
svabhiṣṭy		V1	/11
starír	_V	X1	11/
sūta	V _(R) _	VII2	/11
ešáḥ		I1	/11
pitúḥ	_p	XI3	11/
tasthús	_t	XI2	//11
tisró		III1	11/
sasrúr	_V	X1	/11
jujoṣat		I1	/11
vṛṣṭáyaḥ	_t	I1	1
supippalá	V _(R) _	VII2	11//
óṣadhír		I1	1
óṣadhír	_d	XI1	;
vṛṣabháḥ		I1	1
tasthúśaś		I1	/11
svastíbhīḥ	_s	XI4	/11
mīḥhúṣe		I2	/8
mīḥhúṣe		I1	/8
sá	V _(R) _	VII2	8//a
óṣadhīnām		I1	/8
puruṣṇām		I1	/8
havír	_j	XI1	//8
īlām		I1c	8/
avādiṣuḥ		I1	/8
avādiṣuḥ	_#	XI1	//8
śúṣkaṃ		I1	11/
māyúr	_Y	X1	;
vagnúr	_V	X1	1
ávarṣīt		I4	/11
ṭṛṣyáavataḥ		I1	11/
prāvṛṣy		I1	1
enor	_V	X1	//11

ámādiṣātām		I1	/11
abhívṛṣṭaḥ	_t	I1	1
kāniṣkan		I1	/11
pṛṣṇiḥ	_s	XI4	11/
ešām		I1	11/
śíkṣamāṇaḥ	*k _	I6	/11
ešām		I1	11/
gómāyur	_V	X1	11/
ajámāyur	_V	X1	/11
pṛṣṇir	_V	X1	11/
ešām		I1	/11
pipiśur	_Y	X1	/11
sáro	V _(R) _	VII2	11//
ṣṭha	pāri	V1	/11
prāvṛṣṭīnam		I1	1
siṣvidānā		I1	/11
āvír	_bb	XI1	11/
jugupur	_d	XI1	;
saṃvatsaré	V _(R) _	VII2	11//a
prāvṛṣy		I1	1
visargám		V2	/11
gómāyur	_V	X1	11/
ajámāyur	_V	X1	/11
pṛṣṇir	_V	X1	11/
sahasrasāvé	V _(R) _	VII2	11//
āyuh	_#	XI1	//11
rákṣa	OAv. raṣab-	I6	/12
vṛṣaṇā		I1	1
óṣataṃ		I1	/12
tápur	_Y	X1	12/
carúr	_V	X1	;
brahmadvíṣe		I1	12/
ghorácakṣase	*k' _	I6	/12
dvéṣo		I1	12/
duṣkṛto		X7	1
sáhase	V _(R) _	VII2	^{ca}
takṣataṃ	PE *k' _	I6	12/
rákṣo	OAv. raṣab-	I6	12/
agnitaptébhir	_Y	X1	1 ^{la}
áśmahanmabhiḥ	_#	XI1	//12
tápurvadhebhir	_V	X1	1 ^{la}
ajārebhir	_V	X1	/12
nisvarám		X10	/12
nisvarám		V1z	/12
matíḥ	_k	XI3	1 ^{ca}
kakṣyáśveva (kakṣyà)	*k' _	I6	1
smarethām	prāti	V1z	11/
tuṣṭāyadbhir	_V	X1	/11
évair	_b	XI1	//11
rakṣáso	OAv. raṣab-	I6	1
duṣkṛte		X7	1
abhicāṣṭe	*k' _t	I7	11/
ánṛtebhir	_Y	X1	/11
vácobhiḥ	_#	XI1	//11
évair	_Y	X1	//11
dūṣāyanti		I1	1
svadhābhīḥ	V _(R) _	VII2	/11
svadhābhīḥ	_#	XI1	//11

sóma	V _(R) —	VII2	/11
nírter	_V	X1	
nírter	_V	X1	/11
ripú	_st	X10	11/
śá	V _(R) —(nī)	VIII1	11/
tisráḥ		III1	11/
prthivír	_V	X1	^{la}
śuśyatu		II	11/
cikitúṣe		II	/11
táyor	_Y	X1	11/
sómo	V _(R) —	VII2	11/
rákṣo	OAv. <i>raśab-</i>	I6	11/
hr̥ṇīṣe		II	/11
nir̥thám	_V	X1	
váyus	_t	XI2	^{ea}
pūruṣasya		II	/11
vīraír	_d	XI1	^{la}
daśábhīr	_Y	X1	/11
rakṣāḥ	OAv. <i>raśab-</i>	I6	11/
śúcīr	_V	X1	
jan̥tór	_V	X1	^{la}
padīṣṭa	_t	II	/11
padīṣṭa	_t	II	/11
rakṣása	OAv. <i>raśab-</i>	I6	
upabdaíḥ	_#	XI1	//11
tiṣṭhadvam	_tb	II	11/
vikṣv	*k'—	I6	/12
rakṣásaḥ	OAv. <i>raśab-</i>	I6	
pinastana		IIa1	/12
naktábhīr	_Y	X1	//12
rakṣásaḥ	OAv. <i>raśab-</i>	I6	
havirmáthīnām	_N	X1	12/
paraśúr	_Y	X1	/12
rakṣásaḥ	OAv. <i>raśab-</i>	I6	/12
dṛṣádeva (dṛṣádā)		II	11/
rákṣa	OAv. <i>raśab-</i>	I6	/11
rákṣo	OAv. <i>raśab-</i>	I6	12/
'ntárikṣam	PE *k' ^u —	I6	12/
caḁṣva	*k'—	I6	8/
caḁṣva		I8	8/
caḁṣva_	*k'—	I6	/8
caḁṣva_		I8	/8
rákṣobhyo	OAv. <i>raśab-</i>	I6	8/

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riṣanyata		I1	/8
vīṣaṇam		I1	
múhur	_V	X1	8/
avakraksīṇam	PE	I6	12/
vṛṣabhām		I1	
carṣaṇīsāham		I4	/8
carṣaṇīsāham		VII1	/8
vidvēṣaṇam		I1	12/
māmhiṣṭham	_tb	I1	8/
nēdiṣṭham	_tb	I1	8/
pītūr	_V	X1	//8
bhrátur	_V	X1	/8
álarṣi		I4	12/
agāsiṣuḥ		I1	/8
agāsiṣuḥ	_#	X11	//8
vāvátur	_Y	X1	8/
yābhiḥ	_k	XI3	12/
barhír	_V	X1	/12
sánti	V _(R) —	VII2	8/
sahasrīṇaḥ	V _(R) —	VII2	/8
vīṣaṇo		I1	
tébhir	_N	X1	8/
īṣam		I1	/12
śatákratuḥ	_ts	X8	//12
abhiśrīṣaḥ		I1	/8
purūvāsura	_V	X1	//12
īṣkartā		X7	8/
nīṣṭyā	_t	I1	8/
duróṣāso	_V	X1	8/
duróṣāso		I1	8/
stómam	V _(R) —	VII2	8/
stómam	V _(R) —	VII2	8/
vāvátuḥ	_s	XI4	8/
sákhyur	_V	X1	/8
ūpastutir	_N	X1	^{1ca}
suṣṭutīm	V _(R) —	VII2	/8
suṣṭutīm		VII1	/8
sómam	V _(R) —	VII2	8/
ádribhir	_V	X1	//8
nír	_db	XI1	8/
dhukṣan	*g ^b —	I6	8/
vakṣāṇābhyah	PE	I6	/8
sāvaneṣu		I1	/12
yāciṣat		I1	/8
mādeneṣitām (iṣitām)		I1	/8
vīśveṣām		I1	12/
ṣmā	V _(R) —(bī)	VIII1	8/
dāśúṣe		I1	/8
sá	V _(R) —	VII2	12//a
ariṣṭutāḥ		VII1	/8
sápītibhir	_V	X1	//12
sómebhir	_V	X1	/8
sphirám	V _(R) —	VII2	/8
sómapitaye	V _(R) —	VII2	8/
śitiprṣṭhā	_tb	I1	12/
vivākṣaṇasya	*g—	I6	8/

pārīṣkṛtasya		V1	12+//
āsutís	_c	X9	//12+
cārur	_N	X1	8/
vrataīḥ	_#	X11	//8
yoṣad		I1	/12
carīṣṇvām	_n	I1	/8
vadhaīḥ	_ś	XI4	8/
śúṣṇasya	_n	I1	8/
piṇak		XI5a	//8
stuhíd (stuhi)	V _(R) —	VII2	8/
māmhiṣṭhāso	_tb	I1	8/
paśúḥ	_#	X11	//8
sahá	V _(R) —	VII2	8//
eśá		I1	12/
saúbhagā	V _(R) —	VII2	/12
pláyogir	_V	X1	^{1a}
daśábhiḥ	_s	XI4	/11
sahásraiḥ	_#	X11	//11
ádhoḥkṣāṇo (ukṣāṇaḥ)	*k—	I6	11/
nír	_V	X1	/11
atiṣṭhan	_tb	I1	/11
ūrúr	_V	X1	^{1a}
abhicákṣyāha	*k'—	I6	/11
bibharṣi		I4	/11
sutám	V _(R) —	VII2	/8
nṛbhir	_d	XI1	8/
áśnair	_V	X1	//8
vāraiḥ	_p	XI3	8/
nadīṣu		I1	/8
góbhiḥ	_s	XI4	//8
viśváyuh	_#	X11	//8
dúrāśir	_V	X1	/8
dúrāśir	_N	X1	//8
suhárdam	V _(R) —	VII2	/8
góbhir	_Y	X1	8/
dhenúbhiḥ	_#	X11	//8
sutapávnaḥ	V _(R) —	VII2	/8
tisráś		III1	8/
śúcir	_V	X1	8/
puruniṣṭhāḥ		X10	/8
puruniṣṭhāḥ		V1	/8
kṣīraír	PE IIr. *k—	I6	8/
kṣīraír	_N	X1	8/
māndiṣṭhaḥ	_tb	I1	8/
sutásah	V _(R) —	VII2	/8-
durmádāso	_N	X1	8/
ágor	_V	X1	8/
arír	_V	X1	/8
śíkṣā	*k—	I6	8/
śácibhiḥ	_#	X11	//8
ukthébhír	_j	XI1	/8
nāviṣṭau	PE _t	II/Y	/8
stómam	V _(R) —	VII2	8/
śú	V _(R) —(ó, á u)	VIII1	8/
vájebhir	_N	X1	//8
yúvajāniḥ	_#	X11	//8
ṣv	V _(R) —(mó, má u)	VIII1	/8
triṣú		I1	8/

ṣīṇca	V _(R) –(tū)	VIII	8/
śatāmūteh	–#	XI1	//8
jyēṣṭhena	–tb	II	8/
vēdiṣṭho	–tb	II	8/
avyathīṣv		II	/8
śatāmūtiḥ	–#	XI1	//8
vakṣataḥ	*g ^{’b} –	I6	8/
gīrbhīḥ	–ś	XI4	8/
ṣīvaḥ		II	8/
satrā	V _(R) –	VII2	8//a
eśā		II	8/
tuvikūrmīr	–Y	X1	//8
dākṣiṇena	*k’–	I6	/8
mahībhīḥ	–ś	XI4	/8
śācībhīḥ	–#	XI1	//8
carṣaṇāya		I4	/8
eśā		II	8/
sā	V _(R) –	VII2	/8
ārvadbhir	–b	XI1	//8
nībhīḥ	–ś	XI4	/8
sōmaiḥ	–s	XI4	8/
meṣō		II	8/
śīkṣā	*k–	I6	8-/
āpīr	–N	X1	12/
sadhamādyo	V _(R) –	VII2	^{la}
sumataú	V _(R) –	VII2	^{ea}
citrābhir	–V	X1	^{la}
abhiṣṭibhir		V1	/12
abhiṣṭibhir	–V	X1	//12
sumnēṣu		II	/8
stómair	V _(R) –	VII2	8/
stómair	–V	X1	/8
anūṣata		II	/8
ṣībhīḥ		II	l
ṣībhīḥ	–s	XI4	/12
satyāḥ	V _(R) –	VII2	12//a
yajñēṣu		II	8/
suvānāsa	V _(R) –	VII2	8/
stómebhir	–V	X1	/8
vīṣṇyaṃ	–n	II	/12
sutāśya	V _(R) –	VII2	8/
vīṣṇavi	–n	II	/8
ṣṭuvanti	’nu, ānu	V1	8/
suvīryaṃ	V _(R) –	VII2	/8
mahīr	–V	X1	/12
vīṣṇi	–n	II	8/
kṣoṇīr	–V	X1	8/
suvīryam	V _(R) –	VII2	/8
sīśāsate		II	/12
stómāya	V _(R) –	VII2	8/
sīśāsataḥ		II	/8
ānaśūḥ	–#	XI1	//8
stuvānta	V _(R) –	VII2	12/
ṣīḥ		II	8/
ṣīḥ	–k	XI3	8/
stuvatā	V _(R) –	VII2	8/
satrājīto	V _(R) –	VII2	12//a
ānaśūḥ	–#	XI1	//8
stómebhir	–N	X1	^{la}

yukṣvā	*g–	I6	8/
ṣvébhir		II	8/
ṣvébhir	–V	X1	/8
vāvaśūr	–db	XI1	/12
sā	V _(R) –	VII2	12//a
nīr	–V	X1	8/
nīr	–V	X1	12/
nīḥ	–p	XI3	8/
nīr	–V	X1	12/
rurucur	–N	X1	;
nīr	–V	X1	/12
sūryo	V _(R) –	VII2	/12
nīḥ	–s	XI4	8/
nīr	–V	X1	12/
antārikṣād	PE *k ^u –	I6	12/
kṣé		II	8/
paūmsyam		IIa	/8
dūr	–V	X1	8/
vīśveṣam		II	8/
śóbhiṣṭham	–tb	II	/8
kakṣyaprām	*k’–	I6	/8
pītūs	–t	XI2	8/
tanūr	–Y	X1	/8
nībhīḥ	–#	XI1	//8
nīṣūto		VII	l
sācā	V _(R) –	VII2	/8
brāhmabhi	–st	XI0	;
tīṣyann		II	8/
kāṇveṣu		II	8/
sū	V _(R) –	VII2	8/
sācā	V _(R) –	VII2	/8
āmúṣyā		II	12/
sutām	V _(R) –	VII2	/12
jyēṣṭham	–tb	II	8/
dadhiṣe		II	/8
sāhaḥ	V _(R) –	VII2	/8
sāhasā	V _(R) –	VII2	/8
vṛkṣā	PE *k’–	I6	8/
suvīrye	V _(R) –	VII2	/12
nāmaūktibhiḥ	–#	XI1	//8
śramiṣma		II	/8-
vīṣṇo	–n	II	12/
abhicākṣyaṃ	*k’–	I6	/12
sphigyām	V _(R) –	VII2	^{ea}
vīṣā		II	/12
roṣati		II	/8
surūpā	V _(R) –	VII2	/8
sākhā	V _(R) –	VII2	/8
sādā	V _(R) –	VII2	/12
sabhām	V _(R) –	VII2	/8
tīṣyann		II	12/
ójiṣṭham	–tb	II	8/
dadhiṣe		II	/8
sāhaḥ	V _(R) –	VII2	/8
vīṣaṇā		II	/12
dāsurir	–j	XI1	/12
sāmuḥṣitaṃ	*g– PE	I6	/12
ratheṣṭhāyādhvaryava		VII	8/

ḥ (ratheṣṭhāya)			
cakṣate	*k' _	I6	/12
sunvānto	V _(R) _	VII2	8//
vṛṣṇā		I1	/12
vakṣataḥ	*g ^h _	I6	/8
sāvanéd (sāvanā)	V _(R) _	VII2	8/
pūṣaṇam		I1	8/
śikṣa	*k _	I6	12/
bhuríjor	_V	X1	/12
kṣurām	*k _	I6	/12
usríyam		III1	/12
hinóṣi		I1	/8
pūṣann		I1	/8
stótava	V _(R) _	VII2	8/
stuṣé		I1	8/
pūṣann		I1	12/
mámhiṣṭho	_tb	I1	8/
díviṣṭiṣu	_t	I1	/8
díviṣṭiṣu		I1	/8
tveśasya		I1	12/
rātíṣu		I1	/12
turváśeṣv		I1	8/
dhībhiḥ	_s	XI4	12/
priyámedhair	_V	X1	/8
abhídyubhiḥ	_#	X11	//8
ṣaṣṭím	*k' _t	I7	12/
nírmajām	PE _N	X1/Y	/12
nír	_Y	X1	8/
ṛṣiḥ		I1	/8
ṛṣiḥ	_#	X11	//8
vṛkṣás	PE *k' _	I6	12/
arāraṇuḥ	_#	X11	//12
āruṇāpsur	_V	X1	/8
ásvinoṣásam (uṣásam)		I1	/8
stómā	V _(R) _	VII2	8/
adṛksata	*k' _	I6	/8
yāthohiṣe (ūhiṣe)		I1	/8
stuṣé	V _(R) _	VII2	8//a
stuṣé		I1	8/
mámhiṣṭhā	_tb	I1	8/
_iṣáyantā		I1	8/
dásúṣo		I1	/8
dásúṣe		I1	/8
sumedhām	V _(R) _	VII2	8//
ghṛtaír	_g	XI1	8/
ukṣatam	PE *g _	I6	/8
śyenébhir	_V	X1	/8
ásúbhiḥ	_#	X11	//8
ásvebhir	_V	X1	/8
yébhis	_t	XI2	8/
tisráḥ		III1	8/
tríṁr	_V	X3	8/
gómatír	_V	X1	/8
íṣa		I1	/8
sātír	_V	X1	/8
sitam	V _(R) _	VII2	/8
ásvāvatír	_V	X1	/8
íṣaḥ		I1	/8
chardír	_Y	X1	8/

ṣú	V _(R) _ (mī)	VIII1	8/
yāviṣṭam	_t	I1	8/
ṣv	V _(R) _ (mó, mā u)	VIII1	8/
dhiṣṇyā	_n	I1	/8
maníṣiṇaḥ		I1	/8
vāghádbhir	_V	X1	8/
vṛktábarhiṣo		I1	/8
havísmanto		I1	8/
vāhiṣṭho	_tb	I1	8/
dṛtír	_V	X1	//8
rathacárṣaṇe		I4	/8
pívarír	_V	X1	/8
íṣaḥ		I1	/8
íṣa		I1	/8
síndhūṁr	_V	X3	/8
varṣathaḥ		I4	/8
víbhīṣ	_p	X7	/8
ūtír	_d	XI1	8/
tábhir	_V	X1	8/
ūtíbhīr	_N	X1	//8
návyaśbhiḥ	_s	XI4	8/
suśastíbhīḥ	_#	X11	//8
vṛṣaṇvasū		I1	8/
góṣv		I1	8/
vājeṣu		I1	/8
sóbharim	V _(R) _	VII2	/8
vṛṣaṇvasū		I1	/8
sthátho	V _(R) _	VII2	8/
diviṣpásam		VI2	/8
rábhir	_V	X1	//8
íṣá		I1	8/
ákṣo	*k' _	I6	8/
suṣṭutím		VI1	8/
pūrvr	_V	X1	8/
íṣo		I1	8/
dásír	_V	X1	/8
dyumnáir	_V	X1	/8
śrávobhir	_V	X1	//8
pruṣítápsavo		I1	/8
íṣá		I1	8/
sahá	V _(R) _	VII2	/8
dravátpāṇibhir	_V	X1	/8-
ásvaiḥ	_#	X11	//8-
vṛṣaṇvasū		I1	/8
íṣá		I1	/8
kaśúḥ	_s	XI4	//8
úṣṭrānām	PE Av. -ṣr-	I1/Y	8/
kṛṣṭáyās	_t	I1	/12
mákir	_V	X1	8/
sūrír	_V	X1	/8
vṛṣṭimáḥ	_t	I1	8/
stómair	_V	X1	8/
stómair	_Y	X1	8/
kṛṣṭáyāḥ	_t	I1	/8
titviṣa		I1	/8
vṛṣṇínā	_n	I1	/8
ágreṣu		I1	/8
agnéh	_s	XI4	8/

śócīr	_N	X1	8/
satīr	_V	X1	/8
pitúṣ	_p	X7	/8
śúṣmam		I1	8/
tuṣṭuvúṛ	_t	I1	/8
tuṣṭuvúṛ	_V	X1	//8
śsayo		I1	8/
tuṣṭuvúḥ	_t	I1	/8
tuṣṭuvúḥ	_#	X11	//8
súṣtutaḥ		VII1	/8
manyúṛ	_V	X1	/8
śúṣṇa	_n	I1	8/
vīṣā		I1	8/
śṛṇviśé		I1	/8
nāntárikṣāṇi (antárikṣāṇi)	PE *k ^u _	I6	8/
mahír	_V	X1	/8
samīcí	V _(R) —	VII2	8//
samájagrabhīt	V _(R) —	VII2	8/
támobhir	_V	X1	8/
tuṣṭuvúḥ	_t	I1	/8
tuṣṭuvúḥ	_#	X11	//8
pipyúṣiḥ		I1	/8
pipyúṣiḥ	_#	X11	//8
vāvṛdhuḥ	_#	X11	//8
prāṇītiṣu_		I1	/8
práṣastir	_V	X1	/8
īṣam		I1	/8
darṣi		I4	/8
nāḥuṣiṣv		I1	/8
nāḥuṣiṣv		I1	/8
vikṣú	*k'_	I6	8/
tatniṣe		I1	/8
sūra	V _(R) —	VII2	8//
upākácakṣasam	*k'_	I6	/8
mṛláyāsi		I2	/8
taviṣīyāsa		I1	/8
kṣitīḥ	_#	X11	//8
havíṣmatīr		I1	8/
havíṣmatīr	_Y	X1	/8
índubhiḥ	_#	X11	//8
jyótiṣ	_p	X7	8/
paúmṣyam		I1a	/8
śaviṣṭha	_tb	I1	8/
vīṣṇyam	_n	I1	/8
suṣṭutīm		VII1	/8
juṣásva		I1	8/
atakṣma	PE *k'_	I6	/8
anūṣata_		I1	/8
yatīḥ	_#	X11	//8
matīḥ	_#	X11	//8
vāvṛdhuḥ	_s	X14	//8
vṛktábarhiṣaḥ		I1	/8
suvānāsa	V _(R) —	VII2	8/
svārṇara	V _(R) —	VII2	/8
vīṣā		I1	8/
īṣir		I1	8/
īṣir	_b	X11	8/
coṣkūyāse		I1	8/

vītáprṣṭhā	_tb	I1	8/
mádhor	_gb	X11	8/
pipyúṣim		I1	/8
vāvṛdhuḥ	_#	X11	//8
saniṣyúr		I1	8/
saniṣyúr	_V	X1	/8
puruṣtuta		VII1	/8
somapéyāya	V _(R) —	VII2	8//a
vakṣataḥ	*g ^b _	I6	/8
sahásram	V _(R) —	VII2	8//
dadúṣ	_p	X7	8/
úṣṭrāṇ	PE Av. -šr-	I1/Y	8/
caturyújo	_Y	X1	8/
triṣṭúbham		VII1	8/
īṣam		I1	/8
párvateṣu		I1	/8
taviṣīyavo		I1	/8
vāyúbhir	_Y	X1	//8
dhukṣānta	*g ^b _	I6	8/
pipyúṣim		I1	/8
īṣam		I1	/8
vāyúbhiḥ	_#	X11	//8
girír	_N	X1	//8
síndhavo	V _(R) —	VII2	8/
śúṣmāya		I1	8/
yusmám		I1	8/
yusmán		I1	8/
yusmán		I1	8/
yāmebhir	_V	X1	/8
ṣṇúnā	V _(R) —(ādbi)	VII1	8/
bhānúbhir	_Y	X1	8/
sárāṃsi	V _(R) —	VII2	8/
ṣṭhá	V _(R) —(bī)	VII1	8/
suvānaír	_N	X1	8/
índubhiḥ	_#	X11	//8
eṣām		I1	/8
bhikṣeta	*g_	I6	8/
mánmabhiḥ	_#	X11	//8
vṛṣṭíbhīḥ	_t	I1	/8
vṛṣṭíbhīḥ	_#	X11	//8
svānébhir	V _(R) —	VII2	8/
svānébhir	_V	X1	/8
rāthair	_V	X1	8/
vāyúbhiḥ	_#	X11	//8
stómaiḥ	_p	X13	8/
sú	V _(R) —	VII2	8/
pipyúṣir		I1	/8
pipyúṣir	_V	X1	/8
īṣaḥ		I1	/8
mánmabhiḥ	_#	X11	//8
vṛktabarhiṣaḥ		I1	/8
ṣma	V _(R) —(nabī)	VII1	8/
stómebhir	_Y	X1	8/
vṛktabarhiṣaḥ		I1	/8
mahatír	_V	X1	/8
sám	V _(R) —	VII2	8/
súryam	V _(R) —	VII2	/8
dadhuḥ	_#	X11	//8
yayur	_Y	X1	//8

vṛṣṇi	<i>_n</i>	I1	8/
paūṃsyam		I1a	/8
śúṣmam		I1	8/
śīrśān		I4	8/
hiraṇyāyīḥ	<i>_#</i>	X11	//8
ukṣṇó	<i>*k_</i>	I6	8/
dyaúr	<i>_N</i>	X1	8/
śvair	<i>_b</i>	X11	8/
hiraṇyapāṇibhiḥ	<i>_#</i>	X11	//8
eṣām		I1	8/
pṛṣṭi		I1	/8
prāṣṭir	<i>_Y</i>	X1	8/
suśóme		V11	8/
yayúr	<i>_N</i>	X1	8/
mārdīkébhir		I2	8/
mārdīkébhir	<i>_N</i>	X1	8/
śú	<i>V_(R)_(sabó, sabá u)</i>	VII1	8/
váirahastaiḥ	<i>_k</i>	X13	//8
marúdbhiḥ	<i>_#</i>	X11	//8
stuśé		I1	8/
hiraṇyavāśibhiḥ	<i>_#</i>	X11	//8
śú	<i>V_(R)_(ó, á u+)</i>	VII1	8/
vṛṣṇaḥ	<i>_n</i>	I1	8/
suvitāya	<i>V_(R)_</i>	VII2	/8
ākṣṇayāvāno (akṣṇayāvāno)	<i>*k_</i>	I6	8/
antárikṣeṇa	<i>PE *k''_</i>	I6	8/
agnír	<i>_b</i>	X11	8/
arcīśā		I1	/8
bhānúbhir	<i>_Y</i>	X1	8/
vīsvābhir	<i>_V</i>	X1	/8
ūtībhir	<i>_V</i>	X1	//8
nāhuṣas		I1	/8
ántárikṣāt (antárikṣāt)	<i>PE *k''_</i>	I6	8/
suvṛktībhiḥ	<i>_#</i>	X11	//8
sutām	<i>V_(R)_</i>	VII2	/8
ántárikṣād (antárikṣād)	<i>PE *k''_</i>	I6	8/
suśáva		I1	8/
sváhā	<i>V_(R)_</i>	VII2	8//a
dhītībhir	<i>_N</i>	X1	/8
ṛṣayo		I1	/8+
suṣṭutīm		V11	8/
dhībhir	<i>_Y</i>	X1	8/
stómebhir	<i>_b</i>	X11	8/
stómebhir	<i>_V</i>	X1	/8
ṛṣir		I1	/8
ṛṣir	<i>_g</i>	X11	//8
gīrbhír	<i>_Y</i>	X1	8/
stómebhir	<i>_V</i>	X1	/8
yóṣaṇā		I1	/8
átīṣṭhad	<i>_tb</i>	I1	8/
sahásranirṇijā	<i>_N</i>	X1	/8
kavīḥ	<i>_#</i>	X11	//8
anūṣātām		I1	/8
sahásranirṇijā	<i>_N</i>	X1	/8

ṛṣir		I1	/8
ṛṣir	<i>_g</i>	X11	//8
gīrbhír	<i>_Y</i>	X1	8/
sahásranirṇijam	<i>V_(R)_</i>	VII2	8/
sahásranirṇijam	<i>_N</i>	X1	/8
īṣam		I1	8/
tuṣṭāvad		V11	/8
abhīṣṭaye		V1	/8
vīsvābhir	<i>_V</i>	X1	/8
ūtībhiḥ	<i>_p</i>	X13	//8
ahūṣata		I1	/8
yāmahūtīṣu		I1	/8
dhītībhir	<i>_g</i>	X11	//8
gīrbhír	<i>_Y</i>	X1	8/
yābhiḥ	<i>_k</i>	X13	8/
yābhir	<i>_Y</i>	X1	8/
yābhir	<i>_g</i>	X11	8/
tābhir	<i>_N</i>	X1	8/
yābhir	<i>_N</i>	X1	8/
tābhiḥ	<i>_s</i>	X14	8/
ṣv	<i>V_(R)_(tābbiḥ)</i>	VII1	8/
purusṛṣhā		V12	/8
aśvínor	<i>_V</i>	X1	//8
āvīḥ	<i>_s</i>	X14	8/
pátmabhir	<i>_V</i>	X1	//8
chardír	<i>_Y</i>	X1	//12
antárikṣe	<i>PE *k''_</i>	I6	/8
mānuṣāḥ		I1	/8
parimāmṛśúḥ	<i>_#</i>	X11	//8
ṣicyate	<i>pāri</i>	V1	/8
óṣadhīṣu		I1	12/
óṣadhīṣu		I1	12/
māviṣṭam (aviṣṭam)	<i>_t</i>	I1	8/
bhiṣajyáthaḥ		I1	/8
matībhir	<i>_N</i>	X1	/12
havīśmantam		I1	8/
aśvínor	<i>_V</i>	X1	/8
ṛṣi		I1	/8
ṛṣi	<i>_st</i>	X10	//8
tiṣṭhātho	<i>_tb</i>	I1	8/
_ukthair	<i>_V</i>	X1	8/
vāṇībhir	<i>_V</i>	X1	/8
kakṣīvām	<i>PE *k''_</i>	I6	11/
ṛṣir		I1	11/
ṛṣir	<i>_Y</i>	X1	11/
sādaneṣv		I1	/11
chardiṣpā		X7	11/
vartís	<i>_t</i>	X12	11/
ādityébhir	<i>_V</i>	X1	11 ^a
ṛbhúbhiḥ	<i>_s</i>	X14	/12
sajóṣasā		I1	/12
vīṣnor	<i>_n</i>	I1	12/
vīṣnor	<i>_Y</i>	X1	12 ^a
vikramaṇeṣu		I1	/12
tiṣṭhathaḥ	<i>_tb</i>	I1	/12
sáhas	<i>V_(R)_</i>	VII2	/8
chréṣṭham	<i>_tb</i>	I1	8/
aśvínor	<i>_V</i>	X1	/8

sómāso	V _(R) —	VII2	12/
kāṇveṣu		I1	/8
bheṣajām		I1	/8
chardír	_Y	X1	8/
aśvinoḥ	_#	X11	//8
bodhayoṣo (uṣo)		I1	/8
sūṇṭe	V _(R) —	VII2	8/
ānuśák		V1	/8
ānuśák	*k [□] —	X12	//8
uṣo		I1	8/
vartír	_Y	X1	8/
ūdhabhiḥ	_#	X11	//8
vāñír	_V	X1	/8
ánūṣata		I1	/8
ṇṛśāhyāya		VII1	8/
dákṣāya	PE Av. -xš	I6	8/
dhībhir	_V	X1	/8
pitúr	_Y	X1	8/
niṣḍathah		V1	/8
sumnébhir	_V	X1	/8
sammimikṣáthur	V _(R) —	VII2	/12
sammimikṣáthur	*g ^b —	I6	/12
sammimikṣáthur	_V	X1	//12
índrāvīṣṇū	_n	I1	12/
āśuhéśasā		I1	/12
sudāṃsasā	V _(R) —	VII2	8//
yáyor	_V	X1	8/
devéṣv		I1	8/
yáyor	_V	X1	8-/
sánti	V _(R) —	VII2	8/
sūrāyah	V _(R) —	VII2	/8
svadhābhir	_Y	X1	12/
sthó	C _(R) —	VII2	8/
antárikṣe	PE *k ^u —	I6	12/
svadhābhir	_V	X1	^{la}
adhitiṣṭhatho	_tb	I1	/12
mártyeṣv		I1	/8
yajñéṣv		I1	/8
íḍyah		I2	/8
vidátheṣu		I1	8/
sahantya	V _(R) —	VII2	/8
rathír	_V	X1	/8
dvīṣo		I1	/8
ádevīr	_V	X1	8/
árātīḥ	_#	X11	//8
ripóḥ	_#	X11	//8
veṣi		I1	8/
gīrbhir	_b	X11	8/
sadṛñn	V _(R) —	VII2	/8
prabhúḥ	_#	X11	//8
vājeṣu		I1	8/
íḍyo		I2	
adhvaréṣu		I1	/11
sanác	V _(R) —	VII2	11//
svām	V _(R) —	VII2	11//a
śaviṣṭha	_tb	I6	8/
mahír	_V	X1	/8
abhíṣṭaye		V1	/8

sadyā	V _(R) —	VII2	8/
vavákṣitha	*g—	I6	4
juṣasva		I1	8/
viśvābhir	_V	X1	/8
ūtībhir	_Y	X1	//8
vavákṣitha	*g—	I6	4
vṛṣṭím	_t	I1	8/
vavákṣitha	*g—	I6	4
vavakṣúr	*g—	I6	8/
vavakṣúr	_V	X1	8/
gābhastyoḥ	_#	X11	//8
sahásram	V _(R) —	VII2	8//
mahiśāḥ		I1	/8
raśmībhir	_N	X1	//8
oṣati		I1	/8
agnír	_Y	X1	8/
sāsahíḥ	_p	X13	//8
dhītír	_V	X1	8/
saparyántī	V _(R) —	VII2	8//a
devayúḥ	_k	X13	//8
ānuśák		V1	/8
ānuśák	*k [□] —	X12	//8
stómair	C _(R) —	VII2	8//a
stómair	_V	X1	8/
sanír	_N	X1	8/
'bhipramandúr	_V	X1	/8
áḍiti	_st	X10	//8
'nūṣata		I1	8/
viṣṇavi	_n	I1	/8
sám	V _(R) —	VII2	4//
índubhiḥ	_#	X11	//4
samudré	V _(R) —	VII2	8//
índubhiḥ	_#	X11	//4
sunvató	V _(R) —	VII2	8/
sám	V _(R) —	VII2	4//
índubhiḥ	_#	X11	//4
grñṣāṇi		I1	/8
ānaśuḥ	_#	X11	//4
yajñébhir	_Y	X1	8/
sómebhiḥ	_s	X14	8/
hótrābhir	_V	X1	8/
vāvṛdhur	_Y	X1	//8
ānaśuḥ	_#	X11	//4
mahír	_V	X1	8/
pūrvír	_V	X1	8/
dāsúṣe		I1	/8
ānaśuḥ	_#	X11	//4
vāñír	_V	X1	/8
anūṣatā		I1	/8
stómebhir	_b	X11	8/
arkaír	_V	X1	8/
nāntárikṣāṇi (antárikṣāṇi)	PE *k ^u —	I6	8/
titviṣe		I1	/8
sám	V _(R) —	VII2	4//
vavakṣatuḥ	*g—	I6	4
vavakṣatuḥ	_#	X11	//4
ávadhīḥ	_#	X11	//8
vavakṣatuḥ	*g—	I6	4

vavakṣatuḥ	_#	X11	//4
viṣṇur	_n	I1	8/
viṣṇur	_V	X1	/8
vavakṣatuḥ	*g_	I6	4
vavakṣatuḥ	_#	X11	//4
mārutīr	_Y	X1	/8
jyōtīr	_V	X1	/8
suṣṭutīm		VI1	/8
dhītībhiḥ	_#	X11	//8
samīcīnāso	V _(R) _	VII2	8//
sutēṣu		I1	/8
sōmeṣu	V _(R) _	VII2	/8
sōmeṣu		I1	/8
dākṣaso	PE Av. -xš	I6	/8
śāḥ	V _(R) _(bṛ)	VIII1	4
śuśmīnam		I1	/8
rātīḥ	_kṣ	X8	8/
sunvatāḥ	V _(R) _	VII2	/8
barhīṣo		I1	/8
vīcarṣaṇīr		I4	/8
vīcarṣaṇīr	_V	X1	//8
juṣānta		I1	4
jaritūr	_b	X11	/8
vavakṣithā	*g_	I6	/8
krīḷanty		I2	8/
yatīḥ	_#	X11	//8
pātīr	_d	X11	4
pātīr	_Y	X1	8/
kṛṣṭīnām	_t	I1	8/
namovīdhaīr	_V	X1	/8
avasyūbhiḥ	_s	XI4	//8
prasakṣīṇā	*g ^h _	I6	/8
dāśūṣo		I1	/8
śvebhiḥ	_p	XI3	8/
pruṣitāpsubhiḥ		I1	/8
pruṣitāpsubhiḥ	_#	X11	//8
āśūbhiḥ	_ś	XI4	//8
śaviṣṭha	_tb	I1	8/
juṣāṇā		I1	12/
sāptibhir	_N	X1	/12
tanuṣva		I1	8/
haviṣmatīr		I1	8/
haviṣmatīr	_Y	X1	/8
arāṇiṣuḥ		I1	4
arāṇiṣuḥ	_#	X11	//4
pravātvatībhir	_V	X1	/8
ūtībhiḥ	_#	X11	//8
kṣoṇīr	_V	X1	/8
trikadrakeṣu		I1	/8
śūciḥ	_p	XI3	8/
só	V _(R) _	VII2	4//
pratnéṣu		I1	/8
dadhūr	_Y	X1	//8
sakhyām	V _(R) _	VII2	8/
dvīṣo		I1	/8
súṣṭutā	V _(R) _	VII2	8/
súṣṭutā		VI1	8/
vīṣaṇā		I1	8/
puruṣṭutām		VI1	/8

pratnābhir	_V	X1	/8
ūtībhiḥ	_#	X11	//8
barhīṣi		I1	8/
sadad	V _(R) _	VII2	/8
puruṣṭuta		VI1	/8
īṣiṣṭutābhir		I1	8/
īṣiṣṭutābhir		VI1	8/
īṣiṣṭutābhir	_V	X1	/8
ūtībhiḥ	_#	X11	//8
dhukṣāsva	*g ^h _	I6	8/
pipyúṣīm		I1	/8
īṣam		I1	/8
svara	abbī	VIz	4
svarantu	abbī	VIz	8/
sakṣata	*k ^u _	I6	/8
marútvatīr	_Y	X1	/8
juṣanta		I1	8/
dadhur	_Y	X1	//8
cākṣase	*k'_	I6	/8
ānuśág		V1	/8
ānuśág	*k [□] _	X12	//8
vicākṣya	*k'_	I6	4
vīṣāyām		I1	8/
vīṣaṇā		I1	/8
vīṣā		I1	8/
vīṣā		I1	4
vīṣā		I1	8/
vīṣā		I1	/8
vīṣā		I1	8/
vīṣā		I1	8/
vīṣā		I1	4
vīṣā		I1	8/
vīṣaṇam		I1	/8
citrābhir	_V	X1	/8
ūtībhiḥ	_#	X11	//8
prātiṣṭutīm		V1	/8
vīṣā		I1	4
gōṣakhā		VI1	/8
śíkseyam	*k_	I6	8/
manīṣiṇe		I1	/8
gōpatiḥ	_s	XI4	/8
dhenúṣ	_t	X6	8/
pipyúṣi		I1	/8
stutó	V _(R) _	VII2	8/
jigyúṣaḥ		I1	/8
āntárikṣam	PE *k ^u _	I6	/8
sómasya	V _(R) _	VII2	8/
āvīṣ	_k	X7	8/
satīḥ	_#	X11	//8
ūrmír	_N	X1	8/
arājiṣuḥ		I1	/8
arājiṣuḥ	_#	X11	//8
stomavárdhana	V _(R) _	VII2	8/
somapéyāya	V _(R) _	VII2	8//
vakṣataḥ	*g ^h _	I6	/8
nāmuceḥ	_ś	XI4	//8
māyābhir	_V	X1	8/
utsísīpsata		III1	/8

ārúrukṣataḥ	* <i>d</i> ^b _—	I6	/8
dāsyūñr	_— V	X3	8/
viṣūcīm		II	8/
puruṣtutām		VII	/8
gīrbhīs	_— <i>t</i>	XI2	l ^{ea}
taviṣām		II	l
gīrīñr	_— V	X3	12/
vṛṣatvanā		II	/12
puruṣtutaḥ		VII	/8
vṛṣaṇam		II	8/
sāsahīm	V _(R) _—	VII2	/8
jyótiṃsy		IIa	/8
barhīṣo		II	/12
ṣṭuvanti	<i>'nu, ánu</i>	V1	8/
vṛṣapatnīr		II	12/
vṛṣapatnīr	_— V	X1	l ^{ea}
śúṣmam		II	8/
dhiṣāṇā		II	l
dyaúr	_— V	X1	8/
paúṃsyam		IIa	/8
viṣnur	_— <i>n</i>	II	8/
viṣnur	_— <i>b</i>	XI1	8/
vṛṣā		II	8/
māṃhiṣṭha	_— <i>tb</i>	II	8/
jaiñiṣe		II	/8
satrá	V _(R) _—	VII2	12//a
dadhīṣe		II	/12
puruṣtutaḥ		VII	/8
asmākebhīr	_— N	X1	l ^{ea}
nṛbhīr	_— V	X1	l
harṣayā		I4	l
carṣaṇínām		I4	/8
gīrbhīḥ	_— #	XI1	//8
nṛṣāham		VII	8/
māṃhiṣṭham	_— <i>tb</i>	II	/8
suṣṭutyā́ (suṣṭutyā́)		VII	8/
jyeṣṭharā́jam	_— <i>tb</i>	II	8/
harṣumántaḥ		I4	8/
dhāneṣu		II	/8
hitéṣv		II	/8
yēṣām		II	8/
cyautnaír	_— V	X1	/8
kṛtēbhīs	_— <i>c</i>	X9	8/
carṣaṇāyaḥ		I4	/8
eṣā		II	8/
ṣīr		II	/8
ṣīr	_— V	X1	//8
mahībhīḥ	_— <i>s</i>	XI4	/8
śácibhīḥ	_— #	XI1	//8
tuvikūrmīḥ	_— #	XI1	//8
abhībhūtiḥ	_— #	XI1	//8
arkēbhis	_— <i>t</i>	XI2	8/
sāmabhis	_— <i>t</i>	XI2	//8
gāyatraís	_— <i>c</i>	X9	8/
carṣaṇāyaḥ		I4	/8
jyótiḥ	_— <i>s</i>	XI4	/8
sāsahváṃsam	V _(R) _—	VII2	8//a
pāpriḥ	_— <i>p</i>	XI3	8/
svastí	V _(R) _—	VII2	8//

dvīṣaḥ		II	/8
vājebhīr	_— <i>d</i>	XI1	//8
neṣi		II	/8
suṣumā	V _(R) _—	VII2	8/
suṣumā		II	/8
barhīḥ	_— <i>s</i>	XI4	8/
sutāvato	V _(R) _—	VII2	/8
suṣṭutīr		VII	8/
suṣṭutīr	_— V	X1	/8
siñcāmi	V _(R) _—	VII2	8/
kukṣyór	PE * <i>k'</i> _—	I6	/8
kukṣyór	_— V	X1	//8
svādūṣ	_— <i>t</i>	X6	8/
samsúde	V _(R) _—	VII2	/8
vicarṣaṇe		I4	/8
jānīr	_— V	X1	8/
sāṃvṛtaḥ	V _(R) _—	VII2	/8
subāhūr	_— V	X1	8/
barhīṣi		II	/8
sutāḥ	V _(R) _—	VII2	/8
śṛṅgavṛṣo		II	/8
vāstoṣ	_— <i>p</i>	X7	8/
pṛdākusānur		VII	12/
pṛdākusānur	_— Y	X1	l ^a
gavēṣaṇa		II	/12
eṣām		II	/8
bhikṣeta	* <i>g</i> _—	I6	8/
ēṣām		II	/8
saprātho	V _(R) _—	VII2	/8
devēbhīr	_— <i>d</i>	XI1	8/
ṛiṣṭabharman		IIr	8/
smāt	V _(R) _—	VII2	8//a
sūrībhīḥ	_— <i>p</i>	XI3	8/
suśārmabhiḥ	V _(R) _—	VII2	4//
suśārmabhiḥ	_— #	XI1	//4
áditer	_— Y	X1	//8
vidúr	_— <i>d</i>	XI1	8/
dvēṣāṃsi		II	8/
aṃhós	_— <i>c</i>	X9	8/
áditir	_— N	X1	8/
áditir	_— N	X1	8/
áditih	_— <i>p</i>	XI3	8/
matír	_— V	X1	//8
áditir	_— V	X1	8/
bhiṣájā		II	/8
agnír	_— V	X1	8/
agnībhīḥ	_— <i>k</i>	XI3	/8
sūryaḥ	V _(R) _—	VII2	/8
durmatīm	_— N	X1	/8
dvēṣaḥ		II	12/
ṛirikṣati		II3	/8
rakṣastvéna	OAv. <i>raṣab-</i>	I6	8/
svaīḥ	_— <i>s</i>	XI4	12/
śá	V _(R) _— (<i>svaīḥ</i>)	VIII1	12/
ṛiṣīṣṭa		II	/12
ṛiṣīṣṭa	_— <i>t</i>	II	/12
yúr	_— <i>j</i>	XI1	/12
duḥśāṃsam		XI4	8/
durhāṇāvāḥ	_— <i>b</i>	XI1	l

dvayúh	_#	X11	//12
yusmákam		I1	8/
duritá		I1	
áyur	_j	XI1	/8
hīló		I2	8/
mṛlāta		I2	/8
yusmé		I1	12/
šmasi	āpi	V1	
sajātyè	V _(R) —	VII2	/12
chardīh	_#	XI1	//12
áyur	_j	XI1	l ^a
citrášocišam		I1	/12
īlišva		I2	8/
īlišva		I1	8/
yājiṣṭham	_tb	I1	8/
śréṣṭhaśocišam	_tb	I1	8/
śréṣṭhaśocišam		I1	/8
yakṣate	*g'—	I6	/8
agnībhiḥ	_s	XI4	//8
sahasa	V _(R) —	VII2	l ^a
suvíras	V _(R) —	VII2	8//a
asmayúh	_#	XI1	//8
átithir	_N	X1	/12
'gní	_r	X2	8/
santi	āpi	V1z	/12
sādhāvas	V _(R) —	VII2	/12
dhībhir	_V	X1	8/
sānitā	V _(R) —	VII2	/8
tīṣṭhasi	_tb	I1	/12
só	V _(R) —	VII2	12//a
ārvadbhiḥ	_s	XI4	l ^{ca}
vipanyúbhiḥ	_s	XI4	//12
śūraiḥ	_s	XI4	8/
yāsyāgnír (agnír)	_Y	X1	8/
vāpur	_g	XI1	/8
stómam	V _(R) —	VII2	12//
véviṣad		I1	/8
vīṣaḥ		I1	/8
makṣātamasya	*k'—	I6	8/
rātīṣu		I1	/8
vividúšo		I1	/8
havyádātibhir	_N	X1	//8
nāmobhir	_Y	X1	8/
sudákṣam	PE Av. xš	I6	
vājirášocišam (ajirášocišam)		I1	/8
dhāmabhir	_V	X1	8/
dhībhiḥ	_s	XI4	l ^a
dyumnaír	_V	X1	8/
tāriṣat		I1	/8
dūdhyāḥ		X4	/8
cāṣṭe	*k'—t	I7	12/
svādhyò	V _(R) —	VII2	/8
nṛcákṣasam	*k'—	I6	/12
sótum	V _(R) —	VII2	8/
vājebhir	_j	XI1	l ^a
jigyur	_N	X1	/12
agnír	_V	X1	/8
rātīḥ	_s	XI4	l ^{ca}

kṛṇuṣva		I1	
sāsāhaḥ	V _(R) —	VII2	/8
abhīṣṭibhiḥ		V1	/8
abhīṣṭibhiḥ	_#	XI1	//8
īle		I2	8/
mānurhitam	_b	XI1	/8
yājiṣṭham	_tb	I1	8/
sūnṛtābhiḥ	V _(R) —	VII2	l ^{ca}
sūnṛtābhiḥ	_s	XI4	/12
agnír	_gb	XI1	8/
ghṛtébhir	_V	X1	/8
ghṛtébhir	_V	X1	/8
agnír	_bb	XI1	l ^{ca}
nirṇājam	_N	X1	/8
mānurhito	_b	XI1	/12
svadhvaró	V _(R) —	VII2	/12
stotāmātivā (stotā)	V _(R) —	VII2	12/
dūrhitah	_b	XI1	/12
pitúr	_N	X1	12/
havīḥ	_#	XI1	//8
ūtībhir	_N	X1	//8
nēdiṣṭhābhiḥ	_tb	I1	12/
nēdiṣṭhābhiḥ	_s	XI4	l ^{ca}
jōsam		I1	/12
sādā	V _(R) —	VII2	8//a
rātībhir	_V	X1	//12
prāśastibhiḥ	_#	XI1	/8
āhuḥ	_p	XI3	l ^a
hārṣasva		I4	8/
tāvotibhiḥ	_s	XI4	//8
suvírābhis	_t	XI2	l ^{ca}
vājabharmabhiḥ	_#	XI1	//12
siṣṇav	_n	I1	8/
uṣāsām		I1	
kṣapó	*k ^u —	I6	8/
vāstuṣu		I1	/8
sahásramuṣkam		I1	12/
svabhiṣṭīm		V1	/12
samrájam	V _(R) —	VII2	8//a
vīsveśām		I1	
carṣaṇisahaḥ		I4	/12
carṣaṇisahaḥ		VI1	/12
mānuṣāḥ		I1	/8
trasādasyur	_Y	X1	/12
māmhiṣṭho	_tb	I1	8/
sātpatiḥ	_#	XI1	//8
prayiyor	_Y	X1	/8+
vayíyoḥ	_s	XI4	//8+
tiṣṭhām		III1	8/
vāsur	_d	XI1	8/
pātiḥ	_#	XI1	//8
riṣaṇyata		I1	/8
namayiṣṇavaḥ	_n	I1	/8
vīlupavībhir		I2	12/
vīlupavībhir	_N	X1	l ^a
sudītībhiḥ	_#	XI1	//8
iṣā		I1	12/
puruspr̥ho		VI2	/12
śúṣmam		I1	12/

vīṣṇor	<i>₋n</i>	I1	8/
vīṣṇor	<i>₋V</i>	X1	8/
eśāsya		I1	8/
mīlḥúṣām		I2	/8
mīlḥúṣām		I1	/8
tīṣṭhad	<i>₋tb</i>	I1	/12
duchúnā		X9a	/12
vānaspátih	<i>₋#</i>	X11	//12
bhúmīr	<i>₋Y</i>	X1	8/
yāmeṣu		I1	/8
dyaúr	<i>₋j</i>	XI1	//12
tanúṣv		I1	/12
tvákṣāṃsi	PE Av. -xš	I6	8/
tveṣā		I1	12/
vīṣapsavaḥ		I1	/12
góbhir	<i>₋Y</i>	X1	12/
sóbharīṇām	<i>V_(R)₋</i>	VII2	/12
iṣé		I1	/12
vīṣadañjāyo		I1	/8
vīṣṇe	<i>₋n</i>	I1	12/
vīṣaprayāvṇe		I1	8/
vīṣṇaśvéna		I1	12/
vīṣapsunā		I1	/12
vīṣanābhīnā		I1	/8
pakṣiṇo	PE Oss. <i>f axs</i>	I6	
èṣām		I1	/8
bāhúṣu		I1	/12
ṛṣṭāyāḥ	<i>₋t</i>	I1	/8
vīṣaṇa		I1	
nākiṣ	<i>₋t</i>	X6	8/
ṭanúṣu		I1	/8
sthīrā	<i>V_(R)₋</i>	VII2	12//a
rātheṣu		I1	/12
'nikeṣv		I1	8/
yéṣām		I1	8/
tveṣām		I1	12/
téṣām		I1	8/
eṣām		I1	/12
eṣām		I1	/8
ūtīṣv		I1	/8
vyūṣṭiṣu	<i>₋t</i>	I1	/12
vyūṣṭiṣu		I1	/12
ṣā	<i>V_(R)₋(abhi)</i>	VIII1	12/
dyumnaír	<i>₋V</i>	X1	^a
vājasātibhiḥ	<i>₋s</i>	XI4	//12
mīlḥúṣaś		I2	8/
mīlḥúṣaś		I1	8/
śú	<i>V_(R)₋(ū)</i>	VIII1	8/
nāviṣṭhayā	<i>₋tb</i>	I1	/8
vīṣṇaḥ	<i>₋n</i>	I1	12/
sobhare	<i>V_(R)₋</i>	VII2	/12
cārḥṣat		I1	/8
sānti	<i>V_(R)₋</i>	VII2	12/
muṣṭihéva (muṣṭihā)	<i>₋t</i>	I1	
hótṛṣu		I1	/8
vīṣṇaś	<i>₋n</i>	I1	12/
rukṃavakṣasa	PE	I6	/12
bheṣajāsya		I1	12/

yābhiḥ	<i>₋s</i>	XI4	12/
yābhis	<i>₋t</i>	XI2	/12
yābhir	<i>₋d</i>	XI1	8/
bhūtōtibhir	<i>₋N</i>	X1	/12
śivābhir	<i>₋V</i>	X1	8/
asacadviṣaḥ		I1	/8
samudrēṣu		I1	12/
subarhiṣaḥ		I1	/12
pārvateṣu		I1	/8
bheṣajām		I1	/8
tanúṣv		I1	/12
īṣkartā		X7	8/
śā	<i>V_(R)₋</i>	VII2	/12
dhṛṣāt		I1	/8
sākhāya	<i>V_(R)₋</i>	VII2	8//
sómam	<i>V_(R)₋</i>	VII2	8//a
vīṣabha		I1	
tébhir	<i>₋V</i>	X1	/12
vīśvebhiḥ	<i>₋s</i>	XI4	8/
vivákṣaṇe	<i>*g₋</i>	I6	/12
múhuś	<i>₋c</i>	X9	8/
dadīṣ	<i>₋t</i>	X6	/12
samasminn	<i>V_(R)₋</i>	VII2	12/
suśipra	<i>V_(R)₋</i>	VII2	8/
stuse		I1	/12
sākhāya	<i>V_(R)₋</i>	VII2	8//a
carṣaṇīśāham		I4	/12
carṣaṇīśāham		VI1	/12
ṣmā	<i>V_(R)₋(bī)</i>	VIII1	8/
vīṣabha		I1	
samsthé	<i>V_(R)₋</i>	VII2	8//a
tīṣṭhema	<i>₋tb</i>	I1	8/
dūḍhyāḥ		X4	/8
nṛbhir	<i>₋Y</i>	X1	12/
āver	<i>₋V</i>	X1	8/
ānāpir	<i>₋V</i>	X1	12/
janúṣā		I1	/12
nākī	<i>₋r</i>	X2	12/
surāśvāḥ	<i>V_(R)₋</i>	VII2	/8
ṛṣṇóṣi		I1	12/
ṣadāma	<i>nī</i>	V1	8/
nír	<i>₋V</i>	X1	
dadír	<i>₋Y</i>	X1	/12
dāśúṣe		I1	/8
sārasvatīm	<i>V_(R)₋</i>	VII2	8/
vṛṣṭyā	<i>₋t</i>	I1	/12
dāṃsiṣṭham	<i>₋tb</i>	I1	8/
tasthāthuḥ	<i>₋#</i>	X11	//8
pūrvāyúṣam		I1	12/
puruspr̥ham		VI2	/12
vājeṣu		I1	/8
sumatībhiḥ	<i>₋s</i>	XI4	/12
vidveṣasam		I1	8/
nāmobhir	<i>₋V</i>	X1	/8
dāśúṣo		I1	/8
yuvó	<i>₋r</i>	X2	12/
iṣanyati		I1	/8
sumatír	<i>₋Y</i>	X1	;
dhenúr	<i>₋V</i>	X1	8/

híraṇyābhīsur	_V	X1	/8
bhūṣati		I1	/12
karṣathaḥ		I4	/8
sumatībhiḥ	_ś	XI4	/12
pathībhiḥ	_#	XI1	//8
yēbhis	_t	XI2	12/
tr̥kṣīm	PE PN	I6	12/
vṛṣaṇā		I1	
ádribhiḥ	_s	XI4	/8
vṛṣaṇvasū		I1	/8
ḍāśúṣo		I1	/8
vṛṣaṇvasū		I1	/12
pīvarīr	_V	X1	/8
īṣaḥ		I1	/8
yābhiḥ	_p	XI3	12/
yābhir	_V	X1	/12
yābhir	_bb	XI1	8/
vījoṣasam		I1	/8
tābhir	_N	X1	12/
makṣú	*k'_	I6	12/
bhiṣajyátam		I1	8/
gīrbhír	_Y	X1	8/
tābhir	_V	X1	12/
vṛṣaṇópa		I1	
īṣā		I1	12/
māmhiṣṭhā	_tb	I1	12/
yābhiḥ	_k	XI3	12/
vāvṛdhús	_t	XI2	;
tābhir	_V	X1	/12
nāmobhir	_V	X1	/8
doṣā		I1	12/
uṣási		I1	
sakṣāṇī	*k''_	I6	/12
vṛṣaṇā		I1	
makṣumgamābhir	*k'_	I6	8/
makṣumgamābhir	_V	X1	/8
ūtībhiḥ	_#	XI1	//8
pūrvībhiḥ	_p	XI3	8/
vartír	_Y	X1	12/
yāṣiṣtam	_t	I1	12/
suṣṭhú		VII1	/12
ánādhṛṣṭam	_t	I1	8/
rakṣasvínā	OAv. <i>raṣab-</i>	I6	/8
īṣivā		I2	8/
īṣivā		I1	8/
carīṣṇúdhūmam	_n	I1	12/
ágr̥bhītaśociṣam		I1	/12
viśvacarṣaṇe		I4	/8
stuṣe		I1	12/
viṣpardhaso		V4	
yēṣām		I1	8/
īṣāḥ		I1	8/
pr̥kṣás	*k'_	I6	8/
vāhnir	_Y	X1	;
śocír	_V	X1	/8
dīdiyúṣo		I1	8/
tápurjambhasya	_j	XI1	12/
tiṣṭha	_tb	I1	8/

śúśukvánih	_#	XI1	//12
suṣastībhir	V _(R) _	VII2	/8
suṣastībhir	_b	XI1	//8
ānuṣák		V1	/8
ānuṣák	*k'_	XI2	//8
carṣaṇínām		I4	/8
stuṣe		I1	/12
yajñēbhir	_V	X1	8/
súdhitam	V _(R) _	VII2	l ¹⁴
jujuṣur		I1	
jujuṣur	_N	X1	;
saṃyátaḥ	V _(R) _	VII2	/8
vikṣv	*k'_	I6	
vīṣaṇas		I1	
taviṣīyávaḥ		I1	/12
samátsv	V _(R) _	VII2	/12
viśpátih	_ś	XI4	/8
mānuṣo		I1	/8
agnīḥ	_p	XI3	l ¹⁵
rákṣāṃsi	OAv. <i>raṣab-</i>	I6	/12
sedhati	V _(R) _	VII2	/12
śruṣṭy	_t	I1	8/
stómasya	V _(R) _	VII2	8//
tápuṣā		I1	
rakṣáso	OAv. <i>raṣab-</i>	I6	/12
ripúr	_V	X1	8/
havyádātibhiḥ	_#	XI1	//12
ukṣaṇyúr	*k'_	I6	8/
ukṣaṇyúr	_V	X1	8/
īṣih		I1	/8
īṣih	_#	XI1	//8
sajóṣaso		I1	/8
śruṣṭī	_t	I1	12/
kṛṣṇávantaniṃ	_n	I1	
śukráśociṣam		I1	/8
īḍyam		I2	/12
havyádātibhir	_V	X1	//8
póṣam		I1	12/
yajñēṣu		I1	/8
srúg	PE	XI2	12/
haviṣmatī		I1	/12
ābhir	_Y	X1	8/
jyēṣṭhābhir	_tb	I1	8/
jyēṣṭhābhir	_Y	X1	8/
māmhiṣṭhābhir	_tb	I1	12/
māmhiṣṭhābhir	_N	X1	l ¹⁶
matībhiḥ	_ś	XI4	;
śukráśociṣe		I1	/12
stómebhi	V _(R) _	VII2	8//
stómebhi	_stb	XI0	8/
īṣe		I1	12/
mānuṣāṇām		I1	/8
īlate		I2	/12
ṣatò	<i>abbī</i>	V1	/8
mānuṣā		I1	/8
ṣatsi	<i>nī</i>	V1	12/
barhīṣi		I1	/12
puruṣpīhaḥ		VI2	/8

suśāṃṇé	V _(R) —	VII2	/8
suśāṃṇé		VII1	/8
yaviṣṭha	— <i>tb</i>	II	/12
supratūr	V _(R) —	VII2	8/
supratūr	— <i>V</i>	X1	/8
gōmatīr	— <i>V</i>	X1	/8
īṣaḥ		II	/8
pūtādakṣasā	PE Av. <i>xš</i>	I6	/12
śiśāmahi		II	/8
stuśā	V _(R) —	VII2	12//a
stuśā		II	12/
śū	V _(R) —(<i>ū</i>)	VII1	12/
dhṛṣṇāve	— <i>n</i>	II	/12
maghaír	— <i>N</i>	X1	12/
vásur	— <i>d</i>	XI1	/12
dadīḥ	— <i>#</i>	XI1	//12
dārṣi		I4	8/
dhṛṣatā		II	12/
dhṛṣṇo	— <i>n</i>	II	12/
stávamāna	V _(R) —	VII2	^{la}
savyām	V _(R) —	VII2	8/
dákṣiṇam	* <i>k'</i> —	I6	/8
gāviṣṭiṣu	— <i>t</i>	II	/12
gāviṣṭiṣu		II	/12
góbhir	— <i>V</i>	X1	/8
gīrbhír	— <i>V</i>	X1	8/
jaritūr	— <i>V</i>	X1	;
śū	V _(R) —(<i>ādhi</i> l)	VII1	/12
váso	— <i>sp</i>	X10	12/
rātīḥ	— <i>p</i>	XI3	^{la}
dāsūṣe		II	/12
vṛṣasva		II	8/
jaḡmur	— <i>V</i>	X1	/8
ūtíbhīḥ	— <i>#</i>	XI1	//12
somyām	V _(R) —	VII2	8/
dákṣam	PE Av. <i>xš</i>	I6	8/
stuvatō	V _(R) —	VII2	^{ca}
nākī	— <i>r</i>	X2	12/
sadā́vṛdhah	V _(R) —	VII2	/12
nákīṣ	— <i>t</i>	X6	8/
áprāyubhir	— <i>Y</i>	X1	^{ca}
yajnébhir	— <i>Y</i>	X1	;
kṛṣṭīr	— <i>t</i>	II	12/
kṛṣṭīr	— <i>Y</i>	X1	12/
gaviṣe		II	/8
jyótir	— <i>N</i>	X1	12/
dákṣiṇā	* <i>k'</i> —	I6	/12
dāsūṣe		II	/12
nīrṛtinām	— <i>V</i>	X1	/8
śundhyúḥ	— <i>p</i>	XI3	l
daṃsiṣṭha	— <i>tb</i>	II	8/
daṃsiṣṭha	— <i>tb</i>	II	8/
sá	V _(R) —	VII2	12//a
abhímātīḥ	— <i>s</i>	XI4	/12
sakṣāṇīḥ	* <i>g'</i> ^b —	I6	/12
sakṣāṇīḥ	— <i>#</i>	XI1	//12
síndhuṣu		II	/8
suśāṃṇe	V _(R) —	VII2	/8

suśāṃṇe		VII1	/8
dákṣiṇā	* <i>k'</i> —	I6	/8
somínaḥ	V _(R) —	VII2	/8
eśó		II	8/
tiṣṭhati	— <i>tb</i>	II	/8
devéṣu		II	/8
pūtādakṣasā	PE Av. <i>xš</i>	I6	/12
sukrátuḥ	— <i>#</i>	XI1	//8
jajānāditir	— <i>V</i>	X1	/12
ghoṣato		II	/12
dákṣasya	PE Av. <i>xš</i>	I6	8/
sṛprádānū	V _(R) —	VII2	12//a
iśó		II	l
yemáthur	— <i>d</i>	XI1	//8
pārthivír	— <i>V</i>	X1	/8
īṣaḥ		II	/8
nābhasvatír	— <i>V</i>	X1	^{ca}
vṛṣṭáyah	— <i>t</i>	II	/12
ṣedatuḥ	<i>ní</i>	V1	/8
ṣedatuḥ	— <i>s</i>	XI4	//8
āsatuḥ	— <i>#</i>	XI1	//8
akṣṇās	PE * <i>k'</i> ^u —	I6	8/
cákṣasā	* <i>k'</i> —	I6	/8
miśántā		II	12/
cikyatuḥ	— <i>#</i>	XI1	//8
áditir	— <i>V</i>	X1	//8
uruṣyátām		II	8/
uruṣyántu		II	12/
uruṣyata		II	/8
árisyanto		II	12/
pāyúbhiḥ	— <i>s</i>	XI4	/12
vīṣṇave	— <i>n</i>	II	8/
árisyantah		II	8/
svayāvan	V _(R) —	VII2	12/
váriṣṭham	— <i>tb</i>	II	8/
síndhur	— <i>V</i>	X1	/8
vīṣṇur	— <i>n</i>	II	12/
vīṣṇur	— <i>N</i>	X1	^{ca}
mīḍhivāṃsaḥ		I2	l
sajóṣasaḥ		II	/12
śmā	V _(R) —(<i>bī</i>)	VII1	8/
vanúṣo		II	/8
kṣódaḥ	PE * <i>k'</i> ^u —	I6	12/
caṣṭe	* <i>k'</i> — <i>t</i>	I7	8/
viśpátīḥ	— <i>#</i>	XI1	//8
ṣyá	V _(R) —(<i>u</i>)	VII1	8/
jyótir	— <i>V</i>	X1	8/
agnír	— <i>N</i>	X1	12/
viśásya		II	/12
doṣā		II	8/
vástor	— <i>V</i>	X1	/8
bhojéṣv		II	12/
ukṣanyáyaṇe	* <i>k'</i> —	I6	8/
suśāmaṇi		VII1	/12
náviṣṭhayā	— <i>tb</i>	II	8/
yuvór	— <i>V</i>	X1	8/
śū	V _(R) —(<i>u</i>)	VII1	8/
sadhástutyāya	V _(R) —	VII2	8//

sūriṣu		I1	/8
átūrtadakṣā	PE Av. <i>xš</i>	I6	12/
vṛṣaṇā		I1	
vṛṣaṇvasū		I1	/12
suṣāmne	V _(R) —	VII2	/8
suṣāmne		VII1	/8
ávobhir	—Y	X1	12/
vṛṣaṇā		I1	
vṛṣaṇvasū		I1	/12
havyébhir	—Y	X1	8/
pūrvīr	—V	X1	12/
iṣá		I1	12/
iṣáyantāv		I1	
kṣapāḥ	* <i>k</i> ^u —	I6	/12
vāhiṣṭho	— <i>tb</i>	I1	8/
vṛṣaṇvasū		I1	/8
pārṣatho		I4	
dvīṣaḥ		I1	/12
makṣūbhiḥ	* <i>k</i> '—	I6	8/
makṣūbhiḥ	— <i>p</i>	XI3	8/
viśvapúṣā		I1	/8
devébhir	—V	X1	1 ^{la}
ukṣaṇyáto	* <i>k</i> —	I6	8/
sumatībhir	—V	X1	12/
īṣe		I1	/8
stuhi	V _(R) —	VII2	/8
kūlayātaḥ	PE	I2/Y	
paṇīmr	—V	X3	/12
sajōśasā		I1	12/
dhīṣnyā	— <i>n</i>	I1	/8
sūribhiḥ	—#	X11	//8
vṛṣaṇa		I1	
śikṣatam	* <i>k</i> —	I6	/12
yajñébhir	—V	X1	/8
vadhūr	—V	X1	/8
vartír	—V	X1	12/
vṛṣaṇvasū		I1	/8
vartír	—N	X1	8/
viṣudrúheva (viṣudrúhā)		I1	12/
ūhathur	— <i>g</i>	XI1	/12
vāhiṣṭho	— <i>tb</i>	I1	8/
iṣó		I1	8/
vāhiṣṭhā	— <i>tb</i>	I1	8/
síndhur	— <i>b</i>	XI1	8/
híraṇyavartaniḥ	—#	X11	//8
yukṣvā	* <i>g</i> —	I6	8/
póṣyā		I1	/8
tváṣtur	— <i>j</i>	XI1	8/
tváṣtur	— <i>j</i>	XI1	8/
sutávanto	V _(R) —	VII2	12//a
svásvyam	V _(R) —	VII2	/8
pṛthupákṣasā	PE Oss. <i>f a x s</i>	I6	/12
supśarastamaḥ	V _(R) —	VII2	8/
nṛṣádaneṣu		VII1	8/
nṛṣádaneṣu		I1	/8
nāśvapṛṣṭham	— <i>tb</i>	I1	/12-

(áśvapṛṣṭham)			
agnír	—V	X1	8/
barhír	—V	X1	/8
uṣāsā		I1	8/
óṣadhiḥ		I1	/8
óṣadhiḥ	—#	X11	//8
devéṣu		I1	/8
ādityéṣu		I1	12/
viśvábhānuṣu		I1	/8
ṣmā	V _(R) —(<i>br</i>)	VIII1	12/
áriṣṭebhiḥ		IIr	12/
áriṣṭebhiḥ	— <i>p</i>	XI3	1 ^{ca}
pāyúbhir	—Y	X1	;
chardīḥ	—#	X11	//8
sajōśasaḥ		I1	/8
sádane	V _(R) —	VII2	8//
barhír	—V	X1	12/
vṛktábarhiṣo		I1	/8
ānuśák		V1	/8
ānuśák	* <i>k</i> ^u —	X12	/8
sutásomāso	C _(R) —	VII2	12//a
manuśvād		I1	8/
viṣṇo	— <i>n</i>	I1	/12
pūṣan		I1	8/
saniṣyúbhir		I1	/12
saniṣyúbhir	—Y	X1	//12
vīṣā		I1	8/
ādadhārṣati		I4	/8
suvitāya	V _(R) —	VII2	1 ^{la}
makṣū	* <i>k</i> '—	I6	8/
sumnáya	V _(R) —	VII2	8/
namasyúr	—V	X1	/12
ásṛkṣy	* <i>g</i> '—	I6	8/
ṣyá	V _(R) —(<i>u</i>)	VIII1	12/
cātuṣpādo		X7	
patayīṣṇávaḥ	— <i>n</i>	I1	/8
abhīṣṭaye		V1	/8
ṣmā	V _(R) —(<i>br</i>)	VIII1	12/
sámanyavo	V _(R) —	VII2	/12
sākám	V _(R) —	VII2	8/
dhūrtír	—Y	X1	1 ^{ca}
mahír	—V	X1	/12
íṣo		I1	/12
prajābhir	— <i>j</i>	XI1	1 ^{ca}
áriṣṭaḥ		IIr	8/
sá	V _(R) —	VII2	8/
sugébhir	—Y	X1	8/
sajōśasaḥ	V _(R) —	VII2	/8
sajōśasaḥ		I1	/8
durgé	— <i>g</i>	XI1	8/
susaraṇám		VI2	/8
eṣā		I1	12/
aśániḥ	— <i>p</i>	XI3	/12
sā—	V _(R) —	VII2	/12
chardír	—Y	X1	8/
dāśúṣe		I1	/8
havír	—Y	X1	//12
barhír	—V	X1	/8
smādrātiṣāco		VII1	8/

eṣām		I1	8/
nākir	<u>-V</u>	X1	/8
ṛṣṭāyah	<u>-t</u>	I1	/8
eṣām		I1	/8
babhrúr	<u>-V</u>	X1	12/
viṣuṇaḥ		I1	
devēṣu		I1	/8
devēṣu		I1	/8
nídhruviḥ	<u>-#</u>	X11	//8
śúcir	<u>-V</u>	X1	8/
jālāṣabheṣajāḥ		I1	/10
eṣā		I1	8/
vibhir	<u>-d</u>	X11	12/
samrājā	<u>V_(R)-</u>	VII2	8//
sāma	<u>V_(R)-</u>	VII2	/12
satómahānta	<u>V_(R)-</u>	VII2	8/
stutāso	<u>V_(R)-</u>	VII2	12/
sthā	<u>V_(R)-</u>	VII2	8/
mānor	<u>-d</u>	X11	8/
naiṣṭa	<u>-t</u>	I1	8/
sómaṃ	<u>V_(R)-</u>	VII2	8//
īlā		I1c	8/
sámanasā	<u>V_(R)-</u>	VII2	/8
barhír	<u>-V</u>	X1	/8
jugukṣataḥ	PE *g' ^b	I6	/8
āyur	<u>-Y</u>	X1	8/
devēṣu		I1	8/
viṣṇoḥ	<u>-n</u>	I1	8/
viṣṇoḥ	<u>-s</u>	X14	8-/
pūṣā		I1	8/
rayír	<u>-bh</u>	X11	/8
sarvadhātamaḥ	<u>V_(R)-</u>	VII2	8/
urúr	<u>-V</u>	X1	8/
arámatir	<u>-V</u>	X1	/8
īle		I2	8/
makṣú	*k' ₋	I6	8/
íyakṣaty	*k' ₋	I6	/8
riṣyasi		I1	/8
íyakṣaty	*k' ₋	I6	/8
nākiṣ	<u>-tv</u>	X6	8/
yoṣan		I1	8/
yoṣati		I1	/8
íyakṣaty	*k' ₋	I6	/8
íyakṣaty	*k' ₋	I6	/8
ṛṣṭīṇaḥ		I1	/8
sómasya	<u>V_(R)-</u>	VII2	8/
viṣṭápaṃ		V1	/8
varṣmāṇam		I4	8/
kṛṣé		I1	8/
paúmṣyam		I1a	/8
dhṛṣāt		I1	/8
girér	<u>-V</u>	X1	/8
suśiprám	<u>V_(R)-</u>	VII2	8/
gór	<u>-V</u>	X1	8/
darṣasi		I4	/8
ṣmasi	<i>āpi</i>	V1	/8
stotára	<u>V_(R)-</u>	VII2	8//
īlābhiḥ		I1c	8/
īlābhiḥ	<u>-s</u>	X14	8/

sr̥prákarasnam	<u>V_(R)-</u>	VII2	8//
sādhu	<u>V_(R)-</u>	VII2	8//a
chatákratur (satákratur)	<u>-V</u>	X1	//8
purūvásuḥ	<u>-#</u>	X11	//8
viśvābhir	<u>-V</u>	X1	/8
ūtíbhīḥ	<u>-#</u>	X11	//8
'vánir	<u>-N</u>	X1	/8
sthírám	<u>V_(R)-</u>	VII2	/8
bhūrér	<u>-V</u>	X1	8/
nākir	<u>-V</u>	X1	8/
nākir	<u>-Y</u>	X1	8/
sunvatám	<u>V_(R)-</u>	VII2	/8
śū	<u>V_(R)-(vī)</u>	VII1	8/
kṛṣṭīnám	<u>-t</u>	I1	8/
sácā	<u>V_(R)-</u>	VII2	/8
manyuṣāvīṇaṃ		V11	/8
suṣuvāmsam		I1	8/
tisráḥ		III1	8/
ṣiñcā	<u>V_(R)-(bī)</u>	VII1	/8
sín dhūm̐r	<u>C_(R)-</u>	VII2	8/
sín dhūm̐r	<u>-V</u>	X3	/8
gōṣu		I1	8/
íciṣama		I1	/8
niṣṭúré		V4	/8
prasakṣiṇe	*g' ^b ₋	I6	/8
devēṣu		I1	/8
puruṣṭuta		V11	/8
somapeyāya	<u>V_(R)-</u>	VII2	8//a
vakṣataḥ	*g' ^b ₋	I6	/8
vṛktābarhiṣaḥ		I1	/8
prasrávaṇeṣu		I1	/12
stotára	<u>V_(R)-</u>	VII2	8/
tṛṣṇā		I1	
kāṇvebhir	<u>-gb</u>	X11	8/
dhṛṣṇav	<u>-n</u>	I1	8/
dhṛṣád		I1	/8
darṣi		I4	8/
sahasrīṇam	<u>V_(R)-</u>	VII2	/8
vicarṣaṇe		I4	/12
makṣú	*k' ₋	I6	8/
háyor	<u>-Y</u>	X1	;
sácā	<u>V_(R)-</u>	VII2	/12
suṣavyāḥ		V11	8/
sudákṣiṇa	*k' ₋	I6	/8
sukrátur	<u>-g</u>	X11	/8
dhṛṣitó		I1	8/
śmáśruṣu		I1	/8
puruṣṭutáḥ		V11	/12
gaúr	<u>-V</u>	X1	8/
sácā	<u>V_(R)-</u>	VII2	/8
nākiṣ	<u>-tv</u>	X6	12/
āniṣṭṭa		V3!	/8
stotúr	<u>V_(R)-</u>	VII2	12/
stotúr	<u>-N</u>	X1	ṛ ^a
yoṣaty		I1	8/
vṛṣéd (vṛṣā)		I1	/8
vṛṣajūtir		I1	8/
vṛṣajūtir	<u>-N</u>	X1	8/

vṛṣā		I1	12/
śṛṇviṣé		I1	/12
vṛṣo		I1	8/
vṛṣanas		I1	8/
vṛṣā		I1	8/
vṛṣā		I1	12/
vṛṣanā		I1	/12
vṛṣā		I1	8/
vṛṣā		I1	8/
vṛṣann		I1	8/
vṛṣā		I1	12/
vṛṣanam		I1	l
nadīṣv		I1	/12
śaviṣṭha	<i>tb</i>	I1	8/
sukrātuh	<i>#</i>	X11	//8
ratheṣṭhām		VII1	/8
anyēṣām		I1	8/
dhiṣva		I1	8/
sāvanā	V _(R) —	VII2	^{ca}
śās	V _(R) —(<i>nabī</i>)	VIII1	8/
dhūr	<i>Y</i>	X1	8/
vṛṣṇa	<i>n</i>	I1	8/
saṃtarām	V _(R) —	VII2	8//
hāribhir	<i>V</i>	X1	//8
suṣṭutīm		VII1	/8
amúṣya		I1	8/
ghóṣeṇa		I1	8/
amúṣya		I1	8/
nemír	<i>V</i>	X1	/8
eṣām		I1	/8
amúṣya		I1	8/
amúṣya		I1	8/
sutānām	V _(R) —	VII2	/8
vṛṣṇe	<i>n</i>	I1	8/
amúṣya		I1	8/
smātpuramdhir	<i>N</i>	X1	8/
viśvátodhīr	<i>N</i>	X1	8/
amúṣya		I1	8/
sāhasrote	V _(R) —	VII2	8//
amúṣya		I1	8/
mānurhito	<i>b</i>	XII1	/8
vakṣad	<i>*g^{'b}—</i>	I6	/8
īḍyah		I2	/8
amúṣya		I1	8/
pakṣéva (pakṣā)	PE Oss. <i>f a x s</i>	I6	8/
vakṣataḥ	<i>*g^{'b}—</i>	I6	/8
amúṣya		I1	8/
svāhā	V _(R) —	VII2	8//
amúṣya		I1	8/
ukthēṣu		I1	8/
amúṣya		I1	8/
sārūpair	<i>V</i>	X1	8/
sāmbhṛtaiḥ	V _(R) —	VII2	8//
sāmbhṛtaiḥ	<i>s</i>	XI4	8/
amúṣya		I1	8/
viṣṭāpaḥ		V1	/8
amúṣya		I1	8/
amúṣya		I1	8/

amúṣya		I1	8/
sahāśram	V _(R) —	VII2	8//
vāsurociṣaḥ		I1	/8
ójiṣṭham	<i>tb</i>	I1	8/
'ruṣāso		I1	8/
raghuṣyádaḥ		VII1	/8
sūryā	V _(R) —	VII2	8/
rātiṣu		I1	/8
dravāccakreṣv		I1	/8
āśūṣu		I1	/8
tiṣṭham	<i>tb</i>	I1	8/
viṣṇunā	<i>n</i>	I1	/12
rudraír	<i>Y</i>	X1	^{la}
vāsubhiḥ	<i>s</i>	XI4	/12
sajōśasā		I1	12/
uśāsā		I1	l
viśvābhir	<i>d</i>	XII1	12/
dhīrbhir	<i>bb</i>	XII1	^{la}
pṛthivyādrībhiḥ (ādrībhiḥ)	<i>s</i>	XI4	/12
sajōśasā		I1	12/
uśāsā		I1	l
viśvair	<i>d</i>	XII1	12/
devais	<i>t</i>	XI2	^{ca}
tribhīr	<i>V</i>	X1	l
ekādaśair	<i>V</i>	X1	/12
adhbhir	<i>N</i>	X1	12/
marūdubhir	<i>bb</i>	XII1	^{la}
bhīḡubhiḥ	<i>s</i>	XI4	/12
sajōśasā		I1	12/
uśāsā		I1	l
juṣēthām		I1	12/
sāvanāva (sāvanā)	V _(R) —	VII2	^{la}
sajōśasā		I1	12/
uśāsā		I1	l
ēṣam (iṣam)		I1	8/
juṣethām		I1	12/
sāvanāva (sāvanā)	V _(R) —	VII2	^{la}
sajōśasā		I1	12/
uśāsā		I1	l
ēṣam (iṣam)		I1	8/
juṣethām		I1	12/
juṣethām		I1	/12
sāvanāva (sāvanā)	V _(R) —	VII2	^{la}
sajōśasā		I1	12/
uśāsā		I1	l
ēṣam (iṣam)		I1	8/
mahiṣéva (mahiṣā)		I1	l
sajōśasā		I1	12/
uśāsā		I1	l
trír	<i>Y</i>	X1	8/
vartír	<i>Y</i>	X1	8/
mahiṣéva (mahiṣā)		I1	l
sajōśasā		I1	12/
uśāsā		I1	l
trír	<i>Y</i>	X1	8/
vartír	<i>Y</i>	X1	8/
sómaṃ	V _(R) —	VII2	12//
mahiṣéva (mahiṣā)		I1	l

sajóšasā		I1	12/
uśāsā		I1	
trír	_Y	X1	8/
vartúr	_Y	X1	8/
sajóšasā		I1	12/
uśāsā		I1	
sajóšasā		I1	12/
uśāsā		I1	
sajóšasā		I1	12/
uśāsā		I1	
jaritúr	_g	XI1	;
sajóšasā		I1	12/
uśāsā		I1	
_ādityaír	_Y	X1	8/
vīṣṇuvantā	_n	I1	/12-
jaritúr	_g	XI1	;
sajóšasā		I1	12/
uśāsā		I1	
_ādityaír	_Y	X1	8/
vṛṣaṇā		I1	
jaritúr	_g	XI1	;
sajóšasā		I1	12/
uśāsā		I1	
_ādityaír	_Y	X1	8/
rákṣāṃsi	OAv. <i>raśab-</i>	I6	12-/
sédhatam	V _(R) —	VII2	^{la}
sajóšasā		I1	12/
uśāsā		I1	
rákṣāṃsi	OAv. <i>raśab-</i>	I6	12-/
sédhatam	V _(R) —	VII2	^{la}
sajóšasā		I1	12/
uśāsā		I1	
dhenúr	_j	XI1	12/
rákṣāṃsi	OAv. <i>raśab-</i>	I6	12-/
sédhatam	V _(R) —	VII2	^{la}
sajóšasā		I1	12/
uśāsā		I1	
átrer	_V	X1	12/
sajóšasā		I1	12/
uśāsā		I1	
suṣṭutúr		VII1	/12
suṣṭutúr	_V	X1	/12
sajóšasā		I1	12/
uśāsā		I1	
raśmīṁr	_V	X3	12/
sajóšasā		I1	12/
uśāsā		I1	
avasyúr	_Y	X1	8/
dásúše		I1	/8
vivákṣaṇasya	*g—	I6	8/
avasyúr	_Y	X1	8/
dásúše		I1	/8
avasyúr	_Y	X1	8/
dásúše		I1	/8
sunvató	V _(R) —	VII2	^{ea}
vṛktábarhiṣaḥ		I1	/12
yátháśṇor (áśṇor)	_V	X1	^{ea}
átreḥ	_k	XI3	

nṛśáhya		VII1	4
vṛtratúryeṣv		I1	/12
vīśvābhir	_V	X1	/8
ūtíbhīḥ	_#	XI1	//8
vīśvābhir	_V	X1	/8
ūtíbhīḥ	_#	XI1	//8
ekarāḷ	*g'—	XI6	12/
vīśvābhir	_V	X1	/8
ūtíbhīḥ	_#	XI1	//8
vīśvābhir	_V	X1	/8
ūtíbhīḥ	_#	XI1	//8
īśiṣe		I1	/12
vīśvābhir	_V	X1	/8
ūtíbhīḥ	_#	XI1	//8
vīśvābhir	_V	X1	/8
ūtíbhīḥ	_#	XI1	//8
yátháśṇor (áśṇor)	_V	X1	^{ea}
átreḥ	_k	XI3	
nṛśáhya		VII1	4
sthá	V _(R) — <i>bí</i>	VII2	/8
vájeṣu		I1	/8
ádhukṣann	*g ^b —	I6	8/
ádribhir	_N	X1	/8
juṣéthām		I1	8/
iṣṭáye	_t	I1	/8
sutām	V _(R) —	VII2	8//
juṣéthām		I1	8/
yébhir	_b	XI1	8/
ūháthuh	_#	XI1	//8
juṣéthām		I1	8/
suṣṭutím		VII1	8/
prātaryāvabhir	_V	X1	/8
devébhir	_j	XI1	8/
sómapītaye	V _(R) —	VII2	8/
sómapītaye	V _(R) —	VII2	8/
sómapītaye	V _(R) —	VII2	8/
sárasvatīvator	_V	X1	//8
indrāgnyór	_V	X1	/8
astoṣy		I1	/8
īlā		I2	8/
agnír	_d	XI1	8/
kavír	_V	X1	//8
same	V _(R) —	VII2	/8
tanúṣu		I1	8/
eṣām		I1	/8
árātī (árātīḥ)	_r	X2	8/
árātír	_V	X1	//8
same	V _(R) —	VII2	/8
sá	V _(R) —	VII2	8//a
devéṣu		I1	8/
same	V _(R) —	VII2	/8
agnír	_Y	X1	8/
ūrjāhutir	_Y	X1	8/
yós	_c	X9	8/
same	V _(R) —	VII2	/8
_agnís	_c	X9	8/
dákṣiṇābhir	*k'—	I6	8/
dákṣiṇābhir	_V	X1	/8
same	V _(R) —	VII2	/8

agnír	<i>_j</i>	XI1	8/
agnír	<i>_Y</i>	X1	8/
agníḥ	<i>_s</i>	XI4	8/
agnír	<i>_d</i>	XI1	8/
svāhuto	<i>V_(R)—</i>	VII2	8//
same	<i>V_(R)—</i>	VII2	/8
agnír	<i>_d</i>	XI1	8/
devēṣu		I1	/8
sāmvasuḥ	<i>V_(R)—</i>	VII2	/8
sāmvasuḥ	<i>_s</i>	XI4	//8
vikṣú	<i>*k'_</i>	I6	8/
puṣyati		I1	/8
devēṣu		I1	/8
same	<i>V_(R)—</i>	VII2	/8
agníḥ	<i>_s</i>	XI4	8/
saptāmānuṣaḥ		I1	/8
vísveṣu		I1	/8
síndhuṣu	<i>V_(R)—</i>	VII2	/8
síndhuṣu		I1	/8
mandhātúr	<i>_d</i>	XI1	8/
yajñēṣu		I1	/8
same	<i>V_(R)—</i>	VII2	/8
agnís	<i>_t</i>	XI2	8/
kavíḥ	<i>_#</i>	X11	//8
tríṃr	<i>_V</i>	X3	8/
yákṣac	<i>*g'_</i>	I6	8/
pāriṣkr̥to		V1	/8
same	<i>V_(R)—</i>	VII2	/8
āyúṣu		I1	/8
devēṣu		I1	/8
parisrútaḥ		V2	/8
svásetavo	<i>V_(R)—</i>	VII2	8/
same	<i>V_(R)—</i>	VII2	/8
vīlú		I2	8/
sāhiṣimāhy		I1	/8
agnír	<i>_Y</i>	X1	8/
same	<i>V_(R)—</i>	VII2	/8
śáviṣṭhaṃ	<i>_tb</i>	I1	8/
same	<i>V_(R)—</i>	VII2	/8
sām	<i>V_(R)—</i>	VII2	8//
same	<i>V_(R)—</i>	VII2	/8
yáyor	<i>_Y</i>	X1	8/
dyaúḥ	<i>_p</i>	XI3	8/
same	<i>V_(R)—</i>	VII2	/8
same	<i>V_(R)—</i>	VII2	/8
vratáter	<i>_V</i>	X1	8/
guṣpítam	PE	I1	/8
same	<i>V_(R)—</i>	VII2	/8
asmákebhir	<i>_N</i>	X1	8/
nṛbhir	<i>_Y</i>	X1	/8
vanuṣyató		I1	/8
same	<i>V_(R)—</i>	VII2	/8
dyúbhiḥ	<i>_#</i>	X11	//8
indrāgnyór	<i>_V</i>	X1	/8
síndhavo	<i>V_(R)—</i>	VII2	/8
same	<i>V_(R)—</i>	VII2	/8
pūrvīṣ	<i>_t</i>	X6	8+/
pūrvír	<i>_V</i>	X1	8/
sádhanta	<i>V_(R)—</i>	VII2	8/

same	<i>V_(R)—</i>	VII2	/8
suvr̥ktíbhīḥ	<i>_t</i>	XI2	//8
tveṣām		I1	8/
śúṣṇasyāṇḍāni (śúṣṇasya)	<i>_n</i>	I1	8/
jéṣat		I1	8/
svārvatír	<i>_V</i>	X1	/8
same	<i>V_(R)—</i>	VII2	/8
śúṣṇasya	<i>_n</i>	I1	8/
ájaiḥ	<i>_s</i>	XI4	8/
svārvatír	<i>_V</i>	X1	/8
same	<i>V_(R)—</i>	VII2	/8
śú	<i>V_(R)—(ū)</i>	VII1	8/
vidúṣṭarebhyāḥ	<i>_t</i>	I1	8/
mānuṣāṇām		I1	/8
rákṣati	<i>*k'_</i>	I6	/8
same	<i>V_(R)—</i>	VII2	/8
śú	<i>V_(R)—(ū)</i>	VII1	8/
samanā	<i>V_(R)—</i>	VII2	8/
mānmabhiḥ	<i>_#</i>	X11	//8
prásastibhir	<i>_Y</i>	X1	//8
saptásvasā	<i>V_(R)—</i>	VII2	8//
same	<i>V_(R)—</i>	VII2	/8
kṣāpaḥ	<i>*k''_</i>	I6	8/
śasvaje	<i>pāri</i>	V1	/8
úsró		III1	8/
sá	<i>V_(R)—</i>	VII2	8//
vénír	<i>_V</i>	X1	/8
uśás		I8	8/
tisró		III1	8/
same	<i>V_(R)—</i>	VII2	/8
same	<i>V_(R)—</i>	VII2	/8
usr̥āṇām		III1	8/
kavíḥ	<i>_k</i>	XI3	8/
dyaúr	<i>_V</i>	X1	8/
puṣyati		I1	/8
same	<i>V_(R)—</i>	VII2	/8
nábhir	<i>_V</i>	X1	/8
saparyata	<i>V_(R)—</i>	VII2	/8
ayukṣata	<i>*g'_</i>	I6	/8
same	<i>V_(R)—</i>	VII2	/8
eṣām		I1	/8
same	<i>V_(R)—</i>	VII2	/8
yájur	<i>_d</i>	XI1	/8
sá	<i>V_(R)—</i>	VII2	8//a
same	<i>V_(R)—</i>	VII2	/8
vicakṣaṇā	<i>*k'_</i>	I6	/8
tisró		III1	8/
bhūmír	<i>_V</i>	X1	/8
trír	<i>_V</i>	X1	8/
paprátur	<i>_Y</i>	X1	//8
same	<i>V_(R)—</i>	VII2	/8
ádhinirṇijaś	<i>_N</i>	X1	/8
kṣṇāḥ	<i>_n</i>	I1	8/
same	<i>V_(R)—</i>	VII2	/8
samr̥āḍ	<i>V_(R)—</i>	VII2	/11
samr̥āḍ	<i>*g'_</i>	XI6	//11
śíkṣamāṇasya	<i>*k'_</i>	I6	l

dákṣaṃ	PE Av. -xš-	I6	11/
duritá	_V	X1	1
dhībhīr	_Y	X1	8/
acucyavuh	_#	X11	//8
same	V _(R) —	VII2	/8
átrir	_V	X1	/8
gīrbhīr	_Y	X1	8/
same	V _(R) —	VII2	/8
same	V _(R) —	VII2	/8
'gnér	_V	X1	8/
vīcarṣaṇe		I4	/8
suṣtutīm	V _(R) —	VII2	/8
suṣtutīm		VII	/8
tvīṣaḥ		I1	/8
dadbhīr	_Y	X1	8/
adṛkṣata	*k'—	I6	/8
uśāsām		I1	8/
kṛṣṇā	_n	I1	8/
agnīr	_Y	X1	8/
ōṣadhīr		I1	/8
ōṣadhīr	_b	X11	//8
agnīr	_N	X1	8/
tāruṇīr	_V	X1	/8
jīhvābhīr	_V	X1	8/
arciṣā		I1	8/
agnīr	_Y	X1	8/
vāneṣu		I1	/8
sādhiṣ	V _(R) —	VII2	/8
sādhiṣ	_t	X6	/8
saúṣadhīr (ōṣadhīr)		I1	8/
saúṣadhīr (ōṣadhīr)	_V	X1	8/
sāñ	V _(R) —	VII2	8/
arci	_r	X2	8/
nīṃsānam		I1a	8/
ukṣānnāya	*k—	I6	8/
sōmapṛsthāya	_tb	I1	8/
stómair	V _(R) —	VII2	8//a
stómair	_Y	X1	8/
samīdbhīr	V _(R) —	VII2	8/
samīdbhīr	_V	X1	/8
manuṣvād		I1	8/
dāśūse		I1	/8
sahasrīṇam	V _(R) —	VII2	/8
īṣam		I1	/8
sāhaskṛta	R _(R) —	VII2	/8
juṣasva		I1	/8
goṣṭhām		VII	8/
dhībhīr	_N	X1	8/
manīṣīṇo		I1	/8
ājmeṣu		I1	/8
īlate		I2	/8
sadṛñn	V _(R) —	VII2	/8
prabhūḥ	_#	X11	//8
īlīṣva		I2	8/
īlīṣva		I1	8/
'gnīr	_Y	X1	8/
ghṛtāīḥ	_#	X11	//8
dvīṣaḥ		I1	/8

ádhyakṣaṃ	PE *k ^u —	I6	8/
īle		I2	8/
sá	V _(R) —	VII2	/8
dvīṣo		I1	/8
rākṣāṃsi	OAv. <i>raṣab-</i>	I6	8/
manuṣvād		I1	8/
sá	V _(R) —	VII2	8/
gīrbhīr	_b	X11	8/
svādhyó	V _(R) —	VII2	/8
ṛcákṣasaḥ	*k'—	I6	/8
durgáhā	_g	X11	/8
pāvakāśociṣam		I1	/8
hṛdbhīr	_N	X1	8/
mandrébhīr	_V	X1	/8
vibhāvasuḥ	_s	X14	//8
raśmībhiḥ	_#	X11	//8
sahasva	V _(R) —	VII2	8/
ghṛtāir	_b	X11	8/
stómaṃ	V _(R) —	VII2	8/
juṣasva		I1	/8
sūktāni	V _(R) —	VII2	8/
ghṛtācīr	_Y	X1	8/
juṣasva		I1	/8
īle		I2	8/
sá	V _(R) —	VII2	/8
īdyam		I2	/8
júṣtam	_t	I1	8/
juṣāṇó		I1	8/
ānuśák		V1	/8
ānuśák	*k ^u —	X12	//8
santya	V _(R) — <i>u</i>	VII2	/8
ṣma	V _(R) — (<i>prāti</i>)	VIII1	8/
rīṣataḥ		I1	/8
dvēṣaḥ		I1	8/
agnīḥ	_p	X13	8/
kavír	_Y	X1	8/
pāvakāśociṣam		I1	/8
svadhvaré	V _(R) —	VII2	/8
śociṣā		I1	/8
devaír	_V	X1	8/
barhīṣi		I1	/8
agnīr	_N	X1	8/
pātīḥ	_p	X13	8/
jyótīṃsy		I1a	/8
īṣiṣe		I1	8/
svārpātīḥ	V _(R) —	VII2	/8
svārpātīḥ	_#	X11	//8
manīṣīṇas		I1	/8
cītibhiḥ	_#	X11	//8
agnéḥ	_s	X14	8/
agnīḥ	_ś	X14	8/
śúcīr	_Y	X1	8/
śúcīḥ	_k	X13	/8
kavīḥ	_#	X11	//8
śúcī	_r	X2	8/
sakhyāśya	V _(R) —	VII2	8/
syām	V _(R) —	VII2	8/
syúṣ	_t	X6	8/

satyá	V _(R) —	VII2	8/
iháśiśaḥ (āśiśaḥ)		I1	/8
vásur	—Y	X1	8/
vásupatir	—b	XI1	/8
vibhāvasuḥ	—#	XI1	//8
sumatāv	V _(R) —	VII2	8/
samudrāyeva (samudrāya)	V _(R) —	VII2	8//
mánmabhiḥ	—#	XI1	//8
viḷáve		I2	/8
stómair	V _(R) —	VII2	8//a
stómair	—V	X1	8/
išemāgnáye (iśema)		I1	8/
santya	V _(R) —	VII2	/8
mṛlaya		I2	/8
jāgrviḥ	—s	XI4	/8
duritébhyah	—V	X1	/8
áyur	—Y	X1	8/
stṛnánti	V _(R) —	VII2	8//
barhír	—V	X1	/8
ānuśák		V1	/8
ānuśák	*k'—	X12	//8
yěšām		I1	8/
ešām		I1	/8
prthúḥ	—s	XI4	/8
sváruḥ	—#	XI1	//8
yěšām		I1	8/
sátvabhiḥ	V _(R) —	VII2	/8
sátvabhiḥ	—#	XI1	//8
yěšām		I1	8/
yodhiṣat		I1	/8
vavákṣi	*k'—	I6	/8
viḷáyāsi		I2	8/
viḷú		I2	/8
svaśvayúr	—V	X1	/8
śú	V _(R) —(vī)	VIII1	8/
viśvag		I1	8/
sātáye	V _(R) —	VII2	/8
dvíśó		I1	/8
śánaís	—c	X9	8/
vivákṣaṇā	*g—	I6	8/
sahásrā	V _(R) —	VII2	8//
dhṛṣṇav	—n	I1	8/
ádāsuriḥ	—p	XI3	//8
pramamárṣa		I4	8/
cakṣate	*k'—	I6	/8
sákhāya	V _(R) —	VII2	8//
puṣṭāvanto	—t	I1	8/
durmárṣam	—N	X1	8/
durmárṣam		I4	8/
bháver	—V	X1	8/
ápír	—N	X1	8/
vyáthir	—j	XI1	//8
nákir	—Y	X1	8/
vṛṣabhā		I1	/8
sutám	V _(R) —	VII2	8//
aviśyávo		I1	/8
brahmadviśo		I1	/8
sáro	V _(R) —	VII2	8//a

sánā	V _(R) —	VII2	8//
paūṃsyam		I1a	/8
śamśiśam		I1	/8
ukthéṣu		I1	8/
sácā	V _(R) —	VII2	/8
níretave	—V	X1	/8
dadhiśé		I1	8/
íyakṣasi	*k'—	I6	/8
mṛlāya		I2	/8
mṛlāyāsi		I2	/8
dvāyor	—V	X1	/8
triśú		I1	/8
vádhír	—N	X1	8/
bhūriṣu		I1	/8
ṛtīśáhaḥ		VI1	/8
sákhyuḥ	—ś	XI4	8/
iṣate		I1	/8
vṛṣabhā		I1	/8
sumádrathā	V _(R) —	VII2	/8
dvíśaḥ		I1	/8
spārham	V _(R) —	VII2	8/
viḷáv		I2	8/
spārham	V _(R) —	VII2	8/
viśvāmānuṣo		I1	/8
bhūrer	—d	XI1	8/
spārham	V _(R) —	VII2	8/
sthātar	V _(R) —	VII2	8/
satyám	V _(R) —	VII2	8/
iśám		I1	/8
gīrbhír	—g	XI1	8/
sádā	V _(R) —	VII2	8//a
puruṣpīhā		VI2	/8
sánty	V _(R) — <i>hī</i>	VII2	8/
sáptayaḥ	V _(R) —	VII2	14
ādadiḥ	—s	XI4	8/
nībhír	—Y	X1	//8
duṣṭārah		X6	/8
duṣṭāro		X6	12/
vājeṣv		I1	8/
śaviṣṭha	—tb	I1	12/
śú	V _(R) —(<i>gavyó,</i> <i>gavyá u</i>)	VIII1	8/
satrá	V _(R) —	VII2	/8-
vājebhir	—V	X1	/8
ṛṣvāḥ		I1	8/
puruṣtutāḥ		VI1	/12
mānuṣā		I1	/8
taviśám		I1	/12
vājeṣv		I1	12/
purūvāsuh	—p	XI3	//12
mādeṣu		I1	5
dadī	—r	X2	12/
dadír	—Y	X1	/12
dadír	—Y	X1	12/
vājeṣu		I1	12/
viśveśám		I1	11/
iṣe		I1	/8
stāvāmahe	V _(R) —	VII2	4//
mīlhúṣe		I2	12-/

mīlhūṣe		I1	12-/
yajñebhīr	<i>_g</i>	XI1	5
gīrbhīr	<i>_Y</i>	X1	//5
viśvāmanuṣām		I1	12/
iyakṣasi	<i>*k'_</i>	I6	/12
ājmaḥbhir	<i>_g</i>	XI1	//8
snūbhīr	<i>_V</i>	X1	/8
eṣām		I1	/8
mahiṣvāṇinām		VII1	8/
tuviṣvāṇinām		VII1	8/
durmatinām	<i>_N</i>	X1	8/
śaviṣṭhā (śaviṣṭha)	<i>_tb</i>	I1	8/
jyēṣṭham	<i>_tb</i>	I1	8/
sūsānitar	<i>R_(R)_</i>	VII2	8/
sūsānitar		VII1	/9
cētiṣṭha	<i>_tb</i>	I1	8/
vājeṣu		I1	/8
vyūṣy		I1	/8
ṣaṣṭīm	<i>*k'_t</i>	I7	12/
ūṣṭrānām	PE Av. - <i>šr-</i>	I1/Y	8/
tryāruṣinām		I1	/8
vāvṛtuḥ	<i>_#</i>	XI1	//8
māmhiṣṭhaḥ	<i>_tb</i>	I1	8/
sūrīr	<i>_V</i>	X1	/8
vārṣiṣṭham		I4	8/
vārṣiṣṭham	<i>_tb</i>	I1	8/
sadyāś	<i>V_(R)_</i>	VII2	8//
āsvebhīr	<i>_Y</i>	X1	ᵀᵉᵃ
usrās		III1	/12-
trīḥ	<i>_s</i>	XI4	8/
ebhīḥ	<i>_s</i>	XI4	12/
sómebhīḥ	<i>_s</i>	XI4	ᵀᵃ
somasúdabhīḥ	<i>_s</i>	XI4	/12
ákṣe	<i>*k'_</i>	I6	12/
náhuṣe		I1	/12
sukṛtvani	<i>V_(R)_</i>	VII2	/12
sukṛttarāya	<i>V_(R)_</i>	VII2	8//
sukrátuḥ	<i>_#</i>	XI1	//8
vāpuṣi		I1	ᵀ
svarāl	<i>*g'_</i>	XI6	//11
ásveṣitam		I1	12/
rājeṣitam		I1	ᵀ
śúneṣitam		I1	/12
iṣirāya		I1	/8
ṣaṣṭīm	<i>*k'_t</i>	I7	8-/
vṛṣṇām	<i>_n</i>	I1	/8
ūṣṭrām	PE Av. - <i>šr-</i>	I1/Y	8/
śvítneṣu		I1	10/
tárukṣa	PE	I6	/8
yóṣaṇā		I1	/8
dāśúṣe		I1	/8
rákṣathā	<i>*k'_</i>	I6	8/
pakṣā	PE Oss. <i>f a x s</i>	I6	8/
pakṣā	PE Oss. <i>f a x s</i>	I6	8/
mánor	<i>_Y</i>	X1	8/
durgāṇi	<i>_g</i>	XI1	8/

yusmádattasya		I1	8/
yusmé		I1	8/
ṣmasi	<i>āpi</i>	V1	/8
uruṣyata_		I1	/8
áditir	<i>_N</i>	X1	8/
uruṣyatv		I1	/8
áditih	<i>_ś</i>	XI4	8/
neṣathā		I1	/8
rakṣasvīne	OAv. <i>raṣab-</i>	I6	/8
āvír	<i>_Y</i>	X1	8/
duṣkṛtām		X7	/8
gōṣu		I1	8/
duṣvápnyam		X10	/8
niṣkām		I1	8/
srājam	<i>V_(R)_</i>	VII2	8//
duṣvápnyam		X10	8/
upasedúṣe		I1	/8
_úṣo		I1	8/
duṣvápnyam		X10	8/
duṣvápnyam		X10	8/
sām	<i>V_(R)_</i>	VII2	8/
ājaiṣmādyāsanāma (ājaiṣma)		I1	8/
úṣo		I1	8/
duṣvápnyād		X10	/8
ābhaiṣmāpa (ābhaiṣma)		I1	8/
svādór	<i>_V</i>	X1	11/
abhakṣi	<i>*g'_</i>	I6	11/
saṃcāranti	<i>abbī</i> ᵀ	V1y	/11
áditir	<i>_bb</i>	XI1	/11
juṣāṇālḥ		I1	/11
śraúṣṭīva (śraúṣṭī)	<i>_t</i>	I1	11/
jyótir	<i>_V</i>	X1	ᵀᵃ
árātiḥ	<i>_k</i>	XI3	//11
dhūrtír	<i>_V</i>	X1	ᵀᵉᵃ
suśévaḥ	<i>V_(R)_</i>	VII2	/11
āyur	<i>_j</i>	XI1	ᵀᵉᵃ
soma	<i>V_(R)_</i>	VII2	/11
tārīḥ	<i>_#</i>	XI1	//11
uruṣyávo		I1	/12
rakṣantu	<i>*k'_</i>	I6	12/
visrásās		V2	ᵀ
caḥṣaya	<i>*k'_</i>	I6	11/
puṣṭīm	<i>_t</i>	I1	/11
iṣirēṇa		I1	11/
bhakṣimáhi	<i>*g'_</i>	I6	11/
āyūṃṣi		I1a	/11
tārīr	<i>_V</i>	X1	//11
mṛláyā		I2	ᵀ
dákṣa	PE Av. - <i>xš</i>	I6	11/
manyúr	<i>_V</i>	X1	/11
niṣasátthā		V1	ᵀ
nṛcákṣāḥ	<i>*k'_</i>	I6	/11
sá	<i>V_(R)_</i>	VII2	11//
mṛla		I2	11/
suṣakhā		VII1	ᵀ
rīṣyed		I1	11/

áyuḥ	_#	X11	//11
asthur	_V	X1	l ^a
ánirā		I1	/11
nír	_V	X1	11/
támiṣicīr		I1	l
támiṣicīr	_V	X1	/11
ábhaiṣuḥ		I1	/11
ábhaiṣuḥ	_#	X11	//11
áyuḥ	_#	X11	//11
índuḥ	_p	XI3	l ^{ca}
sómāya	V _(R) —	VII2	11/
havíṣā		I1	/11
mṛliké		I2	11/
syāma	V _(R) —	VII2	/11
pitṛbhiḥ	_s	XI4	;
havíṣā		I1	/11
jālpīḥ	_#	X11	//11
ṇṛcākṣāḥ	*k'_	I6	/11
ūtíbhīḥ	_s	XI4	/11
sajósāḥ		I1	/11
purūvasuḥ	_s	XI4	//12
śíkṣati	*k'_	I6	/8
dhṛṣṇuyá	_n	I1	/12
dāsúṣe		I1	/8
girér	_V	X1	12/
viváksanam	*g'_	I6	/12
svādiṣṭham	_tḥ	I1	8/
kṣudréva	PE Av. xš-	I6	8/
dhṛṣāt		I1	/8
sótṛbhiḥ	_#	X11	//8
svadhāvan	V _(R) —	VII2	12/
kāṇveṣu		I1	/8
āśúbhir	_N	X1	/12
ugrébhir	_V	X1	/8
prasakṣīṇaḥ	*g' ^b _	I6	/8
yébhir	_V	X1	12/
mānuṣaḥ		I1	/12
yébhir	_Y	X1	8/
āsanor	_V	X1	/12
abhíṣṭaye		V1	/8
stuvaté	V _(R) —	VII2	^{ca}
sahásreṇeva (sahásreṇa)	V _(R) —	VII2	8//
duṣṭārā		X6	/12
samíṣo		I1	/8
mahīḥ	_#	X11	//8
girír	_N	X1	12/
ámandiṣuḥ		I1	/8
ámandiṣuḥ	_#	X11	//8
ámandiṣuḥ		I1	/8
ámandiṣuḥ	_#	X11	//8
sávanam	V _(R) —	VII2	l ^a
dāsúṣe		I1	/8
stotrēṣu		I1	/8
svadhvarā	V _(R) —	VII2	/8
svadāvan	V _(R) —	VII2	12/
dāsúṣe		I1	/8
háribhir	_N	X1	/12
ṛṣvá		I1	8/

ṛṣvébhir		I1	8/
ṛṣvébhir	_V	X1	/8
yébhir	_N	X1	12/
mānuṣo		I1	/12
nighósayo		I1	/12
yébhiḥ	_s	XI4	8/
ásiṣāso		I1	/12
sāmvaraṇau	V _(R) —	VII2	/8
sómam	V _(R) —	VII2	8//
púṣṭigau	_t	I1	8/
śrúṣṭigau	_t	I1	8/
sácā	V _(R) —	VII2	/8
pārṣadvāṇāḥ		I4	12/
asiṣāsad		I1	l
ṛṣis		I1	/12
ṛṣis	_t	XI2	//12
ukthébhir	_N	X1	8/
ṛṣicódanaḥ		I1	/8
áriṣyantam		I1	8/
saptáśīrṣāṇam		I4	/12
āṇṛcús	_t	XI2	//12
sá	V _(R) —	VII2	12//a
janiṣṭa	_t	I1	8/
paūṃsyam		I1a	/8
śíkṣasi	*k'_	I6	/12
sá	V _(R) —	VII2	8//
póṣam		I1	/8
starír	_V	X1	/8
dāsúṣe		I1	/8
nanakṣé	*k'_	I6	12/
vadhāḥ	_ś	XI4	8/
śúṣṇam	_n	I1	8/
nighósāyan		I1	/8
janiṣṭa	_t	I1	8/
aríḥ	_#	X11	//8
rayíḥ	_#	X11	//8
āṇṛcuḥ	_#	X11	//8
rayíḥ	_p	XI3	l ^{ca}
vīṣṇyam	_n	I1	/12
suvānāśa	V _(R) —	VII2	8/
sómam	V _(R) —	VII2	8//
jújoṣasy		I1	/12
sácā	V _(R) —	VII2	/8
pṛṣadhre		I1	12-/
syúmaraśmāv	V _(R) —	VII2	8//
dhṛṣitāpibat (dhṛṣitā)		I1	/8
vīṣṇus	_n	I1	12/
vīṣṇus	_t	XI2	l ^{ca}
dhármabhiḥ	_#	X11	//8
stómeṣu		I1	/12-
purūvásur	_g	XI1	//12
gór	_V	X1	8/
sá	V _(R) —	VII2	8//
póṣam		I1	/8
stómair	_V	X1	8/
śíkṣo	*k'_	I6	8/
śíkṣasi	*k'_	I6	8/
dāsúṣe		I1	/8
suṣṭutīm		VII	/12

pūrvīr	_V	X1	12/
br̥hatīr	_V	X1	/12
anūṣata		I1	/12
stotūr	_N	X1	8/
aṣṛkṣata	*g' _	I6	/8
br̥hatīr	_V	X1	/12
sām	V _(R) _	VII2	8/
sūryam	V _(R) _	VII2	/8
amandiṣuḥ		I1	/8
amandiṣuḥ	_#	X11	//8
jyēṣṭham	_tb	I1	8/
vṛṣabhāṇām		I1	/8
viśveṣām		I1	/8
sunviré	V _(R) _	VII2	^{la}
jāneṣv		I1	/8
dvēṣāṃsi		I1	12/
sanvantv	V _(R) _	VII2	8/
śiṣṭeṣu	PE _t	I1/Y	12/
śiṣṭeṣu		I1	12/
mitāmedhābhir	_V	X1	/8
ūtībhiḥ	_#	X11	//8
śāmtamābhir	_V	X1	/12
abhīṣṭibhir		V1	/12
abhīṣṭibhir	_V	X1	//12
svāpībhiḥ	V _(R) _	VII2	/8
svāpībhiḥ	_#	X11	//8
viśvācarṣaṇim		I4	/12
śacībhir	_Y	X1	;
ānuṣāk		V1	/8
ānuṣāk	*k' _	X12	//8
sādhiṣṭhó	V _(R) _	VII2	8/
sādhiṣṭhó	_tb	I1	8/
syāma	V _(R) _	VII2	8/
bhāreṣu		I1	/8
hótrābhir	_V	X1	^{la}
devāhūtibhiḥ	_s	XI4	//12
vājayūr	_V	X1	//12
sādotībhiḥ	V _(R) _	VII2	/8
sādotībhiḥ	_#	X11	//8
sām	V _(R) _	VII2	/12
aśvayūr	_g	XI1	//12
gavyūr	_V	X1	8/
gīrbhīr	_g	XI1	8/
stóbhanta	V _(R) _	VII2	12/
nakṣan	*k' _	I6	/8
dhītībhiḥ	_#	X11	//8
nákṣanta	*k' _	I6	12/
sukṛtyāyā	V _(R) _	VII2	/12
yēṣām		I1	8/
sutēṣu		I1	/8
sajōṣaso	V _(R) _	VII2	/8
sajōṣaso		I1	/8
pūṣā		I1	12/
viṣṇur	_n	I1	12/
viṣṇur	_b	X11	^{la}
sārasvaty	V _(R) _	VII2	/12
saptá	V _(R) _	VII2	8/
vānāspātīḥ	_ś	XI4	//12
sadhamādyo	V _(R) _	VII2	^{la}

vakṣi	*g' ^b _	I6	/8
sukrato	V _(R) _	VII2	/8
hótrābhir	_V	X1	^{la}
devāvītibhiḥ	_s	XI4	//12
āśiṣa		I1	/8
āyur	_j	XI1	8/
nakṣasva	*k' _	I6	12/
dhukṣāsva	*g' ^b _	I6	8/
pīpyúṣim		I1	/8
iṣam		I1	/8
stómebhir	_Y	X1	/12-
sthūrām	V _(R) _	VII2	12/
ukṣāṇo	*k' _	I6	/8
tastabhūḥ	_#	X11	//8
āruṣiṇām		I1	8/
cātuḥṣatam	_ś	XI4	/8
śyāvīr	_V	X1	8/
cákṣuṣā	*k' _	I6	8/
cákṣuṣā		I1	8/
dyaúr	_N	X1	8/
srājaḥ	V _(R) _	VII2	/8
agnís	_c	X9	/8
cikitūr	_b	XI1	//8
havyavāṭ	*g' ^b _	XI6	8/
agnīḥ	_ś	XI4	8/
śocīṣā		I1	/8
sūryo	V _(R) _	VII2	8/
taviṣām		I1	/11
śacībhir	_V	X1	//11
juṣāṇā		I1	/11
vṛṣabhó		I1	11/
gāviṣṭau	_t	I1	/11
sārvāṁ	V _(R) _	VII2	11//
śacībhiḥ	_#	X11	//11
evāgnīr	_b	XI1	^{la}
ékaivóṣāḥ		I1	11/
jyótismantam		I1	11/
suṣādam		VII1	l
sistrata	V _(R) _	VII2	/12
sistrata		III1	/12
sutēṣu	V _(R) _	VII2	/12
sutēṣu		I1	/12
śíkṣathaḥ	*k' _	I6	/12
niṣṣídhvarīr		X9	12-/
niṣṣídhvarīr		V1	12-/
niṣṣídhvarīr	_V	X1	^{la}
óṣadhīr		I1	l
óṣadhīr	_V	X1	;
sísratū		III1	12/
sísratū	_r	X2	^{la}
yāyoh	_ś	XI4	12/
śátrur	_N	X1	^{la}
nākir	_V	X1	l
saptá	V _(R) _	VII2	/12-
vāñīḥ	_#	X11	//12-
tābhir	_d	XI1	12/
cittibhiḥ	_#	X11	//12
ghṛtaprúṣaḥ		I1	12/
tābhir	_d	XI1	12/

śikṣatam	* <i>k</i> —	I6	/12
saúbhagāya	V _(R) —	VII2	/12+
tveṣābhyām		II	12-/
trībhiḥ	— <i>s</i>	XI4	12/
sāptēbhir	— <i>V</i>	X1	^{la}
ṛṣibhyo		II	/12
mañṣām		II	/12
sthānāny	V _(R) —	VII2	12-/
pōṣaṃ		II	12-/
yājamāneṣu		II	/12-
puṣṭīm	— <i>t</i>	II	12-/
āyuh	— <i>#</i>	XI1	//12
agnībhir	— <i>b</i>	XI1	//8
haviṣmatī		II	/12
yājīṣṭham	— <i>tb</i>	II	8/
barhīr	— <i>V</i>	X1	/8
yajñeṣu		II	/8
kavīr	— <i>Y</i>	X1	8/
yākṣyaḥ	PE Yaghn. - <i>xš; *k'</i>	I6	/8
yājīṣṭho	— <i>tb</i>	II	12/
adhvarēsv		II	/12
īdyo		I2	/12
vīprebhiḥ	— <i>ś</i>	XI4	8/
mānmabhiḥ	— <i>#</i>	XI1	//8
yaviṣṭhya	— <i>tb</i>	II	/12
sūdhitā	V _(R) —	VII2	^{la}
dhītībhir	— <i>b</i>	XI1	/8
kavīḥ	— <i>#</i>	XI1	//8
śociṣṭha	— <i>tb</i>	II	12/
sūrāyaḥ	V _(R) —	VII2	/12
śatrūṣāhaḥ		VI1	8/
saṃjūrvasi	V _(R) —	VII2	8/
asmadrūg	* <i>g^b</i> —	XI2	//12
durmánmā	— <i>N</i>	X1	8/
rakṣasvīne	OAv. <i>raṣab-</i>	I6	/12
āsredhadbhis	— <i>t</i>	XI2	^{ja}
tarāṇibhir	— <i>Y</i>	X1	/12
yaviṣṭhya	— <i>tb</i>	II	/12
śivēbhiḥ	— <i>p</i>	XI3	8/
pāyúbhiḥ	— <i>#</i>	XI1	//8
gīrbhīs	— <i>t</i>	XI2	^{ja}
tiṣṭbhir		III1	l
tiṣṭbhir	— <i>V</i>	X1	;
cataṣṭbhir	— <i>Y</i>	X1	/8
rakṣāso	OAv. <i>raṣab-</i>	I6	l
vājeṣu		II	/8
nēdiṣṭham	— <i>tb</i>	II	l
nākṣāmahe	* <i>k'</i> —	I6	8/
puruspṛhaṃ		VI2	/12
svāyaśastaram	V _(R) —	VII2	8/
vṛṣabhó		II	/8
—agnīḥ	— <i>ś</i>	XI4	8/
pratidhīṣe		II	/12
sujāmbhaḥ	V _(R) —	VII2	8//
yahúḥ	— <i>#</i>	XI1	//8
vṛṣabha		II	l
pratidhīṣe		II	/12

vitīṣṭhase	— <i>tb</i>	II	/8
śá	V _(R) —	VII2	12//a
sūhutaṃ	R _(R) —	VII2	^{la}
haviṣ	— <i>k</i>	X7	/12
śéṣe		II	8/
vāneṣu		II	/8
mātróh	— <i>s</i>	XI4	//8
haviṣkṛta		X7	/12
devēṣu		II	/8
īlate		I2	/12
sutyājam	V _(R) —	VII2	8/
śociṣā		II	/12
tiṣṭha	— <i>tb</i>	II	8/
vṛktābarhiṣaḥ		II	/8
śásvatṣv		II	/12
carṣaṇīnām		I4	/8
suṣāmāny	V _(R) —	VII2	/12
suṣāmāny		VI1	/12
iṣanyāyā		II	12/
nēdiṣṭham	— <i>tb</i>	II	8/
viśpātis	— <i>t</i>	XI2	//8
rakṣāsaḥ	OAv. <i>raṣab-</i>	I6	/8
āproṣivān		II	12/
gṛhāpatir	— <i>N</i>	X1	/12
pāyúr	— <i>d</i>	XI1	8/
duroṇayúḥ	— <i>#</i>	XI1	//8
rākṣa	OAv. <i>raṣab-</i>	I6	12/
yātúr	— <i>Y</i>	X1	8/
ánirām		IIc	/12
kṣúdham	PE YAv. <i>šu-</i>	I6	/12
sédha	V _(R) —	VII2	8/
rakṣasvīnaḥ	OAv. <i>raṣab-</i>	I6	/8
śáviṣṭha	— <i>tb</i>	II	8/
svarājaṃ	V _(R) —	VII2	12/
vṛṣabhām		II	l
dhiśāṇe		II	8/
niṣṭatakṣátuḥ		X6	8/
niṣṭatakṣátuḥ	PE * <i>k'</i> —	I6	/8
niṣṭatakṣátuḥ	— <i>#</i>	XI1	//8
śīdasi	<i>ní</i>	V1	/12
sómakāmaṃ	V _(R) —	VII2	8//
vṛṣasva		II	8/
sutāsyendrāndhasaḥ (sutāsyā)	V _(R) —	VII2	8//
sāsahīm	V _(R) —	VII2	/8
ádhrīṣṭaṃ	— <i>t</i>	II	8/
dadhrīṣvānim		II	/8
āprāmisatya		VI1	12/
makṣú	* <i>k'</i> —	I6	8/
śú	V _(R) —(ū)	VIII1	8/
vīśvābhir	— <i>V</i>	X1	/8
ūtībhiḥ	— <i>#</i>	XI1	//8
nākir	— <i>b</i>	XI1	12/
parimārdhiṣat		II	/12
vāvṛṣasva		II	12/
gāviṣṭaya	— <i>t</i>	II	/12
indrāśvamiṣṭaye (āśvamiṣṭaye)	— <i>t</i>	II	/8

sahásrāṇi	V _(R) —	VII2	^{ea}
ugrābāhur	_N	X1	^{ea}
mrakṣakṛtvā	PE	I6	
stómair	_V	X1	8/
vṛṣaṇaṃ		I1	
sākhāyaṃ	V _(R) —	VII2	8//
sāsahím	V _(R) —	VII2	/12
ūtíbhír	_Y	X1	//12
dvíṣo		I1	8/
spál	*k'—	XI6	8/
rakṣiṣac	*k—	I6	12/
rakṣiṣac		I1	12/
hetír	_V	X1	/8
ádevih	_#	X11	//8
rakṣiṣaḥ	*k—	I6	/8
rakṣiṣaḥ		I1	/8
vṛṣaṇā		I1	
mimikṣātuḥ	*g ^b —	I6	/8
mimikṣātuḥ	_#	X11	//8
jūṣati		I1	/8
uktháir	_V	X1	8/
somíno	V _(R) —	VII2	/8
nṛbhír	_V	X1	//8
kṛṣṭír	_t	I1	8/
kṛṣṭír	_V	X1	/8
pūrvír	_V	X1	8/
jīrádānuḥ	_s	XI4	8/
siṣāsati		I1	/8
kariṣyató		I1	/8
yébhiḥ	_ś	XI4	8/
śaviṣṭha	_tb	I1	8/
dhṛṣatás		I1	8/
dhṛṣán		I1	/8
kṛṇóśīndra (kṛṇóṣi)		I1	8/
tivraiḥ	_s	XI4	8/
sómaiḥ	_s	XI4	8/
námobhiḥ	_p	XI3	8/
pratibhūṣato		I1	/8
caṣṭa	*k'—t	I7	8/
īcīṣamo		I1	/8
mānuṣaḥ		I1	/8
juṣṭví	_t	I1	8/
dákṣasya	PE Av. -xš	I6	8/
daduḥ	_#	X11	//8
gópatiḥ	_p	XI3	//8
puruṣtuta		VI1	4
vapuṣyatáḥ		I1	/8
mānuṣā		I1	/8
vāvṛdhur	_N	X1	//8
jyótīṃṣi		I1a	/8
sunvató	V _(R) —	VII2	/8
krátubhir	_V	X1	/8
mānuṣ	_p	X7	/8
devéṣu		I1	8/
sómapṛṣṭhāso	_tb	I1	8/
stuṣé		I1	8/
paúmṣyam		I1a	/8
vakṣāṇiḥ	*g—	I6	/8
vakṣāṇiḥ	_#	X11	//8

anūṣata—		I1	/8
vidúḥ	_#	X11	//8
ghóṣā		I1	8/
āsrksata	*g'—	I6	/8
ānuṣtutiś		V1	/8
ānuṣtutiś	_c	X9	//8
cakṛṣé		I1	8/
paúmṣyā		I1a	/8
vṛṣṇo	_n	I1	8/
kramiṣṭa	_t	I1	8/
yušmābhir		I1	8/
yušmābhir	_d	XI1	8/
dákṣapitarah	PE Av. -xš	I6	/8
īkvabhiḥ	_ś	XI4	8/
jéśamendra (jéśāma)		I1	8/
sajóṣāḥ	V _(R) —	VII2	/11
sajóṣāḥ		I1	/11
stuvaté	V _(R) —	VII2	^{ea}
índrajyeṣṭhā	_tb	I1	11/
stómāḥ	V _(R) —	VII2	/8-
kṛṇuṣvā		I1	8/
brahmadvíṣo		I1	/8
pañím̐r	_V	X3	/8
íṣiṣe		I1	8/
sutánām	V _(R) —	VII2	/8
āghóṣāṇ		I1	8/
carṣaṇínām		I4	/8
stotṛbhyo	V _(R) —	VII2	8/
vṛṣabhó		I1	/8
vṛṣā		I1	/8
jujuṣvāḥ		I1	8/
svid	V _(R) —	VII2	8/
asakṣata	*k ^u —	I6	/8
svid	V _(R) —	VII2	8/
mānuṣe		I1	/8
sómaḥ	V _(R) —	VII2	8//
pūruṣu		I1	/8
sūyate	V _(R) —	VII2	/8
suṣómāyām	V _(R) —	VII2	8//
suṣómāyām		VI1	8/
ghṛṣvaye		I1	/8
nṛbhiḥ	_#	X11	//8
āsúbhiḥ	_#	X11	//8
svārṇare	V _(R) —	VII2	/8
gīrbhír	_N	X1	8/
gṛñṣā		I1	/8
stuṣé	V _(R) —	VII2	/8
stuṣé		I1	/8
barhír	_V	X1	/8
somyám	V _(R) —	VII2	8/
ádhukṣann	*g ^b —	I6	8/
ádribhir	_N	X1	/8
juṣāṇā		I1	8/
pṛṣatínām		I1	/8
riṣat		I1	/8
pṛṣatínām		I1	/8
durgáhasya	_g	XI1	8/
sahásreṇa	V _(R) —	VII2	8//

devésv		I1	/8
tárobhir	_Y	X1	8/
suśiprām	V _(R) –	VII2	8/
mṛkṣó	*g'–	I6	/8
purusambhṛtām		VI1	/8
dāśūṣe		I1	/8
suśipró	V _(R) –	VII2	12/
puruṣtuta		VI1	/8
sómeṣu		I1	12/
déṣṭhaḥ	_tb	I1	8/
bhūṣata		I1	/8
urāmáthir	_V	X1	//12
vayúneṣu		I1	/8
bhūṣati		I1	/8
sémám (sá)	V _(R) –	VII2	12//a
jujuṣāṇá		I1	/8
paúm̐syam		I1a	/8
janúṣaḥ		I1	8/
mahír	_V	X1	l ^{ea}
ádhr̥ṣtā	_t	I1	l
táviṣiḥ		I1	/12
táviṣiḥ	_k	XI3	//12
pañím̐r	_V	X3	/8
pūrvís	_c	X9	12/
śáviṣṭha	_tb	I1	8/
ṣmasi	āpi	V1	/8
marḍitā		I2	/8
ámater	_V	X1	/12
kṣudhò	PE YAv. <i>śu-</i>	I6	/12
'bhísaster	_V	X1	/8
śíkṣā	*k'–	I6	8/
śaciṣṭha	_tb	I1	8/
eṣá		I1	8/
svayám	V _(R) –	VII2	8//
ghaiśó (eṣó)		I1	8/
yāciśāmahe		I1	/8
sumṛ̥ḷikām̐	V _(R) –	VII2	8//a
sumṛ̥ḷikām̐		I2	8/
abhíṣṭaye		V1	/8
parśad		I4	/8
vidúḥ	_#	X11	//8
téṣām		I1	8/
dāśūṣe		I1	/8
chardíḥ	_#	X11	//8
am̐hór	_V	X1	/8
sétuḥ	_s	XI4	8/
siṣed		I1	/8
aviṣyavaḥ		I1	/8
mṛkṣata	*k'–	I6	/8
sumṛ̥ḷikām	V _(R) –	VII2	8//a
sumṛ̥ḷikām		I2	8/
abhíṣṭaye		V1	/8
pársi		I4	8/
mákis	_t	XI2	8/
riṣat		I1	/8
rákṣante	*k'–	I6	8/
śú	V _(R) –(<i>ápo</i> , <i>u</i>)	VIII1	8/
śárur	_V	X1	//8

durmatíḥ	_N	X1	/8
durmatíḥ	_#	X11	//8
ájaghnuṣī		I1	/8
ūtíbhīr	_Y	X1	/8
atiṣkáde		V1	/8
mṛlata		I2	/8
hetír	_Y	X1	8/
śáruḥ	_#	X11	//8
śú	V _(R) –(<i>ví</i>)	VIII1	8/
dvéṣo		I1	8/
sám̐hitam	V _(R) –	VII2	/8
viṣvag		I1	8/
sumnāya	V _(R) –	VII2	8//
ṛtíśāham		VI1	/8
śáviṣṭha	_tb	I1	8/
túviṣuṣma		I1	8/
īyátuḥ	_#	X11	//8
évaiś	_c	X9	8/
carṣaṇínām		I4	/8
abhíṣṭaye		V1	8/
sadávṛdham̐	V _(R) –	VII2	/8
svārmīlheṣu		I2	8/
svārmīlheṣu		I1	/8
īciśamam		I1	/8
ānuṣṭutim		V1	/8
kṛṣṭínām	_t	I1	8/
nṛtúḥ	_#	X11	//8
nákīḥ	_ś	XI4	8/
sūrye	V _(R) –	VII2	8/
yajñébhīr	_Y	X1	/8
gīrbhír	_g	X11	8/
vājeṣu		I1	8/
svādú	V _(R) –	VII2	8/
sakhyám	V _(R) –	VII2	/8
prāñītir	_V	X1	/8
śād	*k'–	XI6	/8
hárṣyā		I4	/8
tíṣṭhanti	_tb	I1	8/
svādurātáyaḥ	V _(R) –	VII2	8/
svabhíśúḥ	V _(R) –	VII2	8//
svabhíśúḥ	_V	X3	/8-
supésasaḥ	V _(R) –	VII2	/8
śál	*k'–	XI6	8-/
sanam	V _(R) –	VII2	/8
aíṣu (eṣu)		I1	8/
vīṣaṇvaty		I1	/8
ṛjréṣv		I1	/8
áruṣī		I1	/8
svabhíśúḥ	V _(R) –	VII2	8//a
svabhíśúḥ	_k	XI3	8/
yusmé		I1	8/
nínitsús	_c	X9	8/
triṣṭúbham		VI1	8/
īṣam		I1	/8
īṣudhyasi		I1	/8
triṣv		I1	8/
sūnúm̐	V _(R) –	VII2	8//a
'ruṣír		I1	8/
'ruṣír	_V	X1	8/

barhīṣi		I1	/8
saṃnāvāmahe	<i>yātrābbī,</i> <i>abbī</i>	V1y	8/
viṣṭāpaṃ		V1	/8
triḥ	<i>₋s</i>	XI4	8/
sākhyuḥ	<i>₋p</i>	XI3	/8
dhṛṣṇv	<i>₋n</i>	I1	8/
saniṣvaṇat	<i>pāri</i>	V1z	/8
saniṣvaṇat		I1	/8
caniṣkadam		I1	/8
agnīr	<i>₋Y</i>	X1	//8
ānūṣata		I1	/8
saṃśīśvarīr	<i>₋V</i>	X1	/8
saptā	<i>V_(R)₋</i>	VII2	8/
suṣīrām		VII	/8
vyātiṃr	<i>₋V</i>	X3	/8-
dāsūṣe		I1	/8
vāpur	<i>₋V</i>	X1	//8
dvīṣaḥ		I1	/8
tiṣṭhan	<i>₋tb</i>	I1	8/
pakṣan	<i>*k^u₋</i>	I6	8/
mahiṣām		I1	/8
suśīpra	<i>V_(R)₋</i>	VII2	8/
tiṣṭhā	<i>₋tb</i>	I1	8/
sahārapādam	<i>V_(R)₋</i>	VII2	8//
aruṣām		I1	/8
eṣām		I1	/8
vṛktābarhiṣo		I1	/8
carṣaṇīnām		I4	/8
rāthebhir	<i>₋V</i>	X1	/8
ādhriguḥ	<i>₋#</i>	XI1	//8
jyēṣṭho	<i>₋tb</i>	I1	8/
nākiṣ	<i>₋t</i>	X6	8/
yajñair	<i>₋Y</i>	X1	1 ^a
ādhrīṣṭam	<i>₋t</i>	I1	8/
dhṛṣṇvōjasam	<i>₋n</i>	I1	8/
sāsahīm	<i>V_(R)₋</i>	VII2	/12
mahīr	<i>₋V</i>	X1	/8
anonavur	<i>₋d</i>	XI1	//12
anonavuh	<i>₋#</i>	XI1	//8
bhūmīr	<i>₋V</i>	X1	/8
syūḥ	<i>₋#</i>	XI1	//8
vīṣṇyā	<i>₋n</i>	I1	/12
vīṣan		I1	/12
śaviṣṭha	<i>₋tb</i>	I1	8/
citrābhir	<i>₋V</i>	X1	/8
ūtībhiḥ	<i>₋#</i>	XI1	//8
īṣam		I1	8/
sakṣāṇim	<i>*g^{rb}₋</i>	I6	/8
gādheṣu		I1	12/
āraṇṣu		I1	/12
vājēṣv		I1	8/
śū	<i>V_(R)₋(ū)</i>	VII1	8/
śū	<i>V_(R)₋(ū)</i>	VII1	12/
ṛtayūs	<i>₋t</i>	XI2	//8
vasiṣva		I1	12/
tuvingmṇorvōr (ūrvōr)	<i>₋N</i>	X1	//12
hāthaiḥ	<i>₋#</i>	XI1	//8

āmānuṣam		I1	/8
śaviṣṭha	<i>₋tb</i>	I1	8/
grbhāyāsmayūr (asmayūr)	<i>₋d</i>	XI1	//12
dvīḥ	<i>₋s</i>	XI4	8/
grbhāyāsmayūḥ (asmayūḥ)	<i>₋#</i>	XI1	//8
sūrīr	<i>₋Y</i>	X1	8/
bhūribhiḥ	<i>₋s</i>	XI4	8/
īṣibhir		I1	/8
īṣibhir	<i>₋b</i>	XI1	//8
barhiṣmadbhi		I1	8/
barhiṣmadbhi	<i>₋st</i>	X10	8/
staviṣyase		I1	/8
sūrīr	<i>₋N</i>	X1	8/
māhobhiḥ	<i>₋p</i>	XI3	//8
ārāteḥ	<i>₋#</i>	XI1	//8
dviṣo		I1	8/
manyūḥ	<i>₋p</i>	XI3	8/
paūruṣeya		I1	/8
vīśvebhir	<i>₋d</i>	XI1	/8
devēbhir	<i>₋V</i>	X1	//8
hinōṣi		I1	/8
gōṣu		I1	/8
dāsūṣe		I1	/8
uruṣyā		I1	8/
durādhyē	<i>₋V</i>	X1	8/
mākiṣ	<i>₋t</i>	X6	8/
īṣiṣe		I1	/8
śīrāsociṣam		I1	/8
mārtyeṣv		I1	/12
dhīṣū		I1	12/
agnīr	<i>₋V</i>	X1	12/
īṣām		I1	12/
īliṣvāvase (īliṣva)		I2	8/
īliṣvāvase (īliṣva)		I1	8/
gāthābhiḥ	<i>₋ś</i>	XI4	8/
śīrāsociṣam		I1	/8
purumīḥa		I2	/12
chardīḥ	<i>₋#</i>	XI1	//8
dvēṣo		I1	12/
yós	<i>₋c</i>	X9	8/
vikṣv	<i>*k^u₋</i>	I6	12/
vāstur	<i>₋V</i>	X1	/8
ṛṣūṇām		I1	/8
haviṣ	<i>₋k</i>	X7	8/
adhvaryūr	<i>₋Y</i>	X1	8/
juṣāṇo		I1	8/
manīṣāyā		I1	/8
dhānur	<i>₋Y</i>	X1	//8
dṛṣādam		I1	8/
stótava	<i>V_(R)₋</i>	VII2	8/
saptaikām (saptā)	<i>V_(R)₋</i>	VII2	/8-
sīndhor	<i>V_(R)₋</i>	VII2	8/
sīndhor	<i>₋V</i>	X1	/8
svaré	<i>V_(R)₋</i>	VII2	/8
daśābhir	<i>₋Y</i>	X1	8/
tridhātur	<i>₋V</i>	X1	/8
jūrñīr	<i>₋V</i>	X1	8/

nīṣiktam		V1	8/
pūṣkare		I1	8/
viśārjane		V2	/8
siñcata	V _(R) –	VII2	8/
rōdasyor	–V	X1	/8
vṛṣabhām		I1	/8
mātīḥbhiḥ	–#	X11	//8
jāmībhiḥ	–#	X11	//8
srákveṣu		I1	/8
ádhuḥṣat	*g ^b –	I6	8/
pipyūṣim		I1	/8
īṣam		I1	/8
arīḥ	–#	X11	//8
raśmībhiḥ	–#	X11	//8
bheṣajām		I1	/8
śád	V _(R) –(ānti)	VII1	8/
nimīśaś		I1	8/
śád	V _(R) –(ānti)	VII1	8/
śád	V _(R) –(ānti)	VII1	8/
jaḡmathuḥ	–k	X13	//8
petathuḥ	–#	X11	//8
śád	V _(R) –(ānti)	VII1	8/
śád	V _(R) –(ānti)	VII1	8/
nēdiṣṭham	–tb	I1	8/
śád	V _(R) –(ānti)	VII1	8/
śád	V _(R) –(ānti)	VII1	8/
śád	V _(R) –(ānti)	VII1	8/
saptāvadrhir	–V	X1	/8
agnér	–V	X1	/8
śád	V _(R) –(ānti)	VII1	8/
vṛṣaṇvasū		I1	/8
śád	V _(R) –(ānti)	VII1	8/
jārator	–V	X1	8/
śád	V _(R) –(ānti)	VII1	8/
bāndhur	–V	X1	/8
śád	V _(R) –(ānti)	VII1	8/
śád	V _(R) –(ānti)	VII1	8/
gāvyeḥbhir	–V	X1	/8
ásvyaiḥ	–s	X14	//8
sahásrair	–V	X1	8/
śád	V _(R) –(ānti)	VII1	8/
gāvyeḥbhir	–V	X1	/8
ásvyaiḥ	–s	X14	//8
sahásrebhir	–V	X1	/8
śád	V _(R) –(ānti)	VII1	8/
aruṇápsur	–V	X1	/8
uśá		I1	/8
jyótir	–V	X1	/8
śád	V _(R) –(ānti)	VII1	8/
vṛkṣám	PE *k'–	I6	8/
śád	V _(R) –(ānti)	VII1	8/
dhṛṣṇav	–n	I1	8/
kṛṣṇáyā	–n	I1	8/
śád	V _(R) –(ānti)	VII1	8/
stuṣé		I1	8/
śūśáśya		I1	8/
mānmabhiḥ	–#	X11	//8
havíṣmanto		I1	/8
prásastibhiḥ	–#	X11	//8

iyéṣṭham	–tb	I1	8/
īḍyam		I2	/8
havyébhir	–V	X1	/8
īlate		I2	/8
matír	–V	X1	//8
cāniṣṭhā	–tb	I1	8/
sūṣṭutaḥ		VI1	/8
dyumnaír	–d	X11	8/
tveṣám		I1	8/
kṛṣṭáyāḥ	–t	I1	/8
cāniṣṭhad	–tb	I1	8/
īlate		I2	/8
sabādho	V _(R) –	VII2	8//
sá	V _(R) –	VII2	8//a
mṛkṣá	*g'–	I6	8/
śīrṣá		I4	8/
śáviṣṭhasya	–tb	I1	8/
vákṣan	*g' ^b –	I6	8/
páruṣṇy	–n	I1	8/
śáviṣṭhād	–tb	I1	8/
yukṣvā	*g–	I6	8/
rathír	–V	X1	/8
vidúṣṭarah	–t	I1	/8
yaviṣṭhya	–tb	I1	/8
agníḥ	–s	X14	8/
pátīḥ	–#	X11	//8
kaví	–r	X2	8/
sáhūtibhiḥ	–#	X11	//8
vṛṣṇe	–n	I1	8/
suṣṭutím		VI1	/8
ṣvid	V _(R) –(nī)	VII1	8/
–agnér	–V	X1	8/
ápākacakṣasaḥ	*k'–	I6	/8
gōṣu		I1	8/
starāmahe	V _(R) –	VII2	8/
prasnātír	–V	X1	8-/
ivosráḥ (usráḥ)		III1	/8-
hāsur	–V	X1	/8
dūḍhyāḥ		X4	/8
páridveṣaso		I1	8/
aṃhatīḥ	–#	X11	//8
ūrmír	–N	X1	8/
kṛṣṭáyāḥ	–t	I1	/8
ámair	–V	X1	8/
gáviṣṭayé	–t	I1	/8
saṃvéṣiṣo	V _(R) –	VII2	8/
saṃvéṣiṣo		I1	/8
saṃvéṣiṣo		I1	/8
síṣaktu	V _(R) –	VII2	8/
síṣaktu		I1	8/
duchúnā		X9a	/8
yáśyājuṣan (ājuṣan)		I1	8/
ádurmakhasya	–N	X1	8/
agnír	–Y	X1	8/
saṃvátó	V _(R) –	VII2	/8
pitúr	–Y	X1	8/
sumnám	V _(R) –	VII2	8/
ṛjīṣīṇam		I1	/8
gīrbhír	–b	X11	8/

mīdhvaḥ		I2	/8
puruṣṭuta		VII1	/8
sutāḥ	V _(R) —	VII2	8//
diviṣṭiṣu	— <i>t</i>	I1	/8
diviṣṭiṣu		I1	/8
uttīṣṭhann	— <i>tb</i>	I1	8/
sutām	V _(R) —	VII2	/8
krākṣamāṇam	Onomat.	I6	8/
śatākratur	— <i>Y</i>	X1	//8
niṣṭúraḥ		V4	/8
abudhnēṣu		I1	8/
nír	— <i>V</i>	X1	8/
íṣus		I1	/8
íṣus	— <i>t</i>	XI2	/8
caḡṣé		I1	/8
sadyó	V _(R) —	VII2	8//a
ṛbhuṣṭhira		VII1	/8
vārṣiṣṭhāni		I4	8/
vārṣiṣṭhāni	— <i>tb</i>	I1	8/
vīḍv		I2	8/
viṣnur	— <i>n</i>	I1	8/
viṣnur	— <i>V</i>	X1	/8
tvéṣitaḥ		I1	/8
mahiṣān		I1	12/
kṣīrapākām	PE IIr. * <i>k</i> —	I6	
emuśām		I1	/8
súḡṛtaṃ	V _(R) —	VII2	ca
dhānuḥ	— <i>s</i>	XI4	//12
sādhúr	— <i>b</i>	XI1	8/
sūsamskṛta		VII1	/12
dhṛṣṇav	— <i>n</i>	I1	8/
śṛṇviṣé		I1	/8
suṣā		VII1	8/
cikīṣate		I1	/8
cikīṣate		I1	/8
sāmgaṭā	V _(R) —	VII2	/8
yavayúr	— <i>N</i>	X1	/8
gavyúr	— <i>b</i>	XI1	8/
hiraṇyayúḥ	— <i>#</i>	XI1	//8
aśvayúr	— <i>V</i>	X1	/8
éṣate (iṣate)		I1	/8
kṛtnúr	— <i>V</i>	X1	/8
ṣṣir		I1	8/
ṣṣir	— <i>Y</i>	X1	8/
bhiṣākti		I1	8/
nīḥ	— <i>ś</i>	XI4	/8
dvéṣobhyo		I1	8/
dákṣair	PE Av. <i>xš</i>	I6	/8
dákṣair	— <i>d</i>	XI1	//8
ṛjīṣin		I1	/8
yāvīr	— <i>V</i>	X1	8/
dvéṣaḥ		I1	/8
dadúṣo		I1	/8
vavṛjyús	— <i>t</i>	XI2	8/
tṛṣyataḥ		I1	8/
áyus	— <i>t</i>	XI2	8/
mṛlayákur		I2	/8
mṛlayákur	— <i>V</i>	X1	//8
ádṛptakatur	— <i>V</i>	X1	/8

bībhiṣāthā		I1	/8
tviṣā		I1	/8
vadhīḥ	— <i>#</i>	XI1	//8
sadhāsthe	V _(R) —	VII2	/8
durmatír	— <i>N</i>	X1	8/
durmatír	— <i>V</i>	X1	/8
íkṣe	* <i>k'</i> —	I6	/8
dvīṣaḥ		I1	/8
mīḍhvo		I2	8/
marḍitāraṃ		I2	8/
mṛlaya		I2	/8
sá	V _(R) —	VII2	8//a
mṛlaya		I2	/8
jigyúṣas		I1	/8
púr	— <i>V</i>	X1	/8
niṣḡṛtām		X7	/8
dhír	— <i>V</i>	X1	8/
bhāg	* <i>g</i> —	XI2	//8
kāṣṭhā	PE	I4a	8/
pátir	— <i>N</i>	X1	8/
ekadyúr	— <i>d</i>	XI1	11/
devīḥ	— <i>#</i>	XI1	//11
makṣú	* <i>k'</i> —	I6	11/
dhiyávasur	— <i>j</i>	XI1	/11
dákṣiṇena	* <i>k'</i> —	I6	/8
tuvidēṣṇaṃ	— <i>n</i>	I1	8/
ávobhiḥ	— <i>#</i>	XI1	//8-
mardhiṣan		I1	/8
stoṣad		I1	8/
gāṣiṣac		I1	/8
dákṣiṇena—	* <i>k'</i> —	I6	/8
savyéna	V _(R) —	VII2	8/
vásor	— <i>N</i>	X1	/8
nír	— <i>bb</i>	XI1	/8
bhāk	* <i>g</i> —	XI2	//8
dhṛṣatā		I1	8/
dhṛṣṇo	— <i>n</i>	I1	8/
ádāśuṣṭarasya	— <i>t</i>	I1	8/
vīprebhiḥ	— <i>s</i>	XI4	/8
asmábhiḥ	— <i>s</i>	XI4	8/
vāśaiś	— <i>c</i>	X9	8/
makṣú	* <i>k'</i> —	I6	/8
sutāso	V _(R) —	VII2	8//
mādayiṣṇávaḥ	— <i>n</i>	I1	/8
yáthociṣé (ūciṣé)		I1	/8
iṣā		I1	8/
ádribhiḥ	— <i>s</i>	XI4	/8
góbhiḥ	— <i>ś</i>	XI4	8/
sú	V _(R) —	VII2	/8
sutāsyā	V _(R) —	VII2	8/
camaséṣv		I1	/8
camúṣu		I1	/8
sutāḥ	V _(R) —	VII2	/8
íṣiṣe		I1	/8
camúṣu		I1	/8
íṣiṣe		I1	/8
íṣiṣe		I1	/8
vṛṣṇām	— <i>n</i>	I1	8/
viṣpitā	PE	V1	8/

naubhír	_V	X1	8/
parśatha		I4	/8
indraiśām		I1	/8
viśno	_n	I1	8/
sajātvānām	V _(R) —	VII2	8/
mātúr	_g	XI1	8/
śthā	V _(R) —(bī)	VII1	8/
indraijēsthā	_tb	I1	8/
prēsthām	_tb	I1	8-/
stuśé		I1	8/
mārtyeśv		I1	/8
ādadhūh	_#	XI1	//8
yaviśtha	_tb	I1	8/
dāśúso		I1	/8
ñīm̐h	_p	XI3!	8/
rākṣā	*k_	I6	8/
sukṣitīh	_#	XI1	//8
gōśātā		V11	8/
ājīṣu		I1	/8
svēśu	V _(R) —	VII2	8//a
svēśu		I1	8/
kśāyeśu		I1	/8
kśēmebhih	_s	XI4	/8
sādhūbhir	_N	X1	//8
nākir	_Y	X1	8/
suvīra	V _(R) —	VII2	8/
stómam	V _(R) —	VII2	8/
kṣṇo	_n	I1	/8
jaritúr	_b	XI1	/8
kṣṇasya	_n	I1	8/
chardír	_Y	X1	8/
dāśúso		I1	/8
viḍvānge		I2	8/
vṛṣaṇvasū		I1	/8
bhiśājā		I1	l
dākṣasya	PE Av. xś	I6	12/
babhūvāthuḥ	_#	XI1	//12
yauṣtam	_t	I1	12/
dadathur	_Y	X1	;
vāsyaiśtaye	_t	I1	/12
yauṣtam	_t	I1	12/
śmā	V _(R) —(bī)	VII1	12/
viṣṇāpvē		V1/I1	12/
dadāthur	_Y	X1	;
vāsyaiśtaye	_t	I1	/12
yauṣtam	_t	I1	12/
ṛjīśīṇam		I1	/12
svādiśthā	_tb	I1	12/
sumatīh	_p	XI3	/12
pitúr	_Y	X1	/12
yauṣtam	_t	I1	12/
yauṣtam	_t	I1	12/
krívīr	_N	X1	8/
barhīh	_s	XI4	8/
mānušo		I1	/12
vīśvābhir	_V	X1	/8
ūtībhih	_p	XI3	//8
ahūṣata		I1	/8
vartír	_Y	X1	12/

vṛktābarhišo		I1	/12
jūṣtam	_t	I1	8/
dīviśtiṣu	_t	I1	/8
dīviśtiṣu		I1	/8
barhīh	_s	XI4	8/
suṣtutīm		V11	/12
_āśvebhih	_p	XI3	8/
pruṣitāpsubhih		I1	/8
pruṣitāpsubhih	_#	XI1	//8
śruṣty	_t	I1	8/
ṛtīśāham		V11	/8
vāsor	_N	X1	8/
svāsareṣu		I1	/12
gīrbhír	_N	X1	8/
tāviśibhir		I1	/12
tāviśibhir	_V	X1	/12
makṣú	*k'_	I6	8/
vīlāvaḥ		I2	/8
stuvaté	V _(R) —	VII2	ca
nākiṣ	_t	X6	8/
ririkṣā	*k''_	I6	/8
svadhām	V _(R) —	VII2	8/
vavakṣitha	*g_	I6	/8
nākiḥ	_p	XI3	12/
pāriṣtir		V1	12/
pāriṣtir	_N	X1	la
dāśúse		I1	8/
māmhiśtho	_tb	I1	8/
jyótir	_V	X1	ra
abhiśastīr	_V	X1	/12
śatākratur	_Y	X1	//12
dhīṣatā		I1	l
dhīṣanmanaḥ		I1	/12
ārśantv		I4	12/
hāskṛtīh	_#	XI1	//8
abhibhūr	_V	X1	/8
suvṛktibhir	_j	XI1	//12
jūṣtam	_t	I1	8/
bhūṣatu		I1	/8
sāvanāni	V _(R) —	VII2	la
īcīśamaḥ		I1	/8
satyā	V _(R) —	VII2	8/
juṣasva		I1	12/
satyó	V _(R) —	VII2	12/
śá	V _(R) —	VII2	12//a
śaviśtha	_tb	I1	12/
dāśúse		I1	/12
ṛjīśī		I1	8/
carṣaṇīdhīṭā		I4	/8
kṛtīh	_ś	XI4	la
sumná	V _(R) —	VII2	8/
sómam	V _(R) —	VII2	8//
srutávidat (srutá)	V _(R) —	VII2	/8
éši		I1	/8
śánair	_V	X1	8/
śanakaír	_V	X1	/8
srava	pāri	V2	/8
patidvišo		I1	/8
yatír	_V	X1	//8

viṣṭāpā		V1	/8
trīṣ	_ <i>p</i> _	X7	/8
ākṛṇoḥ	_ <i>s</i> _	XI4	8/
māmhiṣṭhaṃ	_ <i>tb</i> _	I1	8/
carṣaṇinām		I4	/8
puruṣtutam		VII1	/8
ṇṛtūḥ	_ <i>#</i> _	XI1	//8
sudākṣasya	PE Av. <i>xš</i>	I6	8/
prahoṣiṇaḥ		I1	/8
īndor	_ <i>V</i> _	X1	8/
gīrṣv		I4	/8
śīkṣā	* <i>k</i> _	I6	8/
ṛcīśama		I1	/8
iṣā		I1	8/
'rvadbhiḥ	_ <i>s</i> _	XI4	8/
yāvaseṣv		I1	/8
ukthēṣu		I1	8/
sū	V _(R) —	VII2	8/
vṛṣan		I1	8/
sāniṣṭhayā	_ <i>tb</i> _	I1	/8
dhiyāvidḍhi (avidḍhi)		III1	8/
madeḥ	_ <i>#</i> _	XI1	//8
kṛṣṭīṣu	_ <i>t</i> _	I1	/8
kṛṣṭīṣu		I1	/8
sutām	V _(R) —	VII2	/8
ṣṭobhantu	<i>pāri</i>	V1	8/
saptā	V _(R) —	VII2	8/
trīkadrukeṣu		I1	/8
vṛṣan		I1	/8
bhākṣām	* <i>g</i> _	I6	8/
jaṭhāreṣu		I1	/8
kukṣāye	PE * <i>k'</i> _	I6	/8
sómo	V _(R) —	VII2	8//
śrutākakṣo	PN	I6	8/
ṣma	V _(R) —(<i>br</i>)	VIII1	8/
sutēṣu		I1	/8
sómeṣv		I1	8/
bhūṣasi		I1	/8
nakṣanta	* <i>k'</i> _	I6	8/
vīrayúr	_ <i>V</i> _	X1	//8
rātīs	_ <i>t</i> _	XI2	8/
vīśvebhir	_ <i>db</i> _	XI1	8/
dhātūbhiḥ	_ <i>#</i> _	XI1	//8
sācā	V _(R) —	VII2	/8
ṣú	V _(R) —(<i>mó</i> , <i>mā u</i>)	VIII1	8/
tandrayúr	_ <i>bb</i> _	XI1	//8
aktúṣv		I1	/8
spṛdhaḥ	V _(R) —	VII2	/8
vṛṣabhām		I1	8/
eṣi		I1	/8
sūrya	V _(R) —	VII2	/8
sūrya	V _(R) —	VII2	/8
sómāsaḥ	V _(R) —	VII2	8/
sunviré	V _(R) —	VII2	/8
sārvāṃs	V _(R) —	VII2	8//a
sá	V _(R) —	VII2	8//a
vṛṣā		I1	8/
vṛṣabhó		I1	/8

ójiṣṭhaḥ	_ <i>tb</i> _	I1	8/
sá	V _(R) —	VII2	/8
vavakṣā	* <i>g</i> _	I6	8/
ṛsvó		I1	8/
durgé	_ <i>g</i> _	XI1	8/
svarājyam	V _(R) —	VII2	8/
nádhrigur (ádhrigur)	_ <i>j</i> _	XI1	/8
ápratiṣkutam		V1	/8
śúṣmaṃ		I1	8/
suṣipra	V _(R) —	VII2	8/
kṛṣṇāsu	_ <i>n</i> _	I1	8/
róhiṇīṣu		I1	/8
páruṣṇīṣu	_ <i>n</i> _	I1	8/
páruṣṇīṣu		I1	8/
áher	_ <i>V</i> _	X1	/8
tviṣó		I1	/8
ákramuḥ	_ <i>#</i> _	XI1	//8
paṭṁsyam		I1a	/8
ājataśatrur	_ <i>V</i> _	X1	/8
carṣaṇinām		I4	/8
śuṣe		I1	8/
púruṣtuta		VII1	/8
sóme-soma		VI3	8/
bhūryāsutiḥ	_ <i>#</i> _	XI1	//8
āśīśam		I1	/8
vṛṣan		I1	/8
vṛṣā		I1	8/
sācā	V _(R) —	VII2	/8
vṛṣabhó		I1	/8
ṣú	V _(R) —(<i>abbí</i>)	VIII1	8/
dāsúṣe		I1	/8
jāgmīr	_ <i>N</i> _	X1	8/
aṣṭkṣata_	* <i>g'</i> _	I6	/8
stīrṇām	V _(R) —	VII2	8//
barhīr	_ <i>V</i> _	X1	8/
stotṛbhya	V _(R) —	VII2	8//a
dākṣam	PE Av. - <i>xš</i>	I6	8/
dāsúṣe		I1	/8
stotṛbhya	V _(R) —	VII2	8//a
stotṛbhya	V _(R) —	VII2	8//a
mṛlaya		I2	/8
īśam		I1	8/
mṛlāyāsi		I2	/8
mṛlāyāsi		I2	/8
mṛlāyāsi		I2	/8
hāribhiḥ	_ <i>s</i> _	XI4	/8
hāribhiḥ	_ <i>s</i> _	XI4	/8
śatākratuḥ	_ <i>#</i> _	XI1	//8
hāribhiḥ	_ <i>s</i> _	XI4	/8
eṣām		I1	/8
hāribhiḥ	_ <i>s</i> _	XI4	/8
iṣé		I1	8/
gaúr	_ <i>db</i> _	XI1	8/
śravasyúr	_ <i>N</i> _	X1	8/
vāhnī	_ <i>r</i> _	X2	8/
sūryāmāsā	V _(R) —	VII2	8//a
sómo	V _(R) —	VII2	8/
triṣadhasṭhāsyā		VI1	8/
jóṣam		I1	/8

atviṣanta		I1	8/
ārṣanti		I4	8/
pūtādakṣasaḥ	PE Av. -xš	I6	/8
pūtādakṣaso	PE Av. -xš	I6	/8
tastabhūr	_N	X1	8/
giriṣṭhām		VII	8/
vṛṣaṇam		I1	/8
rathīr	_V	X1	/8
_āsthuh	_s	XI4	8/
sutēṣu		I1	/8
anūṣata		I1	/8
acucyavuh	_s	XI4	//8
pāti	_r	X2	8/
suvīryasya	V _(R) —	VII2	8//a
pipyūṣim		I1	/8
ṣṭavāma	V _(R) —(u)	VIII1	8/
vāvṛdhūḥ	_#	XI1	//8
paūmsyā		I1a	/8
siṣāsanto		I1	8/
śuddhāir	_V	X1	8/
ukthāir	_Y	X1	8/
śuddhābhir	_V	X1	/8
ūtībhiḥ	_#	XI1	//8
somyāḥ	V _(R) —	VII2	/8
dāśūṣe		I1	/8
siṣāsasi		I1	/8
uṣāsa		I1	11/
tasthur	_N	X1	//11
trīḥ	_s	XI4	11/
sāṃhitā	V _(R) —	VII2	1a
vṛṣabhās		I1	l
bāhvór	_bb	XI1	l
bhūyīṣṭham	_tb	I1	/11
śīrśānn		I4	11/
ēṣanta (iṣanta)		I1	11/
vṛṣabhām		I1	l
carṣaṇīnām		I4	/11-
bāhvór	_V	X1	;
abhinākṣanta	*k'_	I6	/11
ṣṭavāma	V _(R) —(u)	VIII1	11/
didhiṣema		I1	/11
gīrbhīr	_V	X1	//11
nāmobhir	_Y	X1	1a
vṛṣabhām		I1	l
īṣamāṇā		I1	/11
ajahur	_Y	X1	;
sākhāyaḥ	V _(R) —	VII2	/11
marūdabhir	_V	X1	11/
trīḥ	_s	XI4	11/
ṣaṣṭīs	*k'_t	I7	11/
ṣaṣṭīs	_t	XI2	11/
usrā		III1	11/
śuṣmaṃ		I1	11/
haviṣā		I1	/11
dadharṣa		I4	/11
ṛjīṣin		I1	/11
suvṛktīm	V _(R) —	VII2	/11
pūrvīr	_db	XI1	//11

manīṣām		I1	/11
sprṣa	nī	V3	11/
jūṣṭatarasya	_t	I1	11/
vividḍhi		III1	11/
jūjoṣat		I1	/11
suṣṭutīm	V _(R) —	VII2	/11
suṣṭutīm		VI1	11/
bhūṣa		I1	11/
atiṣṭhad	_tb	I1	/11
kṛṣṇó	_n	I1	11/
daśābhiḥ	_s	XI4	/11
sahāsrāiḥ	_#	XI1	//11
snéhitīr	_N	X1	1a
vīṣuṇe		I1	l
kṛṣṇām	_n	I1	11/
īṣyāmi		I1	11/
vṛṣaṇo		I1	l
titviṣānāḥ		I1	/11
ādevīr	_V	X1	1a
ācārantīr	_b	XI1	//11
śātrur	_V	X1	/11
dhṛṣitó		I1	l
śuṣṇasyāvātiro (śuṣṇasya)	_n	I1	11/
vādhatrais	_t	XI2	//11
vṛṣabha		I1	l
carṣaṇīnām		I4	/11
taviṣó		I1	/11
sīndhūmīr	_V	X3	1a
dāsāpatniḥ	_#	XI1	//11
sutēṣv		I1	/11
ánuttamanyur	_Y	X1	1a
āhuḥ	_#	XI1	//11
carṣaṇīdhṛt		I4	/11
suṣṭutyā		VI1	11/
sómo	V _(R) —	VII2	11//
vṛktābarhiṣaḥ		I1	/8
dadhiṣe		I1	/8
sunvatī	V _(R) —	VII2	ca
dākṣiṇāvati	*k'_	I6	/12
'nuṣvāpam		V1	8/
ādevayuh	_#	XI1	//8
svaiḥ	_s	XI4	12/
śá	V _(R) —(svaiḥ)	VIII1	12/
évair	_N	X1	1a
póṣyam		I1	/12
gīrbhīr	_d	XI1	1a
keśībhiḥ	_s	XI4	//12
viṣṭāpi		V1	/8
sādane	V _(R) —	VII2	ca
antárikṣa	PE *k'_	I6	/8
sómeṣu		I1	/8
somapāḥ	V _(R) —	VII2	/8
sutēṣu		I1	8/
vṛṇag	*g_	XI2	//8
vṛṇak	*g_	XI2	//8
śadā	nī	V1	8/
śávasābhibhūr (abhibhūr)	_V	X1	/12

sajús	<u>t</u>	XI2	13+/ ^{la}
tatakşur	PE * <i>k'</i> <u> </u>	I6	13+/ ^{la}
tatakşur	<u>V</u>	X1	13+/ ^{la}
ajanús	<u>c</u>	X9	13+/ ^{la}
váriřtham	<u>tb</u>	I1	12/ ^{la}
ójiřtham	<u>tb</u>	I1	12/ ^{la}
svârpaiṁ	V _(R) <u> </u>	VII2	8//a
ūtíbhīḥ	<u>#</u>	X11	//4
cákşasā	* <i>k'</i> <u> </u>	I6	/8
meşām		I1	8/ ^{la}
abhisvárā		V1z	/8
īkvabhiḥ	<u>#</u>	X11	//4
ápratiřkutam		V1	/13
mámhiřtho	<u>tb</u>	I1	13/ ^{la}
gīrbhīr	<u>V</u>	X1	13/ ^{la}
śaviřtha	<u>tb</u>	I1	13/ ^{la}
bhīřśā		I1	/11
duritāti (duritā)	<u>V</u>	X1	13/ ^{la}
parři		I4	/12+
dāsasyer	<u>Y</u>	X1	//12-
indrābhibhūr (abhibhūr)	<u>V</u>	X1	/8
jyótiřā		I1	/8
girīr	<u>N</u>	X1	12/ ^{la}
prthūḥ	<u>p</u>	XI3	/12
pātir	<u>d</u>	XI1	/12
satya	V _(R) <u> </u>	VII2	8/ ^{la}
sunvató	V _(R) <u> </u>	VII2	8/ ^{la}
pātir	<u>d</u>	XI1	/12
dāsyor	<u>N</u>	X1	13/ ^{la}
mānor	<u>Y</u>	X1	13/ ^{la}
pātir	<u>d</u>	XI1	/12
udābhiḥ	<u>#</u>	X11	//8
yavyābhir	<u>Y</u>	X1	//8
iřirāsyā		I1	13/ ^{la}
vicarṣaṇe		I4	/12
sumnām	V _(R) <u> </u>	VII2	8/ ^{la}
śuřmin		I1	12/ ^{la}
sā	V _(R) <u> </u>	VII2	8//a
bhūřanti		I1	8/ ^{la}
sutéřv		I1	8/ ^{la}
bhākřata	* <i>g</i> <u> </u>	I6	/8
rořati		I1	/12
prātūrtiřv		I1	/8
spīdhah	V _(R) <u> </u>	VII2	/8
viřvatūr	<u>V</u>	X1	/12
taruřyatāḥ		I1	/8
śuřmam		I1	12/ ^{la}
īyatuh	<u>kř</u>	X8	//12
spīdhah	V _(R) <u> </u>	VII2	12/ ^{la}
iřkartāram		X7	12/ ^{la}
āniřkřtam		X7	12/ ^{la}
bhākřām	* <i>g</i> <u> </u>	I6	/11
sómah	V _(R) <u> </u>	VII2	/11
dakřiṇatāḥ	* <i>k'</i> <u> </u>	I6	11/ ^{la}
stómam	V _(R) <u> </u>	VII2	11/ ^{la}
satyām	V _(R) <u> </u>	VII2	/11
řtavāma	<i>abbi</i>	V1	/11
prřthé	<u>tb</u>	I1	/11

sāvaneřu	V _(R) <u> </u>	VII2	ea
sāvaneřu		I1	/12
purusambhřtām		VII1	/12
apāvṛnoḥ	<u>ř</u>	XI4	ea
īřibandhave		I1	/12+
řim	V _(R) <u> </u> (<i>nř</i>)	VII1	8/ ^{la}
saṁyātaḥ	V _(R) <u> </u>	VII2	/8
vāg	* <i>k'</i> <u> </u>	I6	11/ ^{la}
niřasāda		V1	11/ ^{la}
sā	V _(R) <u> </u>	VII2	11//a
mandréřam (iřam)		I1	11//a
dhenūr	<u>Y</u>	X1	11/ ^{la}
vāg	* <i>k'</i> <u> </u>	I6	11/ ^{la}
sūřtutāitu (sūřtutā)		VII1	/11
viřṇo	<u>n</u>	I1	11/ ^{la}
dyaūr	<u>d</u>	XI1	11+/ ^{la}
viřkābhe		V1	/11+
viřřtāḥ		V2	/11
abhiřtaya		V1	/12
vāřřiřthakřatrā		I4	12/ ^{la}
vāřřiřthakřatrā	<u>tb</u>	I1	12/ ^{la}
urucākřasā	* <i>k'</i> <u> </u>	I6	/12
rařmībhīḥ	<u>#</u>	X11	//8
āyahřiřřā		I4	8/ ^{la}
māderaghuḥ	<u>#</u>	X11	//8
sāmřter	<u>V</u>	X1	/12
uruřyatam		I1	/12
uruřyatam		I1	/8
sacathyām	V _(R) <u> </u>	VII2	8//
tiřřnām		III1	/8
cākřate	* <i>k'</i> <u> </u>	I6	/8
sajóřasā		I1	/12
arakřāsam	OAv. <i>rařab-</i>	I6	11/ ^{la}
diviřpīřam		VI2	/8
sumānmabhiḥ	V _(R) <u> </u>	VII2	/8
sumānmabhiḥ	<u>#</u>	X11	//8
adhvaryūḥ	<u>p</u>	XI3	11/ ^{la}
pathībhī	<u>r</u>	X2	/12-
rājiřthaiḥ	<u>tb</u>	I1	/12-
rājiřthaiḥ	<u>p</u>	XI3	//12-
sūrya	V _(R) <u> </u>	VII2	/8
sató	V _(R) <u> </u>	VII2	12/ ^{la}
satrá	V _(R) <u> </u>	VII2	8//
īyótir	<u>V</u>	X1	/8
bāhūřu		I1	/8
tisró		III1	11/ ^{la}
īyur	<u>N</u>	X1	//11
bhūvaneřv		I1	/11
nābhīḥ	<u>#</u>	X11	//11
cikitūře		I1	/11
vadhiřta	<u>t</u>	I1	/11
viřvābhir	<u>db</u>	XI1	11/ ^{la}
dhīrbhīr	<u>V</u>	X1	11/ ^{la}
upatiřřthamānām	<u>tb</u>	I1	/11
eyūřim		I1	/11
dāřūře		I1	/8
kavīr	<u>g</u>	XI1	8/ ^{la}
gřhāpatir	<u>Y</u>	X1	/8

īlānaya		I2	8/
cōdiṣṭhena	<i>_tb</i>	I1	8/
yaviṣṭhya	<i>_tb</i>	I1	/8
śmo	<i>abhi</i>	V1	8/
savitúr	<i>_Y</i>	X1	/8
sáhasvate	<i>V_(R)_</i>	VII2	/8
tákṣyā	<i>PE *k'_</i>	I6	/8
'gnír	<i>_d</i>	XI1	8/
devéṣu		I1	/8
vājair	<i>_V</i>	X1	8/
vísveṣām		I1	8/
yajñéṣu		I1	/8
pāvakásociṣam		I1	/8
jyéstho	<i>_tb</i>	I1	8/
clámeṣv		I1	/8
śuśmīṇam		I1	/8
dédiśatír	<i>_b</i>	XI1	8/
haviṣkṛtaḥ		X7	/8
vāyór	<i>_V</i>	X1	8/
barhís	<i>_t</i>	XI2	8/
mīlhúśó		I2	/8
mīlhúśó		I1	/8
'nādhṛṣṭābhir	<i>_t</i>	I1	8/
'nādhṛṣṭābhir	<i>_V</i>	X1	/8
ūtíbhīḥ	<i>_#</i>	XI1	//8
ivopadṛk (upadṛk)	<i>*k'_</i>	XI2	//8
dhītíbhīḥ	<i>_t</i>	XI2	//8
śociṣā		I1	/8
vakṣi	<i>*g'^b_</i>	I6	/8
yákṣi	<i>*g'_</i>	I6	/8
ṣedire	<i>ní</i>	V1	/8
svádhitir	<i>_Y</i>	X1	8/
áthaitādṛg (etādṛk)	<i>*k'_</i>	XI2	8/
juṣasva		I1	8/
yaviṣṭhya	<i>_tb</i>	I1	/8
atisárpati		V2	/8
sárvaṃ	<i>V_(R)_</i>	VII2	8//a
vivásvabhīḥ	<i>_#</i>	XI1	//8
ādadhūḥ	<i>_#</i>	XI1	//8
śú	<i>V_(R)_(úpo, úpa u)</i>	VIII1	12/
nakṣanta	<i>*k'_</i>	I6	8/
agnír	<i>_d</i>	XI1	//8-
kṛṣṭáyaś	<i>_t</i>	I1	/8
dhīrbhīḥ	<i>_s</i>	XI4	8/
nínīṣasi		I1	/8
sahasrapoṣīṇam		I1	/8
mádhor	<i>_N</i>	X1	12-/
gīrbhī	<i>_r</i>	X2	1 ^a
pārṣi		I4	8/
māmhiṣṭhāya	<i>_tb</i>	I1	12/
śukráśociṣe		I1	/8
sumatír	<i>_N</i>	X1	/12
vājebhir	<i>_V</i>	X1	/8
préṣṭham	<i>_tb</i>	I1	8/
duṣṭārā		X6	12/
sīṣāsataḥ		I1	/8
átithir	<i>_Y</i>	X1	//8
vásur	<i>_V</i>	X1	12-/

agníḥ	<i>_p</i>	XI3	1 ^a
eṣāḥ		I1	/12-
riṣan		I1	12/
áchoktibhir	<i>_Y</i>	X1	/12
kébhiś	<i>_c</i>	X9	/8-
évaiḥ	<i>_#</i>	XI1	//8-
kírís	<i>_c</i>	X9	12-/
ítte		I2	1
rudrébhiḥ	<i>_s</i>	XI4	8/
sóbharyā	<i>V_(R)_</i>	VII2	8//a
suṣṭutím		VII	/8

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svádiṣṭhayā	<i>tb</i>	I1	8/
mádiṣṭhayā	<i>tb</i>	I1	/8
sutāḥ	V _(R) —	VII2	/8
raḁṣohā	OAv. <i>raṣab-</i>	I6	8/
viśvācarṣaṇir		I4	/8
viśvācarṣaṇir	<i>V</i>	X1	//8
māṃhiṣṭho	<i>tb</i>	I1	8/
pārṣi		I4	8/
ārṣa		I4	8/
parisrútaṃ		V2	/8
āṇvīḥ	<i>s</i>	XI4	8/
yóṣaṇo		I1	/8
mádeṣv		I1	/8
devavír	<i>V</i>	X1	/8
vīṣā		I1	/8
vīṣendo (vīṣā)		I1	8/
dharnasīḥ	<i>s</i>	XI4	/8
ádhuḁṣata	* <i>g^b</i> —	I6	8/
vasiṣṭa	<i>t</i>	I1	8/
sukrátuḥ	<i>#</i>	X11	//8
mahír	<i>V</i>	X1	/8
arṣanti		I4	8/
síndhavaḥ	V _(R) —	VII2	/8
góbhir	<i>Y</i>	X1	8/
vāsaviṣyāse		I1	/8
viṣṭambhó		V1	8/
asmayúḥ	<i>#</i>	X11	//8
vīṣā		I1	/8
hárir	<i>N</i>	X1	//8
yābhir	<i>N</i>	X1	8/
ghíṣvaya		I1	/8
mahíḥ	<i>#</i>	X11	//8
indrayúr	<i>N</i>	X1	//8
vīṣṭimāḥ	<i>t</i>	I1	8/
goṣā		VII1	8/
nīṣā		VII1	/8
eṣā		I1	8/
parṇavír	<i>V</i>	X1	8/
eṣā		I1	8/
eṣā		I1	8/
vipanyúbhiḥ	<i>p</i>	XI3	//8
ṛtāyúbhiḥ	<i>#</i>	X11	//8
hárir	<i>Y</i>	X1	8/
eṣā		I1	8/
sátvabhiḥ	<i>#</i>	X11	//8
siṣāsati		I1	/8
eṣā		I1	8/
āvīṣ	<i>k</i>	X7	8/
eṣā		I1	8/
vīprair	<i>V</i>	X1	/8
abhíṣṭuto		V1	/8
dāśúṣe		I1	/8
eṣā		I1	8/
eṣā		I1	8/

eṣā		I1	8/
háriḥ	<i>p</i>	XI3	8/
arṣati		I4	/8
eṣā		I1	8/
syā	V _(R) — <i>u</i>	VII2	8/
īṣaḥ		I1	/8
sutāḥ	V _(R) —	VII2	/8
jéṣi		I1	/8
jyótiḥ	<i>s</i>	XI4	8/
dákṣam	PE Av. - <i>xš</i>	I6	8/
távotíbhiḥ (ūtíbhiḥ)	<i>#</i>	X11	//8
távotíbhir (ūtíbhir)	<i>j</i>	X11	//8
ārṣa		I4	8/
ārṣānapacyuto (arṣa)		I4	8/
sāsahíḥ	V _(R) —	VII2	/8
sāsahíḥ	<i>#</i>	X11	//8
yajñaír	<i>V</i>	X1	/8
pátiḥ	<i>p</i>	XI3	//8
vīṣā		I1	8/
arṣati		I4	/8
antárikṣeṇa	PE * <i>k^u</i> —	I6	8/
īlényaḥ		I2	8/
rayír	<i>Y</i>	X1	8/
mádhor	<i>db</i>	X11	8/
dhárābhir	<i>V</i>	X1	/8
barhiḥ	<i>p</i>	XI3	8/
háriḥ	<i>#</i>	X11	//8
devéṣu		I1	8/
átair	<i>j</i>	X11	8/
devír	<i>b</i>	X11	8/
hiraṇyáyīḥ	<i>#</i>	X11	//8
súṣṭutāḥ		VI1	/8
vīṣanyati		I1	/8
náktoṣāsā		I1	8/
nṛcáḁṣasā	* <i>k^u</i> —	I6	/8
vīṣā		I1	/8
sárasvatīḥ (īlā)		I1c	/8
tisró		III1	8/
devíḥ	<i>s</i>	XI4	8/
índur	<i>V</i>	X1	8/
vīṣā		I1	/8
háriḥ	<i>p</i>	XI3	//8
prajāpátiḥ	<i>#</i>	X11	//8
vāyúr	<i>b</i>	XI1	8/
bṛhaspátiḥ	<i>s</i>	XI4	/8
gnír	<i>V</i>	X1	8/
sajóṣasaḥ		I1	/8
vīṣā		I1	8/
devayúḥ	<i>#</i>	X11	//8
vāreṣv		I1	/8
asmayúḥ	<i>#</i>	X11	//8
arṣa		I4	8/
yóṣaṇo		I1	/8
krīṇāntam		I2	8/
góbhir	<i>Y</i>	X1	8/
vīṣanaṃ		I1	/8
sutām	V _(R) —	VII2	8//a
sutāḥ	V _(R) —	VII2	/8

suṣvāṇāḥ		I1	8/
sutāḥ	V _(R) —	VII2	/8
indrayúr	—N	X1	//8
madiṣṭha	— <i>tb</i>	I1	8/
dadhiṣe		I1	/8
mahír	—V	X1	8/
havír	— <i>b</i>	XI1	8/
haviṣṣu		II2	/8/
vīṣāva (vīṣā)		I1	8/
sádmābhí (sádma)	V _(R) —	VII2	8//a
satyó	V _(R) —	VII2	8/
kavír	—V	X1	//8
árṣati		I4	/8
svàr	V _(R) —	VII2	8//a
siṣāsati	V _(R) —	VII2	/8
siṣāsati		I1	/8
spíḍho	V _(R) —	VII2	/8
hárir	—Y	X1	8/
vāneṣu		I1	/8
sīdati	V _(R) —	VII2	/8
vanuṣyate		I1	8/
dhármabhiḥ	—#	XI1	//8
śákmabhiḥ	—#	XI1	//8
sám	V _(R) —	VII2	/8
sómā	V _(R) —	VII2	8/
camūśado		VII1	/8
suvíryam	V _(R) —	VII2	/8
kṣípo	PE * <i>k</i> ^(u) —	I6	/8
saptá	V _(R) —	VII2	8/
amādiṣuḥ		I1	/8
amādiṣuḥ	—#	XI1	//8
mesyāḥ		I1	/8
góbhir	—Y	X1	8/
kalášeṣv		I1	/8
aruśó		I1	/8
háriḥ	—#	XI1	//8
dvīṣaḥ		I1	/8
sákhāyam	V _(R) —	VII2	8/
vṛṣṭím	— <i>t</i>	I1	8/
srava	<i>pāri</i>	V2	/8
sáho	V _(R) —	VII2	8//a
nṛcákṣasam	* <i>k</i> '—	I6	8/
bhaksīmáhi	* <i>g</i> —	I6	8/
íṣam		I1	/8
kavír	—Y	X1	//8
naptýor	— <i>b</i>	XI1	/8
kavíkratuḥ	—#	XI1	//8
júṣto	— <i>t</i>	I1	8/
árṣa		I4	8/
cániṣṭhayā	— <i>tb</i>	I1	/8
sūnúr	—N	X1	8/
śúcir	— <i>j</i>	XI1	//8
dhītībhir	— <i>b</i>	XI1	/8
ákṣi	PE * <i>k</i> ^(u) —	I6	/8
vāvṛdhúḥ	—#	XI1	//8
sántam	<i>abbí</i>	V1z	8/
dadhuḥ	—#	XI1	//8
vāhnir	—V	X1	/8

vāvahiḥ	—#	XI1	//8
krívir	— <i>d</i>	XI1	8/
devír	—V	X1	/8
kálpeṣu		I1	/8
soma	V _(R) —	VII2	8/
sūktāya	V _(R) —	VII2	8//
akramuḥ	—#	XI1	//8
gābhastyoḥ	—#	XI1	//8
prásastibhiḥ	— <i>s</i>	XI4	//8
góbhir	—V	X1	/8
dhātībhiḥ	—#	XI1	//8
suvānāsa	V _(R) —	VII2	8/
arṣanti		I4	8/
uśáso		I1	/8
vīṣṇo	— <i>n</i>	I1	8/
cákṣús	* <i>k</i> '—	I6	8/
cákṣús	— <i>c</i>	X9	8/
sácā	V _(R) —	VII2	/8
kavér	—V	X1	8/
adhvaryúbhir	— <i>g</i>	XI1	8/
cákṣasā	* <i>k</i> '—	I6	/8
íyakṣate	* <i>k</i> '—	I6	/8
asíṣrayuḥ	—#	XI1	//8
ósadhībhyah		I1	/8
svátavase	V _(R) —	VII2	8/
divisṛíse		VII2	/8
sómāya	V _(R) —	VII2	8//a
hástacyutebhir	—V	X1	/8
ádribhiḥ	— <i>s</i>	XI4	//8
vícarṣaṇiḥ		I4	/8
vícarṣaṇiḥ	— <i>p</i>	XI3	//8
ṣicyase	<i>pāri</i>	V1	/8
pátiḥ	—#	XI1	//8
anūṣata		I1	/8
śádane	V _(R) —	VII2	/8
síndhor	V _(R) —	VII2	8-//
síndhor	—V	X1	8-/
vicákṣaṇó	* <i>k</i> '—	I6	/8
sómo	V _(R) —	VII2	8//a
sukrátuḥ	— <i>k</i>	XI3	/8
kavíḥ	—#	XI1	//8
kalášeṣv		I1	/8
índuḥ	— <i>p</i>	XI3	8/
ṣasvaje	<i>pāri</i>	V1	/8
índur	—V	X1	/8
iṣyati		I1	/8
samudrásyádhi (samudrásyā)	V _(R) —	VII2	8//
viṣṭápi		V1	/8
vānaspátir	— <i>db</i>	XI1	//8
sabardúghaḥ	R _(R) —	VII2	/8
mānuṣā		I1	/8
arṣati		I4	/8
kavíḥ	—#	XI1	//8
svābhúvam	V _(R) —	VII2	/8
arṣati		I4	/8
sahásradhāro	V _(R) —	VII2	8//
átyaviḥ	—#	XI1	//8
vāyór	—V	X1	8/

niṣkṛtām		X7	/8
suṣvānām		I1	8/
sómāḥ	V _(R) –	VII2	8//
br̥hatīr	–V	X1	/8
īśaḥ		I1	/8
suvīryam	V _(R) –	VII2	/8
het̥ṛbhīr	–V	X1	//8
arṣantīndavo (arṣanti)		I4	8/
gābhastyoḥ	–#	X11	//8
jūṣṭa	–t	I1	8/
dvīṣo		I1	/8
prāsiṣyadat (asiṣyadat)		I1	8/
kavīḥ	–s	XI4	//8
sīndhor	–V	X1	8/
purusp̥ṛham		VI2	/8
sābandhavaḥ	V _(R) –	VII2	/8
parīṣkr̥nvānti		V1	8/
śuṣmīno		I1	8/
góbhir	–Y	X1	8/
nap̥tībhir	–Y	X1	8/
nirṇījam	–N	X1	/8
kṣīpaḥ	PE *k ^(u) –	I6	8/
marjāyantīr	–V	X1	/8
īśās		I1	/8
pr̥ṣṭhā	–th	I1	8/
soma	V _(R) –	VII2	8/
asmayūḥ	–#	X11	//8
eṣā		I1	8/
rāthebhir	–V	X1	/8
āśúbhiḥ	–#	X11	//8
niṣkṛtām		X7	/8
eṣā		I1	8/
eṣā		I1	8/
eṣā		I1	8/
v̥ṣā		I1	/8
eṣā		I1	8/
ruk̥mībhir	–V	X1	/8
śubhrébhir	–V	X1	/8
aṃśúbhiḥ	–#	X11	//8
pātiḥ	–s	XI4	8/
eṣā		I1	8/
pāruṣā		I1	8/
śādeṣu		I1	/8
dr̥oṇeṣv		I1	/8
mahīr	–V	X1	/8
īśaḥ		I1	/8
kṣīpo	PE *k ^(u) –	I6	/8
saptā	V _(R) –	VII2	8/
sotāra	V _(R) –	VII2	8/
gh̥īṣvaye		I1	/8
sārgo	V _(R) –	VII2	8//a
dākṣasya	PE Av. x̥s̥	I6	8/
goṣām		VI1	8/
āṇveṣu		I1	/8
saścīma	V _(R) –	VII2	/8
duṣṭāraṃ		X6	/8
arṣati		I4	/8

nāmobhir	–V	X1	/8
aṣṭṣata	*g'–	I6	/8
ārṣann		I4	8/
gōṣu		I1	/8
tiṣṭhati	–th	I1	/8
pipyūṣī		I1	/8
arṣati		I4	/8
āyūṣu		I1	/8
suvānāsa	V _(R) –	VII2	8/
v̥ṣṭāyāḥ	–t	I1	8/
ātyūrmir	–N	X1	8/
arṣati		I4	/8
rākṣāṃsi	OAv. raṣab-	I6	8/
devayūḥ	–#	X11	//8
kalāseṣu		I1	/8
ṣicyate	pāri	V1	/8
ukthaír	–Y	X1	8/
yajñeṣu		I1	/8
soma	V _(R) –	VII2	8/
iṣṇān	–n	I1	8/
anūṣata		I1	/8
cākṣasi	*k'–	I6	/8
dhībhir	–Y	X1	8/
mādhōr	–dh	X11	8/
cārur	–V	X1	8/
suvānō	V _(R) –	VII2	8/
giriṣṭhāḥ		VI1	/8
sómo	V _(R) –	VII2	8/
mādeṣu		I1	8/
sarvadhā	V _(R) –	VII2	8/
kavīr	–N	X1	//8
mādeṣu		I1	8/
sarvadhā	V _(R) –	VII2	8/
sajōṣaso	V _(R) –	VII2	/8
sajōṣaso		I1	/8
mādeṣu		I1	8/
sarvadhā	V _(R) –	VII2	8/
hāstayor	–d	X11	/8
mādeṣu		I1	8/
sarvadhā	V _(R) –	VII2	8/
sām	V _(R) –	VII2	8//
mādeṣu		I1	8/
sarvadhā	V _(R) –	VII2	8/
sadyō	V _(R) –	VII2	8//
vājebhir	–V	X1	/8
ārṣati		I4	/8
mādeṣu		I1	8/
sarvadhā	V _(R) –	VII2	8/
śuṣmī		I1	8/
kalāseṣv		I1	/8
mādeṣu		I1	8/
sarvadhā	V _(R) –	VII2	8/
sthāḥ	V _(R) –	VII2	8/
v̥ṣā		I1	8/
āyūṣu		I1	/8
stanāyann	V _(R) –	VII2	8//
barhiṣi		I1	/8
hāriḥ	–s	XI4	8/
v̥ṣabhāsyādhi		I1	8/

(vṛṣabhāśya)			
sūnór	V _(R) —	VII2	8//a
sūnór	—Y	X1	8/
vṛṣaṇyāntibhyaḥ		I1	8/
śikṣāpatasthūṣo (śikṣa)	*k—	I6	8/
śikṣāpatasthūṣo (apatasthūṣo)		I1	/8
śātruṣu		I1	/8+
śātroḥ	—s	XI4	8/
vṛṣṇyaṃ	—n	I1	/8
śuṣmaṃ		I1	8/
kavír	—d	XI1	8/
vārebhir	—V	X1	/8
arṣati		I4	/8
sāhvān	V _(R) —	VII2	8//a
spṛdhaḥ	V _(R) —	VII2	/8
śmā	V _(R) —(br)	VII1	8/
sá	V _(R) —	VII2	8//a
ārṣa		I4	8/
īṣaṃ		I1	8/
vāhnir	—V	X1	8/
duṣṭāro		X6	/8
gābhastyoḥ	—#	XI1	//8
camūṣu		I1	/8
sīdati	V _(R) —	VII2	/8
krīlūr		I2	8/
krīlūr	—N	X1	8/
maṃhayúḥ	—p	XI3	//8
suvíryam	V _(R) —	VII2	/8
ghṛṣvayaḥ		I1	/8
súṣvaye		I1	8/
krīlanta		I2	8/
sīndhor	—V	X1	8/
ṛbhúr	—N	X1	8/
kāṣṭhām	PE	I4a	8/
prāsāviṣur (asāviṣur)		I1	/8
prāsāviṣur (asāviṣur)	—N	X1	/8
sómāsa	V _(R) —	VII2	8/
aheṣata		I1	/8
vṛṣṭáyāḥ	—t	I1	/8
agnér	—V	X1	8/
ānaśur	—db	XI1	/8
śaśramuḥ	—#	XI1	//8
íyaksantaḥ	*k'—	I6	8/
prṣṭhāni	—tb	I1	8/
ródasor	—Y	X1	//8
ānaśuḥ	—#	XI1	//8
mádhor	—N	X1	8/
akramuḥ	—#	XI1	//8
ádāśuṣo		I1	/8
prajāvatír	—V	X1	/8
īṣaḥ		I1	/8
sómāsa	V _(R) —	VII2	8/
arṣati		I4	8/
dharṇasír	—d	XI1	//8
siṣāsasi		I1	/8
adhanviṣuḥ		I1	/8
adhanviṣuḥ	—p	XI3	//8

adhanviṣur		I1	/8
adhanviṣur	—V	X1	//8
yatīḥ	—#	XI1	//8
sómēndrāya (sóma)	V _(R) —	VII2	8//
nṛbhir	—Y	X1	8/
carṣaṇisāhe		I4	/8
carṣaṇisāhe		VII1	/8
sásnir	V _(R) —	VII2	8//a
sásnir	—Y	X1	8/
ádribhiḥ	—s	XI4	/8
—ukthébhir	—V	X1	8/
śúcīḥ	—p	XI3	8/
sómaḥ	V _(R) —	VII2	8//
devāvīr	—V	X1	8/
dakṣasádhanano	PE Av. xš	I6	/8
devaiḥ	—ś	XI4	8/
vṛṣā		I1	/8
kavír	—Y	X1	8/
aruṣo		I1	8/
āyuṣák		VII1	/8
āyuṣák	*k'—	XI2	//8
kavíkratuḥ	—#	XI1	//8
amṛkṣanta	*g'—	I6	8/
áditer	—V	X1	/8
ānūṣata		I1	/8
bhuríjor	—db	XI1	/8
ádribhiḥ	—#	XI1	//8
bhūricakṣasam	*k'—	I6	/8
eśá		I1	8/
kavír	—V	X1	/8
abhíṣṭutaḥ		V1	/8
eśá		I1	8/
svaríjt	V _(R) —	VII2	8//
ṣicyate	pāri	V1	/8
dakṣasádhananḥ	PE Av. xš	I6	/8
eśá		I1	8/
nṛbhir	—Y	X1	8/
vṛṣā		I1	/8
vāneṣu		I1	/8
eśá		I1	8/
gavyúr	—V	X1	/8
hiraṇyayúḥ	—#	XI1	//8
índuḥ	—s	XI4	8/
eśá		I1	8/
eśá		I1	8/
śuṣmy		I1	8/
āsiṣyadad		I1	/8
antárikṣe	PE *k'—	I6	8/
vṛṣā		I1	/8
hāriḥ	—#	XI1	//8
índur	—V	X1	/8
eśá		I1	8/
nṛbhir	—Y	X1	//8
pátīḥ	—#	XI1	//8
eśá		I1	8/
eśá		I1	/8
eśá		I1	8/
vṛṣā		I1	8/

daśábhīr	<i>_j</i>	XI1	8/
jāmíbhīr	<i>_Y</i>	X1	/8
eṣá		I1	8/
vīcarṣaṇīḥ		I4	/8
vīcarṣaṇīḥ	<i>_#</i>	XI1	//8
eṣá		I1	8/
śuṣmy		I1	8/
aṣṣati		I4	/8
devāvīr	<i>_V</i>	X1	8/
vīṣṇaḥ	<i>_n</i>	I1	8/
prabhūṣataḥ		I1	/8
jyótir	<i>_j</i>	XI1	8/
suśāhā		VII1	8/
saṃjāyan	<i>V_(R)_</i>	VII2	/8
dvéṣāṃsi		I1	8/
sadhryāk	<i>V_(R)_</i>	VII2	/8
rākṣā	<i>*k_</i>	I6	8/
āraruṣaḥ		I1	/8
śuṣmam		I1	8/
śuṣmīno		I1	/8
iṣyati		I1	/8
īndur	<i>_b</i>	XI1	8/
soṭṭbhīr	<i>_N</i>	X1	//8
śuṣmaṃ		I1	8/
nṛṣāhyaṃ		VII1	/8
puruṣpṛham		VI2	/8
asiṣyadat		I1	/8
ādribhiḥ	<i>_#</i>	XI1	//8
akramuḥ	<i>_#</i>	XI1	//8
pātiḥ	<i>_#</i>	XI1	//8
aṣṣanti		I4	/8
sīndhavaḥ	<i>V_(R)_</i>	VII2	/8
vīṣṇyam	<i>_n</i>	I1	/8
vārsiṣṭhe		I4	8/
vārsiṣṭhe	<i>_tb</i>	I1	8/
śānavi	<i>V_(R)_</i>	VII2	/8
sató	<i>V_(R)_</i>	VII2	/8
sakhitvām	<i>V_(R)_</i>	VII2	8/
akramuḥ	<i>_#</i>	XI1	//8
yóṣaṇo		I1	/8
ādribhiḥ	<i>_#</i>	XI1	//8
góbhir	<i>_V</i>	X1	/8
somāvacākaśan (soma)	<i>V_(R)_</i>	VII2	8/
aṣṣasi		I4	/8
sīdann	<i>V_(R)_</i>	VII2	8//a
anūṣata		I1	/8
yóṣā		I1	8/
mahiṣā		I1	/8
aṣṣanti		I4	8/
vīṣṇave	<i>_n</i>	I1	/8
tisró		III1	8/
hārīr	<i>_V</i>	X1	8/
bráhmīr	<i>_V</i>	X1	/8
anūṣata		I1	/8
yahvīr	<i>_V</i>	X1	8/
_īndur	<i>_b</i>	XI1	8/
aṣṣati		I4	/8
aṣṣati		I4	8/

vīṣṇave	<i>_n</i>	I1	/8
vīṣṇaṃ		I1	8/
vīṣṇabhīr		I1	/8
vīṣṇabhīr	<i>_Y</i>	X1	/8
sómam	<i>V_(R)_</i>	VII2	8/
ādribhiḥ	<i>_#</i>	XI1	//8
rūpaír	<i>_V</i>	X1	8/
hārīḥ	<i>_#</i>	XI1	//8
viṣṭápaṃ		V1	/8
havíḥ	<i>_#</i>	XI1	//8
aṣṣanti		I4	8/
sasrútaḥ	<i>V_(R)_</i>	VII2	/8
dhenūr	<i>_Y</i>	X1	8/
jyótir	<i>_Y</i>	X1	8/
samudramīṅkhaya	<i>V_(R)_</i>	VII2	8/
ṣyāma	<i>'bbí, abbí</i>	V1	8/
īndur	<i>_V</i>	X1	/8
iṣyati		I1	/8
sīṣāsan	<i>V_(R)_</i>	VII2	8//
sīṣāsan		I1	8/
ṣṣiḥ		I1	/8
ṣṣiḥ	<i>_#</i>	XI1	//8
gīrbhír	<i>_Y</i>	X1	8/
sómaṃ	<i>V_(R)_</i>	VII2	8//a
pāteḥ	<i>_#</i>	XI1	//8
prabhūvasoḥ	<i>_#</i>	XI1	//8
camvòḥ	<i>_s</i>	XI4	/8
kāṣman		I4	8/
vāhniḥ	<i>_s</i>	XI4	8/
jāgrviḥ	<i>_p</i>	XI3	//8
devavīr	<i>_V</i>	X1	/8
jyótīṃṣi		I1a	/8
dákṣāya	PE Av. -xš-	I6	8/
ṛtāyúbhir	<i>_N</i>	X1	//8
gābhastyoḥ	<i>_#</i>	XI1	//8
dāśúṣe		I1	/8
sómo	<i>V_(R)_</i>	VII2	8//
ántárikṣyā (ántárikṣyā)	PE <i>*k''_</i>	I6	/8
prṣṭhám	<i>_tb</i>	I1	8/
aśvayúr	<i>_g</i>	XI1	//8
gavyayúḥ	<i>_s</i>	XI4	8/
vīrayúḥ	<i>_ś</i>	XI4	8/
vīṣā		I1	/8
aṣṣati		I4	/8
rākṣāṃsi	OAv. <i>raṣab-</i>	I6	8/
devayúḥ	<i>_#</i>	XI1	//8
vicakṣaṇó	<i>*k'_</i>	I6	/8
hārīr	<i>_V</i>	X1	8/
aṣṣati		I4	8/
dharṇasiḥ	<i>_#</i>	XI1	//8
rakṣohá	OAv. <i>raṣab-</i>	I6	8/
śānavi	<i>V_(R)_</i>	VII2	/8
jāmíbhīḥ	<i>_s</i>	XI4	8/
vīṣā		I1	/8
kavíneṣitò (iṣitò)		I1	/8
īndur	<i>_V</i>	X1	8/
eṣá		I1	8/

syá	V _(R) – <i>u</i>	VII2	8/
vṛṣā		I1	/8
vārebhir	–V	X1	/8
arṣati		I4	/8
yóṣaṇo		I1	/8
ádribhiḥ	–#	X11	//8
yābhir	–N	X1	8/
eṣá		I1	8/
mānuṣiṣv		I1	/8
mānuṣiṣv		I1	/8
vikṣú	* <i>k'</i> –	I6	/8
sīdati	V _(R) –	VII2	/8
yoṣítam		I1	/8
eṣá		I1	8/
caṣṭe	* <i>k'</i> – <i>t</i>	I7	8/
śísuḥ	–#	X11	//8
índur	–Y	X1	8/
eṣá		I1	8/
sutó	V _(R) –	VII2	/8
hárir	–V	X1	8/
arṣati		I4	8/
dharnasiḥ	–#	X11	//8
āsúr	–V	X1	8/
arṣa		I4	8/
pariṣkṛṇvānn		V1	8/
āniṣkṛtaṃ		X7	/8
íṣaḥ		I1	/8
vṛṣtúm	– <i>t</i>	I1	8/
srava	<i>pāri</i>	V2	/8
tvīṣim		I1	8/
vicákṣaṇo	* <i>k'</i> –	I6	8/
síndhor	–V	X1	8/
anūṣata		I1	/8
ádribhiḥ	–#	X11	//8
vīcarṣaṇiḥ		I4	/8
vīcarṣaṇiḥ	–#	X11	//8
dhītībhiḥ	–#	X11	//8
vṛṣā		I1	/8
sádasi	V _(R) –	VII2	8/
sīdati	V _(R) –	VII2	/8
sahasríṇīr	–V	X1	/8
íṣaḥ		I1	/8
suvíryam	V _(R) –	VII2	/8
jaritúr	–Y	X1	8/
vṛṣann		I1	8/
tveṣá		I1	8/
ákramuḥ	–#	X11	//8
kṛṣṇám	– <i>n</i>	I1	8/
sétum	V _(R) –	VII2	8/
durāvyām	–V	X1	/8
vṛṣtér	– <i>t</i>	I1	8/
vṛṣtér	–V	X1	/8
śuṣmīṇaḥ		I1	/8
íṣam		I1	/8
vīcarṣaṇa		I4	/8
uṣáḥ		I1	8/
raśmībhiḥ	–#	X11	//8
viṣṭápam		V1	/8
súryam	V _(R) –	VII2	/8

háriḥ	–#	X11	//8
eṣá		I1	8/
sutáḥ	V _(R) –	VII2	/8
sómāḥ	V _(R) –	VII2	8//a
ṣicyate	<i>pāri</i>	V1	/8
arṣati		I4	/8
bḥatír	–V	X1	/8
íṣaḥ		I1	/8
góbhir	–N	X1	8/
gīrbhír	–Y	X1	8/
gīrbhiḥ	– <i>p</i>	X13	8/
pāriṣkṛtaḥ		V1	/8
médhyāittheḥ	–#	X11	//8
sahásravarcasam	V _(R) –	VII2	8/
índur	–V	X1	8/
devayúḥ	–#	X11	//8
sóma	V _(R) –	VII2	8//a
arṣasi		I4	/8
juṣtó	– <i>t</i>	I1	8/
kavíḥ	–#	X11	//8
devéṣu		I1	/8
jágrviḥ	– <i>s</i>	X14	//8
vīcarṣaṇiḥ		I4	/8
vīcarṣaṇiḥ	–#	X11	//8
vājayús	– <i>c</i>	X9	//8
barhīṣmāḥ		I1	8/
devéṣv		I1	/8
jeṣi		I1	8/
ṇcákṣā	* <i>k'</i> –	I6	8/
arṣābhi (arṣa)		I4	8/
góbhir	–V	X1	8/
índur	– <i>d</i>	X11	8/
devéṣu		I1	/8
sákhayo	V _(R) –	VII2	8/
kṛīlantam		I2	8/
anūṣata		I1	/8
vicákṣase	* <i>k'</i> –	I6	/8
stotré	V _(R) –	VII2	8/
suvíryam	V _(R) –	VII2	/8
pāriṣkṛtāsa		V1	8/
yóṣeva (yóṣā)		I1	8/
aṣṭkṣata	* <i>g'</i> –	I6	/8
sómāsa	V _(R) –	VII2	8/
sutáḥ	V _(R) –	VII2	/8
kārmabhiḥ	–#	X11	//8
góbhiḥ	– <i>ś</i>	X14	8/
kṣípaḥ	PE * <i>k'⁽ᵘ⁾</i> –	I6	/8
vṛṣāyate		I1	/8
dhṛṣṇús	– <i>n</i>	I1	8/
dhṛṣṇús	– <i>c</i>	X9	/8
kavír	–Y	X1	8/
siṣāsātū		I1	8/
vājeṣv		I1	8/
bháreṣu		I1	8/
jigyúṣām		I1	/8
sadhástheṣu		I1	8/
sāmvr̥ktadhṛṣṇum	– <i>n</i>	I1	8/
rurukṣānim	* <i>g</i> –	I6	/8
avyathír	– <i>bb</i>	X11	/8

sádhāraṇaṃ	V _(R) –	VII2	8//
vīr	– <i>bb</i>	XI1	/8
abhiṣṭikīd		V1	8/
vīcarṣaṇiḥ		I4	/8
vīcarṣaṇiḥ	–#	XI1	//8
vṛṣṭīm	– <i>t</i>	I1	8/
ayakṣmā	PE Yaghn. - <i>xš; *k'</i>	I6	8/
bḥhatīr	–V	X1	/8
īṣaḥ		I1	/8
yajñeṣu		I1	8/
vṛṣṭīm	– <i>t</i>	I1	/8
rākṣāṃsy	OAv. <i>raṣab-</i>	I6	8/
śūṣmāsa		I1	8/
sīndhor	V _(R) –	VII2	8//
sīndhor	–V	X1	8/
ūrmér	–V	X1	/8
tisró		III1	8/
éṣi		I1	/8
śānavi	V _(R) –	VII2	/8
ádribhiḥ	–#	XI1	//8
góbhir	–V	X1	8/
aktúbhiḥ	–#	XI1	//8
ádribhiḥ	– <i>s</i>	XI4	/8
pīyūṣam		I1	/8
sunótā	V _(R) –	VII2	8//a
mádhor	–Y	X1	8/
soma	V _(R) –	VII2	8/
vīṣan		I1	8/
ārṣa		I4	8/
vicakṣaṇa	* <i>k'</i> –	I6	/8
sanádrayir	– <i>bb</i>	XI1	//8
arṣa		I4	8/
pratnébhir	–V	X1	/8
ádhvabhir	–V	X1	//8
carúr	–N	X1	8/
vadhaír	–Y	X1	8/
śūṣmam		I1	8/
eṣām		I1	/8
ūtíbiḥ	– <i>s</i>	XI4	//8
maṃhayádrayih	–#	XI1	//8
śūṣmāso		I1	8-/
asthū	– <i>r</i>	X2	//8-
rākṣo	OAv. <i>raṣab-</i>	I6	8/
parispīdhaḥ		V2	/8
nijaghnír	–V	X1	/8
stávā	V _(R) –	VII2	8//a
ábibhyuṣā		I1	/8
nādhīṣe (ādhīṣe)		I1	/8
dūḍhya		X4	/8
nadīṣu		I1	/8
īṣim		I1	/8
ivopadīg (upadīg)	* <i>k'</i> –	XI2	//8
saptá	V _(R) –	VII2	8//a
tiṣṭhati	– <i>tb</i>	I1	/8
sómo	V _(R) –	VII2	8//a
arṣasi		I4	8/
indrayúḥ	–#	XI1	//8

puṣṭām-puṣṭām	– <i>t</i>	I1	8/
puṣṭām-puṣṭām	– <i>t</i>	I1	8/
srava	<i>pāri</i>	V2	/8
barhīṣi		I1	8/
sadaḥ	V _(R) –	VII2	/8
makṣútamebhir	* <i>k'</i> –	I6	8/
makṣútamebhir	–V	X1	/8
áhabhiḥ	–#	XI1	//8
sóma	V _(R) –	VII2	8/
āśúḥ	– <i>p</i>	XI3	8/
arsati		I4	/8
rākṣāṃsi	OAv. <i>raṣab-</i>	I6	8/
devayúḥ	–#	XI1	//8
árṣati		I4	/8
yóṣaṇo		I1	/8
kanyānūṣata (anūṣata)		I1	/8
soma	V _(R) –	VII2	8/
vīṣnave	– <i>n</i>	I1	/8
svādúr	V _(R) –	VII2	8//
svādúr	–V	X1	8/
srava	<i>pāri</i>	V2	/8
vṛṣṭáyaḥ	– <i>t</i>	I1	/8
cákṣāṇo	* <i>k'</i> –	I6	8/
arṣati		I4	/8
háris	– <i>t</i>	XI2	8/
āyúbhir	–V	X1	//8
ṣīdati	V _(R) –(<i>vāṃs u</i>)	VII1	/8
usrā		III1	8/
dhvasráyoḥ	– <i>p</i>	XI3	8/
puruṣántyor		I1	/8
puruṣántyor	–V	X1	//8
yáyos	– <i>t</i>	XI2	8/
pávasvaúṣadhībhyaḥ (óṣadhībhyaḥ)		I1	/8
dhiṣāṇābhyaḥ		I1	/8
duritā	–V	X1	/8
kavíḥ	– <i>s</i>	XI4	8/
barhīṣi		I1	/8
vīcarṣaṇim		I4	/8
saháśracakṣasam	* <i>k'</i> –	I6	/8
saháśracakṣasam	* <i>k'</i> –	I6	/8
saháśrabharṇasam	V _(R) –	VII2	8/
apāviṣuḥ		I1	/8
apāviṣuḥ	–#	XI1	//8
asiṣyadat		I1	/8
vīcarṣaṇe		I4	/8
srava	<i>pāri</i>	V2	/8
mádeṣv		I1	/8
navatīr	–N	X1	/8
sahasrīṇīr	–V	X1	/8
īṣaḥ		I1	/8
tébhir	–N	X1	8/
mṛlaya		I2	/8
īṣam		I1	/8
kṣípo	PE * <i>k'⁽ᵘ⁾</i> –	I6	/8
sīndhumātaram	V _(R) –	VII2	8/

ādityēbhir	_V	X1	/8
raśmibhiḥ	_#	X11	//8
pūṣṇé	_n	I1	8/
cārur	_N	X1	8/
śād	V _(R) –(<i>divi</i>)	VII1	8/
mānuṣāṇām		I1	/8
sīśāsanto		I1	8/
srava	<i>pāri</i>	V2	/8
śú	V _(R) –(<i>úpo, úpa u</i>)	VII1	8/
góbhir	_bb	X11	8/
pāriṣkṛtam		V1	/8
ayāsiṣuḥ		I1	/8
ayāsiṣuḥ	_#	X11	//8
saṃśísvarīr	_V	X1	/8
hṛdaṃśāniḥ	_#	X11	//8
árṣā		I4	8/
dhukśāsva	*g ^b _	I6	8/
pipyúśim		I1	/8
íśam		I1	/8
iyótir	_Y	X1	8/
aduchunāḥ		X9a	/8
arṣati		I4	/8
dákṣo	PE Av. -xš	I6	8/
iyótir	_Y	X1	8/
devāvīr	_V	X1	8/
jághnir	_Y	X1	8/
sásnir	_Y	X1	8/
goṣá		VII1	8/
aruśó		I1	/8
sūpasthābhir	_N	X1	8/
dhenúbhiḥ	_#	X11	//8
mahír	_V	X1	/8
mīḍhvah		I2	/8
vratēsu		I1	/8
niṣkṛtām		X7	/8
vīṣā		I1	/8
dvīṣo		I1	/8
sakhyé	V _(R) –	VII2	8/
sāsaḥyāma	V _(R) –	VII2	8//a
sānti	V _(R) –	VII2	8/
rākṣā	*k ^h _	I6	8/
saúbhagā	V _(R) –	VII2	/8
duritā	_V	X1	/8
sugá	V _(R) –	VII2	8//
ārṣanti		I4	8/
suṣṭutīm	V _(R) –	VII2	/8
suṣṭutīm		VII1	/8
īlām		I1c	8/
aṃśúr	_N	X1	/8
dákṣo	PE Av. -xš	I6	8/
giriṣṭhāḥ		VII1	/8
nībhiḥ	_s	X14	/8
páyobhiḥ	_#	X11	//8
tābhiḥ	_p	X13	8/
arṣēndrāya (arṣa)		I4	8/
vāneṣv		I1	/8
srava	<i>pāri</i>	V2	/8

svādiṣṭho	_tb	I1	8/
vīcarṣanīr		I4	/8
vīcarṣanīr	_b	X11	/8
eśá		I1	8/
vīṣā		I1	8/
vīṣavrataḥ		I1	/8
dāśúṣe		I1	/8
puruspīḥam		VI2	/8
eśá		I1	8/
ṣicyate	<i>pāri</i>	V1	/8
āyúbhiḥ	_#	X11	//8
kavīkratuḥ	_#	X11	//8
sahásrotiḥ	_ś	X14	8/
kavīḥ	_#	X11	//8
índur	_V	X1	8/
vīr	_Y	X1	8/
nībhiḥ	_s	X14	//8
camūṣu		I1	8/
tripṛṣṭhē	_tb	I1	8/
īṣīnām		I1	8/
dhītībhiḥ	_#	X11	//8
árṣann		I4	8/
gōṣu		I1	/8
tiṣṭhati	_tb	I1	/8
sómā	V _(R) –	VII2	8/
aṣṛkṣata	*g ^h _	I6	/8
arṣasi		I4	/8
sanádvdājah	V _(R) –	VII2	8//a
srava	<i>pāri</i>	V2	/8
gōmatīr	_V	X1	/8
īṣo		I1	/8
arṣa		I4	8/
pariṣṭúbhaḥ		V1	/8
citrābhir	_V	X1	/8
ūtībhiḥ	_#	X11	//8
soma	V _(R) –	VII2	8/
arṣanti		I4	8/
sīndhavaḥ	V _(R) –	VII2	/8
vīṣṭāyo	_t	I1	/8
dākṣāya	PE Av. -xš	I6	8/
kavīḥ	_s	X14	//8
suvīryam	V _(R) –	VII2	/8
íśam		I1	8/
camūṣv		I1	8/
śīdasi	<i>nī</i>	V1	/8
vīṣṇave	_n	I1	/8
sōmah	V _(R) –	VII2	8//
svām	V _(R) –	VII2	8/
ārṣanti		I4	8/
mānuṣīr		I1	/8
mānuṣīr	_V	X1	/8
antárikṣeṇa	PE *k ^h _	I6	8/
índur	_V	X1	8/
sutām	V _(R) –	VII2	/8
vāreṣu		I1	/8
siñcata	V _(R) –	VII2	/8
duṣṭāram		X6	/8
dūñāśo		X4	8/

vanuṣyatā		I1	/8
ārṣa		I4	8/
'dribhiḥ	<i>—p</i>	XI3	8/
sutāḥ	<i>V_(R)—</i>	VII2	/8
sómāso	<i>V_(R)—</i>	VII2	8//
arṣa		I4	8/
nadīṣu		I1	/8
vāreṣu		I1	/8
siñcata	<i>V_(R)—</i>	VII2	/8
dhībhīr	<i>—Y</i>	X1	8/
vīṣā		I1	8/
arṣati		I4	/8
vīṣaṇaṃ		I1	8/
dhībhīr	<i>—V</i>	X1	/8
devāyuság (āyusák)		VII1	/8
devāyuság (āyusák)	<i>*k^u—</i>	X12	//8
asṛkṣata	<i>*g'—</i>	I6	/8
dvīṣaḥ		I1	/8
antárikṣād	PE <i>*k^u—</i>	I6	8/
asṛkṣata	<i>*g'—</i>	I6	/8
sānavi	<i>V_(R)—</i>	VII2	/8
rākṣāṃsi	OAv. <i>raṣab-</i>	I6	8/
sukrato	<i>V_(R)—</i>	VII2	/8
rakṣáso	OAv. <i>raṣab-</i>	I6	/8
ārṣa		I4	8/
śúṣmam		I1	8/
vīṣā		I1	8/
vīṣā		I1	8/
vīṣavrataḥ		I1	/8
vīṣā		I1	8/
dadhiṣe		I1	/8
vīṣṇas	<i>—n</i>	I1	8/
vīṣṇyaṃ	<i>—n</i>	I1	8/
vīṣā		I1	8/
vīṣā		I1	/8
vīṣan		I1	8/
vīṣéd (vīṣā)		I1	/8
vīṣā		I1	/8
ásṛkṣata	<i>*g'—</i>	I6	8/
ṛtāyúbhir	<i>—N</i>	X1	//8
gābhastyoḥ	<i>—#</i>	X11	//8
dásūse		I1	/8
sómā	<i>V_(R)—</i>	VII2	8//
ántárikṣyā (antárikṣyā)	PE <i>*k^u—</i>	I6	/8
sárgā	<i>V_(R)—</i>	VII2	8/
asṛkṣata	<i>*g'—</i>	I6	/8
ārṣasi		I4	/8
samudráḥ	<i>V_(R)—</i>	VII2	8//a
iṣyasi		I1	/8
índuḥ	<i>—p</i>	XI3	8/
paviṣṭa	<i>—t</i>	I1	8/
sr̥jád	<i>V_(R)—</i>	VII2	8//a
rathīr	<i>—V</i>	X1	/8
ūrmír	<i>—Y</i>	X1	8/
devāvīḥ	<i>—p</i>	XI3	8/
arṣa		I4	8/
iṣé		I1	8/

manīṣibhiḥ		I1	/8
manīṣibhiḥ	<i>—#</i>	X11	//8
sr̥jānā	<i>V_(R)—</i>	VII2	8/
niṣkr̥tām		X7	/8
vājibhir	<i>—Y</i>	X1	/8
asṛkṣata	<i>*g'—</i>	I6	/8
asmayúr	<i>—Y</i>	X1	//8
váhnir	<i>—V</i>	X1	/8
íkvabhiḥ	<i>—#</i>	X11	//8
āsúr	<i>—V</i>	X1	8/
anūsata		I1	/8
—īyakṣanti	<i>*k'—</i>	I6	8/
skṛṇvanti	<i>pāri</i>	V1	8/
iṣyasi		I1	/8
sahásrabharṇasam	<i>V_(R)—</i>	VII2	8/
sahásrabharṇasaṃ	<i>V_(R)—</i>	VII2	8/
eṣām		I1	/8
pariṣtóbhantya		V1	8/
hetībhir	<i>—Y</i>	X1	/8
vanúṣo		I1	/8
soma	<i>C_(R)—</i>	VII2	8/
saṃjagmānó	<i>V_(R)—</i>	VII2	8//
kavīḥ	<i>—#</i>	X11	//8
súram	<i>V_(R)—</i>	VII2	8/
úsrayaḥ		III1	/8
susṭutīm		VI1	/8
vṛṣṭīm	<i>—t</i>	I1	8/
iṣé		I1	8/
vīṣā		I1	8/
ṣv	<i>V_(R)—(ibó, ibá u)</i>	VIII1	8/
adbhiḥ	<i>—p</i>	XI3	8/
pariṣicyāse		V1	/8
gābhastyoḥ	<i>—#</i>	X11	//8
aśnuse		I1	/8
sahásracakṣase	<i>V_(R)—</i>	VII2	8/
sahásracakṣase	<i>*k'—</i>	I6	/8
ádribhiḥ	<i>—#</i>	X11	//8
jigyúṣaḥ		I1	/8
vīṣā		I1	8/
onyòḥ	<i>—p</i>	XI3	//8
vājeṣu		I1	/8
háriḥ	<i>—p</i>	XI3	8/
vājeṣu		I1	/8
iṣam		I1	/8
anūsata		I1	/8
dhārābhir	<i>—V</i>	X1	/8
ádribhiḥ	<i>—#</i>	X11	//8
medhābhir	<i>—V</i>	X1	/8
antárikṣeṇa	PE <i>*k^u—</i>	I6	8/
póṣaṃ		I1	8/
suṣvāṇó		I1	8/
árṣā		I4	8/
arṣati		I4	8/
vīṣnave	<i>—n</i>	I1	/8
iṣaṃ		I1	8/
sómāsaḥ	<i>V_(R)—</i>	VII2	8/
sunviré	<i>V_(R)—</i>	VII2	/8
ārījkēṣu		I1	/8

jāneṣu		I1	/8
vr̥ṣṭīm	<i>₋t</i>	I1	8/
hārīr	<i>₋g</i>	XI1	//8
gōr	<i>₋V</i>	X1	/8
sutēṣv		I1	/8
sā	<i>V_(R)₋</i>	VII2	8//a
dākṣam	PE Av. -xš	I6	8/
puruspṛham		VI2	/8
manīṣīṇam		I1	/8
puruspṛham		VI2	/8
tanūṣv		I1	/8
puruspṛham		VI2	/8
viśvacarṣaṇe		I4	/8
īdyah		I2	/8
soma	<i>V_(R)₋</i>	VII2	8/
tasthātuḥ	<i>₋#</i>	XI1	//8
ṛtúbhiḥ	<i>₋k</i>	XI3	/8
īṣo		I1	/8
pṛsthé	<i>₋tb</i>	I1	8/
dhāmabhiḥ	<i>₋#</i>	XI1	//8
saptā	<i>V_(R)₋</i>	VII2	8/
praśīṣam		I1	8/
sistrate		III1	/8
dhībhīr	<i>₋V</i>	X1	/8
hinvatīḥ	<i>₋s</i>	XI4	8/
ṣvāṇi	<i>V_(R)₋(ādbi)</i>	VII1	/8
asṛkṣata	<i>*g'₋</i>	I6	/8
arṣanti		I4	8/
sīndhavaḥ	<i>V_(R)₋</i>	VII2	/8
góbhir	<i>₋Y</i>	X1	8/
vāsaṇīyāse		I1	/8
sakhyé	<i>V_(R)₋</i>	VII2	8/
īyakṣantas	<i>*k'₋</i>	I6	8/
sakhitvām	<i>V_(R)₋</i>	VII2	8/
gāviṣṭaye	<i>₋t</i>	I1	/8
soma	<i>V_(R)₋</i>	VII2	8/
nṛcākṣase	<i>*k'₋</i>	I6	/8
soma	<i>V_(R)₋</i>	VII2	/8
jyēṣṭha	<i>₋tb</i>	I1	/8
ójiṣṭhaḥ	<i>₋tb</i>	I1	/8
éṣas (īṣas)		I1	/8
sakhyāya	<i>V_(R)₋</i>	VII2	/8
āyūṃṣi		I1a	/8
īṣam		I1	/8
duchúnām		X9a	/8
agnír	<i>₋V</i>	X1	8/
īṣiḥ		I1	8/
īṣiḥ	<i>₋p</i>	XI3	8/
pōṣam		I1	/8
sṛidho	<i>V_(R)₋</i>	VII2	/8
ārṣati		I4	8/
suṣṭutīm	<i>V_(R)₋</i>	VII2	/8
suṣṭutīm		VII1	/8
āyúbhiḥ	<i>₋p</i>	XI3	//8
índur	<i>₋V</i>	X1	8/
vicakṣaṇāḥ	<i>*k'₋</i>	I6	/8
jyótir	<i>₋V</i>	X1	/8
kṛṣṇā	<i>₋n</i>	I1	8/
háreś	<i>₋c</i>	X9	8/

asṛkṣata	<i>*g'₋</i>	I6	/8
ajirásociṣaḥ		I1	/8
śubhrébhiḥ	<i>₋ś</i>	XI4	8/
raśmibhir	<i>₋Y</i>	X1	8/
suvíryam	<i>V_(R)₋</i>	VII2	/8
índur	<i>₋V</i>	X1	/8
índur	<i>₋V</i>	X1	/8
eśā		I1	8/
kṛījaty		I2	8/
ádribhiḥ	<i>₋#</i>	XI1	//8
mṛla		I2	/8
dhārayúr	<i>₋N</i>	X1	//8
ójiṣṭho	<i>₋tb</i>	I1	8/
maṃhayádrayih	<i>₋#</i>	XI1	//8
sūrír	<i>₋V</i>	X1	/8
suṣvāṇó		I1	8/
ádribhir	<i>₋V</i>	X1	//8
ārṣa		I4	8/
śúṣmam		I1	8/
índur	<i>₋b</i>	XI1	8/
arṣati		I4	/8
hārīr	<i>₋Y</i>	X1	8/
arṣasi		I4	/8
saúbhagā	<i>V_(R)₋</i>	VII2	/8
yāmebhir	<i>₋V</i>	X1	/8
índur	<i>₋V</i>	X1	8/
āyúḥ	<i>₋p</i>	XI3	8/
sūram	<i>V_(R)₋</i>	VII2	8/
úsrayaḥ		III1	/8
pūṣā		I1	8/
bhakṣat	<i>*g₋</i>	I6	8/
bhakṣat	<i>*g₋</i>	I6	8/
sutó	<i>V_(R)₋</i>	VII2	/8
bhakṣat	<i>*g₋</i>	I6	8/
jantúḥ	<i>₋k</i>	XI3	8/
devéṣu		I1	8/
kaláṣeṣu		I1	/8
sutáh	<i>V_(R)₋</i>	VII2	/8
arṣati		I4	/8
sutáso	<i>V_(R)₋</i>	VII2	8/
asṛkṣata	<i>*g'₋</i>	I6	/8
abhīṣṭutah		V1	/8
suvíryam	<i>V_(R)₋</i>	VII2	/8
eśā		I1	8/
abhīṣṭutah		V1	/8
rakṣohā	OAv. <i>raṣab-</i>	I6	8/
vīcarṣaṇih		I4	/8
vīcarṣaṇih	<i>₋#</i>	XI1	//8
arciṣy		I1	/8
brahmasavaīḥ	<i>₋p</i>	XI3	8/
tribhiṣ	<i>₋tv</i>	X6	8/
vārṣiṣṭhaiḥ		I4	8/
vārṣiṣṭhaiḥ	<i>₋tb</i>	I1	8/
vārṣiṣṭhaiḥ	<i>₋s</i>	XI4	8/
dhāmabhiḥ	<i>₋#</i>	XI1	//8
dākṣaiḥ	PE Av. <i>xš</i>	I6	8/
dākṣaiḥ	<i>₋p</i>	XI3	8/
vísvebhir	<i>₋V</i>	X1	/8

amśúbhiḥ	_#	X11	//8
havíḥ	_#	X11	//8
paraśúr	_N	X1	/11-
pāvamānīr	_V	X1	/8
īśibhiḥ		I1	8/
īśibhiḥ	_s	X14	8/
svaditām	V _(R) —	VII2	8//a
pāvamānīr	_Y	X1	8/
īśibhiḥ		I1	8/
īśibhiḥ	_s	X14	8/
sārasvatī	V _(R) —	VII2	8/
kṣīrām	PE IIr. *k_	I6	8/
sarpīr	_N	X1	8/
'śiṣyadanta		I1	12/
barhiṣādo		X9	12/
ūdhabhiḥ	_p	XI3	//12
parisrūtām		V2	12/
usríyā		III1	l
nirṇījaṃ	_N	X1	/12
háriḥ	_#	X11	//12
amśúr	_Y	X1	12/
nṛbhiḥ	_s	X14	//12
jāmibhir	_N	X1	l ^{ea}
rākṣate	*k_	I6	/12
dákṣeṇa	PE Av. -xš	I6	12/
kavír	_V	X1	//12
jajñatur	_g	XI1	//12
vividur	_N	X1	/12
manīṣīṇaḥ		I1	/12
nadīśv		I1	/12
yóṣaṇaḥ		I1	/12
īśibhir		I1	12/
īśibhir	_N	X1	l ^{ea}
matībhir	_db	XI1	;
dhītībhir	_b	XI1	/12
vārebhir	_V	X1	l ^{la}
deváhūtībhir	_N	X1	//12
nṛbhir	_Y	X1	12/
darśi		I4	/12
sātāye	V _(R) —	VII2	/12
suśamsádām		V1	/12
manīṣā		I1	12/
ānūṣata		I1	/12
rayiṣāl		V1	/12
rayiṣāl	*g ^{'b} _	XI6	/12
kalāśeṣu		I1	/12
sīdati	V _(R) —	VII2	/12
adbhír	_g	X11	12/
góbhir	_N	X1	l ^{ea}
ádribhiḥ	_s	X14	/12
īndur	_Y	X1	l ^{la}
pariṣicyāmāno		V1	/11
adveśé		I1	11/
suvíram	V _(R) —	VII2	/11
īṣur		I1	12/
īṣur	_N	X1	12/
matír	_Y	X1	//12
mātúr	_V	X1	l ^{la}
vratéṣv		I1	12/

sóma	V _(R) —	VII2	/12
iṣyate		I1	/12
matíḥ	_p	XI3	l ^{ea}
sicyāte	V _(R) —	VII2	/12
saṃtaníḥ	_p	XI3	;
arṣati		I4	/12
vadhūyúḥ	_p	XI3	l ^{la}
napítír	_V	X1	l ^{la}
áditer	_V	X1	/12
hárir	_V	X1	12/
mahiṣó		I1	/12
ukṣā	*k_	I6	12/
devír	_V	X1	l ^{la}
niṣkṛtām		X7	/12
sómo	V _(R) —	VII2	/12
hárir	_V	X1	//12
nirṇījānāḥ	_N	X1	l
pṛṣṭhām	_tb	I1	12/
nirṇīje	_N	X1	/12
camvòr	_N	X1	/12
sārgāsa	V _(R) —	VII2	l
sínthor	_V	X1	12/
vṛṣacyutā		I1	12/
cātuṣpade		X7	/12
tiṣṭhantu	_tb	I1	l
kṛṣṭāyah	_t	I1	/12
soma	V _(R) —	VII2	12/
sómāḥ	V _(R) —	VII2	11/
yayuh	_s	X14	;
vṛṣṭīm	_t	I1	/11
sumṛṭīkó		I2	11/
devaír	_d	XI1	11/
trír	_V	X1	12-/
saptá	V _(R) —	VII2	12-/
satyām	V _(R) —	VII2	12//
nirṇīje	_N	X1	/12
ṛtáir	_V	X1	/12
bhíkṣamāṇo	*g_	I6	12/
téjīṣṭhā	_tb	I1	12/
vidúḥ	_#	X11	//12
janúṣī		I1	/12
yébhir	_N	X1	12/
daśábhīḥ	_s	X14	/12
sukármabhiḥ	_p	XI3	//12
mātīṣu		I1	/12
sácā	V _(R) —	VII2	/12
nṛcákṣā	*k'_	I6	12/
harṣate		I4	/12
vṛṣā		I1	12/
śúṣmeṇa		I1	12/
durmatír	_N	X1	/12
durmatír	_V	X1	//12
usríyo		III1	/12
sukrátuh	_#	X11	//12
vṛṣabhás		I1	l
taviṣyáyā		I1	/12
vicakṣaṇāḥ	*k'_	I6	/12
ṣīdati	ní	V1	/12
tvág	PE	X12	l ^{ea}

nirṇíg	_N	X1	/12
nirṇíg	*g ^u _	X12	/12
śúcih	_p	XI3	12/
hārir	_N	X1	l ^{ea}
ādhāviṣṭa	_t	I1	/12
jūṣṭo	_t	I1	12/
sukārmabhiḥ	V _(R) —	VII2	/12
sukārmabhiḥ	_#	X11	//12
vṛṣā_		I1	/12
somadhānam	V _(R) —	VII2	l ^{ai}
duritāti (duritā)	_V	X1	l
sāptir	_V	X1	l ^{la}
arṣa_		I4	/11
parṣi		I4	/11
dākṣiṇā	*k'_	I6	12/
śuṣmy		I1	/12
rakṣāsaḥ	OAv. <i>raṣab-</i>	I6	l
jāgrviḥ	_#	X11	//12
hārir	_V	X1	12/
camvòr	_b	XI1	;
nirṇíje	_N	X1	/12
kṛṣṭihéva (kṛṣṭihā)	_t	I1	12/
śūśā		I1	l
pitúr	_V	X1	;
niṣkṛtām		X7	/12
nirṇíjaṃ	_N	X1	/12
ādrībhiḥ	_s	XI4	12/
gābhastyor	_Y	X1	//12
vṛṣāyāte		I1	12/
sā	V _(R) —	VII2	12//a
sādhate	V _(R) —	VII2	/12
sakṣānim	*k ^u _	I6	/12
vārimabhiḥ	_#	X11	//12
bhurījor	_V	X1	/12
aheṣata		I1	/12
āditer	_V	X1	/12
gór	_V	X1	/12
éṣati		I1	/12
barhīṣi		I1	/12
aruṣó		I1	/12
kavír	_Y	X1	//12
vṛṣā		I1	12/
tripṛṣṭhó	_tb	I1	12/
anaviṣṭa	_t	I1	/12
sahāsrāṇītir	V _(R) —	VII2	12-//a
sahāsrāṇītir	_Y	X1	l ^{la}
yātiḥ	_p	XI3	/12-
parāyātī	_r	X2	//12-
pūrvīr	_V	X1	l ^{la}
uśāso		I1	l
tveṣām		I1	12/
sridhāḥ	V _(R) —	VII2	/12
svadhāyā	V _(R) —	VII2	l ^{ai}
suṣṭutī		VI1	12/
sām	V _(R) —	VII2	/12
ukṣéva (ukṣā)	*k'_	I6	11/
tvīṣīr		I1	11/
tvīṣīr	_V	X1	l ^{ea}

cakṣata	*k'_	I6	/11
aruṣó		I1	/12
sām	V _(R) —	VII2	12//
dhenúbhiḥ	_k	XI3	l ^{ea}
sómo	V _(R) —	VII2	/12
puruṣtutásya		VI1	12/
manīṣiṇa		I1	/12
āduhúḥ	_#	X11	//12
súgabhastayo	V _(R) —	VII2	l ^{ai}
sānīlābhir		I2	12/
sānīlābhir	_d	XI1	l ^{ea}
daśābhiḥ	_k	XI3	;
sūryasya	V _(R) —	VII2	12//
duhitús	_t	XI2	/12
jósam		I1	12/
vinamṛgsāḥ		I1b	/12
dvayībhiḥ	_s	XI4	l ^{ea}
svāṣṭbhiḥ	_k ^s	X8	;
jāmībhiḥ	_#	X11	//12
ādrīṣuto		VI1	l
barhīṣi		I1	/12
pátir	_g	XI1	12/
índur	_V	X1	/12
mānuṣo		I1	l
śúcir	_db	XI1	12/
sóma	V _(R) —	VII2	/12
'nuṣvadhām		VI4	12/
sóma	V _(R) —	VII2	/12
ajair	_V	X1	;
matír	_Y	X1	//12
vér	_N	X1	12/
druṣác		VI1	12/
camvòr	_V	X1	;
dhāriḥ (hāriḥ)	_#	X11	//12
stanāyantam	V _(R) —	VII2	l ^{ai}
manīṣiṇaḥ		I1	/12
saṃyāta	V _(R) —	VII2	/12
síndhuṣv	V _(R) —	VII2	l ^{ai}
síndhuṣv		I1	l
ukṣitāḥ	*g_	I6	/12
vṛṣabhó		I1	l
vibhūvasuḥ	_s	XI4	//12
śíkṣann	*k'_	I6	12/
nír	_bb	XI1	12/
bhāg	*g_	X12	l ^{la}
bṛhatí	_r	X2	;
revátīr	_V	X1	/12
íśó		I1	/12
stotrāsya	V _(R) —	VII2	12/
satyāsya	V _(R) —	VII2	12//
samyāñco	C _(R) —	VII2	12/
mahiṣā		I1	/12
aheṣata		I1	/12
síndhor	_V	X1	12/
mádhor	_db	XI1	12/
dhārābhir	_j	XI1	l ^{la}
pitaíṣām (eṣām)		I1	12/
rakṣati	*k'_	I6	/12
chekur	_db	XI1	l ^{la}

dharūṇeṣv		I1	/12
sám	V _(R) –	VII2	/12
miṣanti		I1	/12
sétavaḥ	V _(R) –	VII2	/12
pitúr	–N	X1	12/
mātúr	–V	X1	l ^{ea}
samāsvarann	V _(R) –	VII2	/12
īndradviṣṭām	–t	I1	12/
samāsvaraṇ	V _(R) –	VII2	/12
ápānakṣāso (anakṣāso)	PE *k ^u –	I6	12/
duṣkṛtaḥ		X7	/12
manīṣiṇaḥ		I1	/12
eṣām		I1	12/
iṣirāso		I1	l
ṇṇcākṣasaḥ	*k ^u –	I6	/12
sukrátus	–t	XI2	//12
śá	V _(R) –(trí)	VII1	12/
ávájusṭān (ájusṭān)	–t	I1	12/
tántur	–Y	X1	l ^a
samínakṣanta	*k ^u –	I6	/12
áprabhuḥ	–#	X11	//12
śísur	–N	X1	12/
svār	V _(R) –	VII2	12//
āruṣāḥ		I1	/12
síṣāsati		I1	/12
sumatí	V _(R) –	VII2	ea
aṃśúḥ	–p	XI3	l ^a
yakṣad	*g ^u –	I6	/12
iṣaḥ		I1	/12
kavíḥ	–#	X11	//12
gávyūtir	–V	X1	l ^a
áditer	–V	X1	/12
vṛṣṭér	–t	I1	12/
vṛṣṭér	–V	X1	l ^a
usríyo		III1	/12
vṛṣā–		I1	/12
itáūtir	–V	X1	/12
nābhir	–V	X1	l ^a
samīcīnāḥ	V _(R) –	VII2	12//a
aṃśúḥ	–s	XI4	l ^a
mānuṣe		I1	l
áditer	–V	X1	/12
santu	V _(R) –	VII2	12/
prajāvatīḥ	–#	X11	//12
havír	–bb	XI1	12/
síṣāsati		I1	/12
sómo	V _(R) –	VII2	12//
mīdhvāḥ		I2	12/
sacate	V _(R) –	VII2	ea
sém (sá)	V _(R) –	VII2	/12
darṣad		I4	/12
góbhir	–V	X1	/11
kārsmann		I4	11/
kakṣívate	PE *k ^u –	I6	11/
adbhíḥ	–s	XI4	12/
sá	V _(R) –	VII2	12//a
kavíbhir	–N	X1	/12
yéṣu		I1	/12

vīṣvaṇcam		I1	12/
vicakṣaṇāḥ	*k ^u –	I6	/12
pátir	–db	XI1	l ^{ea}
pitrór	–V	X1	/12
ṇṇbhir	–Y	X1	12/
anūṣata–		I1	/12
tripṛṣṭhá	–tb	I1	12/
uṣáso		I1	l
ádribhiḥ	–s	XI4	12/
matíbhiḥ	–c	X9	/12
śúcīḥ	–#	X11	//12
mádhor	–db	XI1	12/
soma	V _(R) –	VII2	12/
ṇṇbhiḥ	–p	XI3	12/
tébhir	–V	X1	12/
dákṣo	PE Av. -xš	I6	12/
ṇṇbhiḥ	–#	X11	//12
háriḥ	–s	XI4	12/
sátvabhir	–Y	X1	//12
nadīṣv		I1	/12
gābhastyoḥ	–s	XI4	//12
síṣāsan	R _(R) –	VII2	12/
síṣāsan		I1	12/
gāviṣṭiṣu	–t	I1	/12
gāviṣṭiṣu		I1	/12
śúṣmam		I1	12/
apasyúbhir	–V	X1	//12
índur	–b	XI1	12/
manīṣibhiḥ		I1	/12
manīṣibhiḥ	–#	X11	//12
taviṣyámāṇo		I1	12/
jatháreṣv		I1	/12
svardīṣa	V _(R) –	VII2	/12
ṛṣiṣāḥ		I1	l
ṛṣiṣāḥ		VII1	/12
ṛṣiṣāḥ	*g ^u –	XI6	/12
vṛṣeva (vṛṣā)		I1	12/
arṣasy		I4	/12
vṛṣabhāḥ		I1	l
jéśama		I1	12/
eṣá		I1	12/
vāpuṣo		I1	/12
vāpuṣṭaraḥ	–t	I1	/12
arṣanti		I4	12/
iṣitās		I1	l
kṛṣānor	–V	X1	12/
ástur	–N	X1	l ^a
bibhyúṣā		I1	/12
īkṣeṇyāso	*k ^u –	I6	12/
jujuṣúr		I1	/12
jujuṣúr	–b	XI1	/12
havír-haviḥ	–b	XI1	/12
havír-haviḥ	–#	X11	//12
vanuṣyatá		I1	/12
índuḥ	–s	XI4	12/
puruṣtutāḥ		VII1	/12
árṣati		I4	/12
cákrrir	–d	XI1	12/

hurúg	PE	X12	/12
vṛjāneṣu		I1	/12
vṛṣayúḥ		I1	
vṛṣayúḥ	_ <i>k</i> _	XI3	/12
asiṣyadad		I1	/12
iyakṣati	* <i>k'</i> _	I6	/12
ávīr	_ <i>V</i> _	X1	;
niṣkṛtām		X7	/12
ṣicyase	<i>pāri</i>	V1	/12
nṛbhir	_ <i>N</i> _	X1	//12
nṛcákṣā	* <i>k'</i> _	I6	12/
ūrmīḥ	_ <i>k</i> _	XI3	l ^a
kavír	_ <i>V</i> _	X1	;
pūrvír	_ <i>b</i> _	XI1	12/
srutáyaḥ	<i>V</i> _(R) —	VII2	l ^a
sahásram	<i>V</i> _(R) —	VII2	12//
camūśādaḥ		VII1	/12
manīṣīṇam		I1	/12
sómam	<i>V</i> _(R) —	VII2	/12
sakṣāṇim	* <i>k''</i> _	I6	/12
sumnám	<i>V</i> _(R) —	VII2	12/
sahasrajít	<i>V</i> _(R) —	VII2	/12
svādiṣṭhaṃ	_ <i>tb</i> _	I1	12/
soma	<i>V</i> _(R) —	VII2	12/
asmayúḥ	_ <i>s</i> _	XI4	//12
arṣasi		I4	/12
bṛháddiveṣu		I1	/12
iśó		I1	/12-
sāniṣanta		I1	/12
yébhir	_ <i>V</i> _	X1	l ^a
arír	_ <i>b</i> _	XI1	/12
śá	<i>V</i> _(R) —(<i>bī</i>)	VIII1	/12
śāḥ	<i>V</i> _(R) —(<i>bī</i>)	VIII1	/12
tíṣṇā	_ <i>n</i> _	I1	12/
sóma	<i>V</i> _(R) —	VII2	12//
durādhyaḥ	_ <i>V</i> _	X1	/12
ruruhuḥ	_ <i>s</i> _	XI4	;
kṣípaḥ	PE * <i>k''</i> _	I6	/12
gór	_ <i>V</i> _	X1	/12
hástair	_ <i>d</i> _	XI1	l ^a
duduhur	_ <i>N</i> _	X1	/12
manīṣīṇaḥ		I1	/12
subhvām	<i>V</i> _(R) —	VII2	l ^a
tāriṣa		I1	/12
āvís	_ <i>t</i> _	XI2	12/
śúṣmo		I1	12/
nṛcákṣasa	* <i>k'</i> _	I6	/12
samudráso	<i>V</i> _(R) —	VII2	12//
vivyacuḥ	_ <i>#</i> _	XI1	//12
ánūṣata_		I1	/12
áyuh	_ <i>p</i> _	XI3	l ^a
vṛṣā		I1	/12
kukṣā	PE * <i>k'</i> _	I6	12/
sumaṅgálah	<i>V</i> _(R) —	VII2	/12
krílan		I2	12/
hárir	_ <i>V</i> _	X1	l ^{ea}
vṛṣā		I1	/12
kṣípaḥ	PE * <i>k''</i> _	I6	/12

nṛbhiḥ	_ <i>s</i> _	XI4	12/
grāvabhiḥ	_ <i>s</i> _	XI4	/12
ádribhir	_ <i>d</i> _	XI1	//12
vṛṣabhām		I1	
kṣípaḥ	PE * <i>k''</i> _	I6	/12
síndhor	_ <i>V</i> _	X1	12/
ivormīḥ (ūrmīḥ)	_ <i>p</i> _	XI3	l ^a
arṣasi		I4	/12
udámandiṣuḥ		I1	/12
udámandiṣuḥ	_ <i>s</i> _	XI4	//12
sómaḥ	<i>V</i> _(R) —	VII2	12/
ásiṣyadad		I1	/12
raghúvartanir	_ <i>Y</i> _	X1	/12
vṛṣā		I1	/12
śíkṣā	* <i>k</i> _	I6	12/
sú	<i>V</i> _(R) —	VII2	/12
pūṣā		I1	12/
sajóṣasaḥ		I1	/12
bṛhaspátir	_ <i>N</i> _	X1	l ^{ea}
vāyúr	_ <i>V</i> _	X1	/12
áditir	_ <i>Y</i> _	X1	/11
ántárikṣam	PE * <i>k''</i> _	I6	/11
juṣanta		I1	/11
sómo	<i>V</i> _(R) —	VII2	12/
aruśó		I1	/12
vṛṣā		I1	/12
kavír	_ <i>Y</i> _	X1	12/
eṣi		I1	/12
arṣasi		I4	/12
duritā	_ <i>V</i> _	X1	
mṛlaya		I2	/12
nirṇíjam	_ <i>N</i> _	X1	/12
mahiśásya		I1	/12
giriṣu		I1	/12
svāsāra	<i>V</i> _(R) —	VII2	12//a
grāvabhir	_ <i>N</i> _	X1	l ^{ea}
vāṇīṣu		I1	12/
soma	<i>V</i> _(R) —	VII2	/12
prabhúr	_ <i>g</i> _	XI1	12/
eṣi		I1	/12
átaptatanūr	_ <i>N</i> _	X1	l ^a
tápoṣ	_ <i>p</i> _	X7	12/
prṣṭhám	_ <i>tb</i> _	I1	12/
tiṣṭhanti	_ <i>tb</i> _	I1	
uśásaḥ		I1	
pṛśnir	_ <i>V</i> _	X1	/12
ukṣā	* <i>k</i> _	I6	12/
vājayúḥ	_ <i>#</i> _	XI1	//12
nṛcákṣasaḥ	* <i>k'</i> _	I6	12/
dadhuḥ	_ <i>#</i> _	XI1	//12
rakṣati	* <i>k</i> _	I6	/12
nidhāpatih	_ <i>#</i> _	XI1	//12
bhakṣám	* <i>g</i> _	I6	/12
havír	_ <i>b</i> _	XI1	12/
haviṣmo		I1	12/
sádma	<i>V</i> _(R) —	VII2	/12
sahásrabhrṣṭir	_ <i>t</i> _	I1	12/
sahásrabhrṣṭir	_ <i>j</i> _	XI1	l ^a

vīcarṣaṇīr		I4	/12
vīcarṣaṇīr	_V	X1	//12
sómaḥ	V _(R) —	VII2	12/
arṣati		I4	/12
abhiṣṭaya		V1	/12
īnduḥ	_s	XI4	12/
siṣakty		I1	12/
uśāsaṃ		I1	
góbhiḥ	_s	XI4	l ^{ea}
ósadhīśv		I1	/12
ósadhīśv		I1	/12
iśáyann		I1	
úpāvasuḥ	_#	XI1	//12
eśá		I1	12/
sahasrañjīd	V _(R) —	VII2	/12
iśīráṃ		I1	
uśarbúdham		I1	/12
īnduḥ	_s	XI4	12/
vāyúbhir	_V	X1	//12
kaláśeṣu		I1	/12
sīdati	V _(R) —	VII2	/12
matībhiḥ	_s	XI4	/12
kavīḥ	_k	XI3	l ^{ea}
súśutaḥ		VII1	
srava_	<i>pāri</i>	V2	/12
rákṣasā	OAv. <i>raṣab-</i>	I6	/12
dákṣo	PE Av. -xš	I6	12/
śátrūm̐r	_V	X3	l ^{ea}
dhāsír	_V	X1	/12
svaranti	<i>abbī</i>	V1z	12/
manīśīṇo		I1	/12
nīṃsate		I1a	/12
īndrāyēnduḥ (īnduḥ)	_p	XI3	l ^{ea}
ārṣā		I4	/12
soma	V _(R) —	VII2	/12
mīdhvaḥ		I2	/12
góbhir	_V	X1	/12
arṣasi		I4	/12
sānasír	_V	X1	//12
sám	V _(R) —	VII2	/12
svādúḥ	_p	XI3	12/
svādúr	V _(R) —	VII2	12//
svādúr	_V	X1	12/
svādúr	V _(R) —	VII2	12//a
svādúr	_N	X1	12/
kṣípaḥ	PE *k ^(u) _	I6	/12
ārṣanti		I4	/12
suṣtutīm	V _(R) —	VII2	/12
suṣtutīm		VII1	/12
ārṣā		I4	/12
mākír	_N	X1	12/
pāriṣūtīr		V1	/12
pāriṣūtīr	_V	X1	/12
vṛṣabhó		I1	
vicakṣaṇó	*k'_	I6	/12
kavīḥ	_#	XI1	//12
pīyúṣaṃ		I1	12/
nṛcákṣasaḥ	*k'_	I6	/12

ukṣāṇaṃ	*k'_	I6	
giriṣṭhām		VII1	/12
síndhor	_V	X1	12/
suparṇám	V _(R) —	VII2	11/
pūrvīḥ	_#	XI1	//11
sthām	V _(R) —	VII2	/11
praticákṣaṇo	*k'_	I6	/11
bhānūḥ	_ś	XI4	11/
śócīṣā		I1	/11
śúcīḥ	_#	XI1	//11+
arṣanti		I4	12/
'srkṣata	*g'_	I6	12/
dhenúr	_N	X1	12/
arṣa		I4	/12
vṛṣā		I1	12/
sāno	V _(R) —	VII2	/12
sómaḥ	V _(R) —	VII2	12//
āśvinīḥ	_p	XI3	l ^a
ṛṣaya		I1	12/
sthāvirīr	_V	X1	/12
asrkṣata	*g'_	I6	/12
ṛṣiṣāna		I1	
ṛṣiṣāna		I1	/12
viśvacakṣa	*k'_	I6	/12
prabhós	_t	XI2	12/
satāḥ	V _(R) —	VII2	12/
vyānaśīḥ	_p	XI3	l ^{ea}
soma	V _(R) —	VII2	/12
dhārmabhiḥ	_p	XI3	//12
pátir	_Y	X1	12/
hāriḥ	_s	XI4	//12
kaláśeṣu		I1	/12
sīdati	V _(R) —	VII2	/12
ketúḥ	_p	XI3	l ^a
svadhvarāḥ	V _(R) —	VII2	/12
niṣkṛtām		X7	/12
arṣati		I4	/12
vṛṣā		I1	12/
síndhuṣu	V _(R) —	VII2	/12
síndhuṣu		I1	/12
stanáyann	V _(R) —	VII2	l ^a
dyaús	_c	X9	12/
dhārmabhiḥ	_#	XI1	//12
kaláśeṣu		I1	/12
sīdati	V _(R) —	VII2	/12
īyótir	_Y	X1	12/
vibhūvasuḥ	_#	XI1	//12
svadhāyor	_V	X1	/12
ārṣati		I4	/12
pátir	_d	XI1	12/
vicakṣaṇāḥ	*k'_	I6	/12
hārir	_N	X1	12/
sádaneṣu		I1	/12
sīdati	V _(R) —	VII2	/12
'vibhiḥ	_s	XI4	;
síndhubhir	_Y	X1	/12
vṛṣā		I1	/12
síndhūnām	V _(R) —	VII2	12/
arṣaty		I4	/12

góṣu		I1	/12
soṭṭbhiḥ	<i>—p</i>	XI3	;
vṛṣā		I1	/12
saśāra	<i>V_(R)—</i>	VII2	12/
śúcīr	<i>—db</i>	XI1	12/
sóma	<i>V_(R)—</i>	VII2	/12
divispṛśam		VI2	/12
antarikṣaprā	PE * <i>k^u</i> —	I6	12/
bhúvaneṣv		I1	/12
sám	<i>abbī</i>	V1y	l
saṃyātaḥ	<i>V_(R)—</i>	VII2	/12
índur	<i>—V</i>	X1	l
niṣkṛtām		X7	/12
sákhyur	<i>—N</i>	X1	12/
saṃgíram	<i>V_(R)—</i>	VII2	/12
yuvatíbhiḥ	<i>—s</i>	XI4	/12
arṣati		I4	/12
sómaḥ	<i>V_(R)—</i>	VII2	12//
saṃvāsaneṣv		I1	/12
akramuḥ	<i>—#</i>	XI1	//12
manīṣā		I1	12/
ānūṣata		I1	/12
aśīśrayuḥ	<i>—#</i>	XI1	//12
pipyúṣīm		I1	/12
īṣam		I1	/12
trír	<i>—V</i>	X1	l
āśaścuṣī		I1	/12
vṛṣā		I1	12/
vicakṣaṇāḥ	* <i>k'</i> —	I6	/12
pratarītóśāso (uśāsaḥ)		I1	/12
manīṣībhiḥ		I1	/12
manīṣībhiḥ	<i>—#</i>	XI1	//12
manīṣībhiḥ	<i>—p</i>	XI3	l ^{ea}
kavír	<i>—N</i>	X1	//12
nṛbhir	<i>—Y</i>	X1	12/
vāyóḥ	<i>—s</i>	XI4	l ^a
uśāso		I1	l
trīḥ	<i>—s</i>	XI4	12/
divyēṣu		I1	/12
srjānā	<i>V_(R)—</i>	VII2	12//
nṛbhir	<i>—Y</i>	X1	12/
ádribhiḥ	<i>—s</i>	XI4	12/
jaṭhāreṣv		I1	/12
nṛcákṣā	* <i>k'</i> —	I6	12/
vicakṣaṇa	* <i>k'</i> —	I6	/12
'vṇor	<i>—V</i>	X1	/12
vīśvābhir	<i>—N</i>	X1	l ^a
matíbhiḥ	<i>—p</i>	XI3	/12
pāriṣkṛtam		V1	/12
saptá	<i>V_(R)—</i>	VII2	/12
mahiṣā		I1	/12
aheṣata		I1	/12
índuḥ	<i>—p</i>	XI3	12/
nirñíjam	<i>—N</i>	X1	l
kavír	<i>—V</i>	X1	//12
krīḷan		I2	12/
arṣati		I4	/12
kṣípo	PE * <i>k^(u)</i> —	I6	12/

góbhir	<i>—V</i>	X1	/12
prsthé	<i>—tb</i>	I1	12/
jabhriṣe		I1	/12
jyótīmṣi		I1a	12/
vṛṣā		I1	12/
vāneṣv		I1	12/
dhāriḥ (háriḥ)	<i>—#</i>	XI1	//12
anūṣata		I1	/12
raśmībhiḥ	<i>—p</i>	XI3	/12
praśíṣo		I1	/12
nāvīyaśiḥ	<i>—p</i>	XI3	//12
pátir	<i>—j</i>	XI1	12/
niṣkṛtām		X7	/12
pátir	<i>—d</i>	XI1	/12
pathíbhiḥ	<i>—k</i>	XI3	/12
ṣicyate	<i>pāri</i> l	V1	/12
háriḥ	<i>—#</i>	XI1	//12
úpāvasuḥ	<i>—#</i>	XI1	//12
sūro	<i>V_(R)—</i>	VII2	12//
nṛbhir	<i>—V</i>	X1	;
ádribhiḥ	<i>—s</i>	XI4	/12
īṣam		I1	12/
ārṣasi		I4	/12
kaláṣeṣu		I1	/12
sīdasi	<i>V_(R)—</i>	VII2	/12
viṣṭambhá		V1	12/
vicakṣaṇāḥ	* <i>k'</i> —	I6	/12
nṛcákṣasaṃ	* <i>k'</i> —	I6	/12
soma	<i>V_(R)—</i>	VII2	^{ea}
tiṣṭhantu	<i>—tb</i>	I1	l
kṛṣṭáyah	<i>—t</i>	I1	/12
nṛcákṣā	* <i>k'</i> —	I6	12/
soma	<i>V_(R)—</i>	VII2	/12
vṛṣabha		I1	l
sá	<i>V_(R)—</i>	VII2	12//a
bhúvaneṣu		I1	/12
bhúvaneṣv		I1	/12
soma	<i>V_(R)—</i>	VII2	/12
ūrmír	<i>—Y</i>	X1	l ^a
atiṣṭhipad	<i>—tb</i>	I1	/12
mahiśó		I1	/12
sahásrabhṛṣṭir	<i>—t</i>	I1	12/
sahásrabhṛṣṭir	<i>—j</i>	XI1	l ^a
prajávatir	<i>—Y</i>	X1	//12
viśváyur	<i>—Y</i>	X1	12/
hárir	<i>—b</i>	XI1	;
dyúbhiḥ	<i>—#</i>	XI1	//12
sám	<i>V_(R)—</i>	VII2	/12-
síndhor	<i>V_(R)—</i>	VII2	12//a
síndhor	<i>—V</i>	X1	12/
uksāṇam	* <i>k</i> —	I6	/12
arṣati		I4	/12
áhir	<i>—N</i>	X1	12/
sarpati	<i>āti</i> l	V2	/12
krīḷann		I2	12/
vṛṣā		I1	/12
háriḥ	<i>—#</i>	XI1	//12
taviṣyate		I1	/12
bhúvaneṣv		I1	/12

hárir	<i>_gb</i>	XI1	12/
ghṛtásnuḥ	<i>_s</i>	XI4	^{la}
jyotírathaḥ	<i>_r</i>	X2	12/
skambhó	<i>V_(R)—</i>	VII2	12/
tridhátur	<i>_bb</i>	XI1	^{ea}
arṣati		I4	/12
nirṇíjam	<i>_N</i>	X1	
yayúḥ	<i>_#</i>	X11	//12
meṣyāḥ		I1	/12
góbhir	<i>_V</i>	X1	12/
camvòḥ	<i>_s</i>	XI4	/12
kaláśeṣu		I1	/12
sīdasi	<i>V_(R)—</i>	VII2	/12
rakṣása	<i>OAv. raśab-</i>	I6	
suvírah	<i>V_(R)—</i>	VII2	/12-
śīda	<i>ní</i>	V1	/11
nṛbhiḥ	<i>_p</i>	XI3	11/
arṣa		I4	/11
barhī	<i>_r</i>	X2	^{ea}
raśanābhir	<i>_N</i>	X1	/11
īndur	<i>_V</i>	X1	//11
rākṣamāṇaḥ	<i>*k_</i>	I6	/11
sudākṣo	<i>PE Av. xš</i>	I6	/11
viṣṭambhó		V1	11/
ṛṣir		I1	11/
ṛṣir	<i>_Y</i>	X1	11/
ṛbhúr	<i>_db</i>	XI1	11/
eśá		I1	11/
vṛṣā		I1	11/
vṛṣne	<i>_n</i>	I1	11/
sahasrasáḥ	<i>R_(R)—</i>	VII2	11//a
barhír	<i>_V</i>	X1	
sómā	<i>V_(R)—</i>	VII2	11/
pavítrebhiḥ	<i>_p</i>	XI3	^{ea}
ṣmā	<i>V_(R)—(bī)</i>	VIII1	11/
arṣa		I4	/11
eśá		I1	11/
sómaḥ	<i>V_(R)—</i>	VII2	
sárgo	<i>V_(R)—</i>	VII2	11//
mahiṣó		I1	/11
eśá		I1	11/
ádreh	<i>_k</i>	XI3	//11
satír	<i>_V</i>	X1	^{ea}
abhraíḥ	<i>_s</i>	XI4	//11
pūrvír	<i>_V</i>	X1	11/
íṣo		I1	11/
bṛhatír	<i>_j</i>	XI1	;
śíkṣā	<i>*k_</i>	I6	11/
upaṣṭút		IX1	/11
caḁṛsé		I1	
vavṛṣā		I1	/11
bhuriṣāḥ		VII1	/11
bhuriṣāḥ	<i>*g^b_</i>	XI6	/11
sātāye	<i>V_(R)—</i>	VII2	^{la}
nahuṣyāṇi		I1	/11
svārsātā		VI5	11/
vāyúr	<i>_N</i>	X1	11/
iṣṭáyāmā	<i>_t</i>	I1	/11

śámbhaviṣṭhaḥ	<i>_tb</i>	I1	/11
pūṣéva (pūṣā)		I1	11/
soma	<i>V_(R)—</i>	VII2	/11
cákrir	<i>_b</i>	XI1	//11
soma	<i>V_(R)—</i>	VII2	/11
soma	<i>V_(R)—</i>	VII2	/11
dásyoh	<i>_#</i>	X11	//11
agnír	<i>_N</i>	X1	11/
nadīṣu		I1	/11
upabdir	<i>_V</i>	X1	//11
sómaḥ	<i>V_(R)—</i>	VII2	11/
sómā	<i>V_(R)—</i>	VII2	11/
abhrávarṣāḥ		I4	/11
nícīḥ	<i>_s</i>	XI4	//11
śuṣmī		I1	11/
vít	<i>*k'_</i>	XI6	//11
makṣú	<i>*k'_</i>	I6	11/
sumatír	<i>V_(R)—</i>	VII2	^{la}
sumatír	<i>_bb</i>	XI1	/11
pṛtanāśāḥ	<i>*g^b_</i>	XI6	/11
śúcīṣ	<i>_tv</i>	X6	11/
dakṣáyyo	<i>PE Av. xš</i>	I6	11/
soma	<i>V_(R)—</i>	VII2	/11
syá	<i>V_(R)— pró, prā u</i>	VII2	11/
váhnih	<i>_p</i>	XI3	^{la}
pathyābhir	<i>_V</i>	X1	/11
vṛṣṭíḥ	<i>_t</i>	I1	11/
vṛṣṭíḥ	<i>_p</i>	XI3	^{la}
sahásradhāro	<i>R_(R)—</i>	VII2	11//a
mātúr	<i>_V</i>	X1	11/
avasiṣṭa	<i>_t</i>	I1	/11
rājīṣṭhām	<i>_tb</i>	I1	/11
pitúr	<i>_j</i>	XI1	/11
aruṣām		I1	11/
cákṣasā	<i>*k'_</i>	I6	11/
uksā	<i>*k'_</i>	I6	/11
mádhupṛṣṭham	<i>_tb</i>	I1	11/
ṛṣvám		I1	/11
sánābhayo	<i>V_(R)—</i>	VII2	11//
samāné	<i>V_(R)—</i>	VII2	11//
nīṣattāḥ		V1	/11
arṣanti		I4	11/
ṣanti	<i>pāri</i>	V1	/11
pūrvíḥ	<i>_#</i>	X11	//11
viṣṭambhó		V1	11/
aṁśúḥ	<i>_p</i>	XI3	^{ea}
ródasyo	<i>_r</i>	X2	//11
saniṣyānn		I1	
hástayor	<i>_V</i>	X1	;
tripṛṣṭhām	<i>_tb</i>	I1	11/
vṛṣaṇam		I1	
āṅgūśāṇām		I1	11/
vāñīḥ	<i>_#</i>	X11	//11
kṣiprádhanvā	<i>PE *k^(u)_</i>	I6	
urúgavyūtir	<i>_V</i>	X1	^{la}
síṣāsann		I1	11/
uśasaḥ		I1	

soma	V _(R) —	VII2	11/
vīṣṇum	— <i>n</i>	I1	/11
duritā	—V	X1	
sūktāya	V _(R) —	VII2	11/
svastībhiḥ	— <i>s</i>	XI4	/11
manīṣī		I1	/11
sāno	V _(R) —	VII2	/11
kavyaír	—V	X1	//11
suvānó	V _(R) —	VII2	11/
nahusyèbhir		I1	
nahusyèbhir	—V	X1	/11
índuḥ	—#	XI1	//11
nṛbhir	—V	X1	l ^{ea}
mártyebhir	—N	X1	//11
'vibhir	— <i>g</i>	XI1	;
góbhir	—V	X1	/11
adbhiḥ	—#	XI1	//11
vīṣā		I1	11/
vīṣṇe	— <i>n</i>	I1	11/
aṃśúr	—V	X1	/11
góḥ	—#	XI1	//11
pathíbhīr	—Y	X1	/11
adhvasmābhiḥ	— <i>s</i>	XI4	l ^{ea}
rakṣāsaḥ	OAv. <i>raṣab-</i>	I6	
vṛścópáristāt (upáristāt)	— <i>t</i>	I1	11/
eṣām		I1	/11
duḥśáhāso		XI4	11/
duḥśáhāso		VI1	11/
vanúṣā		I1	/11
jyótiṃṣi		I1a	/11
soma	V _(R) —	VII2	/11
suvānó	V _(R) —	VII2	11/
hárir	—V	X1	
aṃśúḥ	— <i>p</i>	XI3	/11
sanáye	V _(R) —	VII2	l ^a
ajuṣata		I1	
práyobhiḥ	—#	XI1	//11
nṛcákṣā	* <i>k'</i> —	I6	11/
kavír	—V	X1	;
sídan	V _(R) —	VII2	11//a
camūṣu		I1	/11
īṣayaḥ		I1	
vīśveṣu		I1	11/
kāvyeṣu		I1	/11
soma	V _(R) —	VII2	11/
svadhábhir	—V	X1	l ^a
sāno	V _(R) —	VII2	/11
yahvíḥ	—#	XI1	//11
satyám	V _(R) —	VII2	11/
jyótir	—Y	X1	11/
sádmeva	V _(R) —	VII2	11/
sámitir	—V	X1	/11
mahiśó		I1	/11
vāneṣu		I1	/11
sākamúḥṣo	* <i>g</i> —	I6	11/
dhánutrīḥ	—#	XI1	//11
háriḥ	— <i>p</i>	XI3	11/
nanakṣe	* <i>k'</i> —	I6	11/

mātṛbhir	—N	X1	l ^{ea}
śísur	—Y	X1	;
vīṣā		I1	11/
adbhiḥ	—#	XI1	//11
yóṣām		I1	11/
niṣkṛtām		X7	/11
usríyābhiḥ		III1	/11
usríyābhiḥ	—#	XI1	//11
índur	— <i>db</i>	XI1	11/
dhárābhiḥ	— <i>s</i>	XI4	l ^a
sumedhāḥ	V _(R) —	VII2	/11
camūṣv		I1	/11
vásubhir	—N	X1	/11
niktaíḥ	—#	XI1	//11
devébhiḥ	— <i>p</i>	XI3	l ^a
púraṃdhir	—V	X1	//11
vanditúr	—V	X1	l ^{ea}
áyuh	— <i>p</i>	XI3	//11
makṣú	* <i>k'</i> —	I6	11/
dhiyāvasur	— <i>j</i>	XI1	/11
ṛtāyántir	—V	X1	l ^{ea}
kavíḥ	— <i>k</i>	XI3	l ^a
devéṣu		I1	11/
bhūṣan		I1	/11
dákṣāya	PE Av. - <i>xš-</i>	I6	11/
purubhūṣu		I1	/11
nír	—V	X1	/11
satyā	V _(R) —	VII2	11/
īsam		I1	11/
āṛṣāśvam (āṛṣa)		I4	/11
jyótiḥ	— <i>k</i>	XI3	l ^{ea}
suśáhā	V _(R) —	VII2	l ^a
suśáhā		VI1	
soma	V _(R) —	VII2	/11
hárir	—V	X1	
nṛbhir	—Y	X1	11/
nirṇíḡam	—N	X1	/11
matír	— <i>j</i>	XI1	l ^{ea}
svadhábhiḥ	—#	XI1	//11
háriḥ	— <i>s</i>	XI4	11/
—āvis	— <i>k</i>	X7	11/
barhíṣi		I1	/11
manīṣā		I1	11/
sómam	V _(R) —	VII2	/11
namasyántir	—V	X1	l ^{ea}
sám	V _(R) —	VII2	/11
uśatír	—V	X1	/11
mahiśám		I1	/11
ukṣāṇam	* <i>k</i> —	I6	
giriṣṭhām		VI1	/11
īṣyan		I1	11/
hótuḥ	— <i>p</i>	XI3	//11
ṣyā	<i>vī</i>	V1	
manīṣám		I1	/11
senānīḥ	— <i>s</i>	XI4	l ^{ea}
hárṣate		I4	
aśvahayaír	—V	X1	l ^{ea}
námobhiḥ	—#	XI1	//11
tiṣṭhati	— <i>tb</i>	I1	11/

soma	V _(R) —	VII2	11/
varṣāyan		I4	
urór	_V	X1	11/
sarvātātaye	V _(R) —	VII2	^{ea}
sákhāyas	V _(R) —	VII2	/11
janitāgnér (agnér)	_j	XI1	^{ea}
viṣṇoḥ	_n	I1	/11
viṣṇoḥ	_#	XI1	//11
padaviḥ	_k	XI3	/11
īṣir		I1	11/
īṣir	_Y	X1	11/
mahiṣó		I1	/11
svádhiti	_Y	X1	/11
síndhur	_g	XI1	//11
manīśāḥ		I1	/11
tiṣṭhati	_tb	I1	11/
vṛṣabhó		I1	
góṣu		I1	/11
arṣa		I4	/11
manīṣy		I1	/11
amśór	_V	X1	11/
iṣanyán		I1	/11
índur	_Y	X1	//11
sáptiḥ	_s	XI4	^{la}
cakrúḥ	_p	XI3	^{la}
paridhīmr	_V	X3	/11
vīrébhir	_V	X1	11/
ásvair	_N	X1	^{la}
dhaviṣmān (haviṣmān)		I1	/11
sām	V _(R) —	VII2	11/
tiṣṭha	_tb	I1	11/
sāno	V _(R) —	VII2	/11
sīda	V _(R) —	VII2	/11
vṛṣṭim	_t	I1	11/
vājayúr	_d	XI1	;
sām	V _(R) —	VII2	11//a
síndhubhiḥ	_k	XI3	^{ea}
usríyābhiḥ		III1	11/
usríyābhiḥ	_p	XI3	^{la}
áyuḥ	_#	XI1	//11
eśá		I1	11/
matíbhiḥ	_p	XI3	/11
árātīḥ	_#	XI1	//11
áditer	_V	X1	/11
iṣirám		I1	/11
gātúḥ	_s	XI4	^{la}
soṭṭbhiḥ	_p	XI3	;
arṣa		I4	11/
sáptir	_V	X1	
kavír	_g	XI1	11/
gīrbhīḥ	_k	XI3	^{ea}
kavīḥ	_s	XI4	/11
īṣimanā		I1	11/
īṣikṛt		I1	
svarṣāḥ		VI5	/11
padaviḥ	_k	XI3	/11
mahiśāḥ		I1	/11
sīśāsan		I1	/11

ṣṭúp	V _(R) —(<i>rājati</i>)	VIII1	/11
camūśác		VI1	11/
govindúr	_d	XI1	11/
mahiṣó		I1	/11
vīṣeva		I1	11/
arṣan		I4	/11
camvòr	_V	X1	;
māhobhiḥ	_k	XI3	//11
arṣa		I4	/11
krīḷaṇ		I2	11/
camvòr	_V	X1	11/
bṛhatīr	_V	X1	/11
góbhiḥ	_k	XI3	^{ea}
sákhyur	V _(R) —	VII2	
sákhyur	_N	X1	/11
eṣi		I1	11/
índuḥ	_#	XI1	//11
vāneṣu		I1	11/
kaláṣeṣu		I1	/11
sáttā	V _(R) —	VII2	/11
yóseva (yósā)		I1	11/
sudúghāḥ	V _(R) —	VII2	^{la}
hárir	_V	X1	11/
preṣā		I1	11/
devébhiḥ	_s	XI4	^{la}
apṛkta	*k_t	I7	/11
kavír	_N	X1	^{ea}
camvòḥ	_p	XI3	;
vicakṣaṇó	*k'_	I6	11/
jágrvir	_d	XI1	;
sāno	V _(R) —	VII2	/11
svara	<i>abbī</i>	VIz	11/
svastíbhiḥ	_s	XI4	/11
svādúḥ	_p	XI3	11/
devayúr	_N	X1	/11
índur	_d	XI1	11/
nṛbhi	_st	X10	11/
saúbhagāya	V _(R) —	VII2	/11
hárir	_V	X1	
arṣā		I4	/11
devaír	_Y	X1	11/
saráthaṃ	V _(R) —	VII2	^{ea}
svastíbhiḥ	_s	XI4	/11
śúcibandhuḥ	_p	XI3	/11
vṛṣagaṇā		I1	
ayāsuh	_#	XI1	//11
āṅgūṣyām		I1	11/
durmārṣaṃ	_N	X1	11/
durmārṣaṃ		I4	11/
krīḷantam		I2	11/
hárir	_d	XI1	^{ea}
índur	_Y	X1	11/
sómaḥ	V _(R) —	VII2	11/
rákṣo	OAv. <i>raśab-</i>	I6	11/
árātīr	_Y	X1	//11
índur	_V	X1	11/
juṣāṇó		I1	/11
índur	_db	XI1	11/

kṣípo	PE * <i>k</i> ^(u) _	I6	11/
vṛṣā		II	11/
vagnúr	_V	X1	
arṣati		I4	
eṣi		II	11/
eṣi		II	/11
pariṣicyámānaḥ		V1	/11
vadhasnāḥ	_#	X11	//11
gavyúr	_N	X1	11/
arṣa		I4	11/
soma	V _(R) —	VII2	/11
jūṣṭvī	_t	II	11/
supáthā	V _(R) —	VII2	^{la}
vīṣvag		II	11/
duritāni	_V	X1	
ṣṇúnā	V _(R) —(<i>ādbi</i>)	VII1	11/
vṛṣṭim	_t	II	11/
arṣa		I4	11/
īlāvatiṃ		IIc	11/
bāndhūm̐r	_V	X3	11/
ṣya	<i>vī</i>	V1	11/
hārir	_V	X1	;
jūṣṭo	_t	II	11/
ṣṇúnā	V _(R) —(<i>pāri</i>)	VII1	11/
sahásradhāraḥ	V _(R) —	VII2	11//a
surabhír	_V	X1	/11
srava	<i>pāri</i>	V2	11/
nṛṣāhye		VII1	/11
sómā	V _(R) —	VII2	/11
srava	<i>pāri</i>	V2	11/
camúṣu		II	/11
sómo	V _(R) —	VII2	11//a
tákṣad	PE * <i>k</i> ' _	I6	11/
vág	<i>k</i> ^u _	X12	//11
jyēṣṭhasya	_tb	II	11/
kṣór	_V	X1	/11
jūṣṭam	_t	II	11/
sumedhāḥ	V _(R) —	VII2	/11
raśmibhir	_d	XI1	^{lea}
daśābhir	_bb	XI1	;
pavítrebhiḥ	_p	XI3	^{lea}
nṛcákṣā	* <i>k</i> ' _	I6	/11
índuḥ	_#	X11	//11
sātīm	V _(R) —	VII2	/11
vāyór	_V	X1	^{la}
arṣa		I4	/11
bṛhatír	_V	X1	/11
íṣo		II	/11
pariṣicyámānāḥ		V1	/11
sómāḥ	V _(R) —	VII2	/11
soma	V _(R) —	VII2	11/
ṣmāsi	V _(R) —(<i>dbí</i> , <i>bí</i>)	VII1	^{ea}
suṣṭhāné	V _(R) —	VII2	11/
suṣṭhāné		VII	11/
vṛṣābhir		II	
vṛṣābhir	_Y	X1	/11
arvācínaiḥ	_p	XI3	^{lea}

pathíbhír	_Y	X1	;
rājīṣṭhā	_tb	II	/11
sanítram̐	V _(R) —	VII2	11/
pitúr	_N	X1	11/
krátubhir	_Y	X1	;
mádhumatír	_V	X1	/11
atyéṣy		II	/11
arkaíḥ	_#	X11	//11
matíbhiḥ	_k	XI3	/11
cakṣi	* <i>k</i> ' _	I6	/11
cakṣi		I8	/11
soma	V _(R) —	VII2	/11
sūryasyópa (sūryasya)	V _(R) —	VII2	^{ea}
tisró		III1	11/
vāhnir	_V	X1	//11
manīṣām		II	/11
matíbhiḥ	_p	XI3	;
triṣṭúbhaḥ		VII	
pariṣicyámāna		V1	/11
jāgvir	_Y	X1	^{ea}
camúṣu		II	/11
sápanti	V _(R) —	VII2	11//a
śá	V _(R) —(<i>vī</i>)	VII1	/11
sá	V _(R) —	VII2	11//
mīdhvāḥ		I2	11/
jyótiṣāvit (jyótiṣā)		II	/11
uṣṇán	_n	II	/11
vṛṣā		II	11/
sāno	V _(R) —	VII2	/11
suvāná	V _(R) —	VII2	/11
índuḥ	_#	X11	//11
mahiṣás		II	/11
jyótir	_V	X1	/11
índuḥ	_#	X11	//11
iṣṭáye	_t	II	
júḥ	_p	XI3	11/
síndhur	_N	X1	11/
índur	_g	XI1	11/
góbhir	_V	X1	^{la}
adbhiḥ	_#	X11	//11
eśá		II	11/
camúṣu		II	11/
svārcakṣā	* <i>k</i> ' _	I6	11/
satyáśuṣmaḥ		II	/11
eśá		II	11/
duhitúr	_d	XI1	/11
sámanesu	V _(R) —	VII2	^{la}
sámanesu		II	/11
srava	<i>pāri</i>	V2	11/
camvòḥ	_p	XI3	;
svādiṣṭho	V _(R) —	VII2	11/
svādiṣṭho	_tb	II	11/
ārṣā		I4	/11
ratheṣṭhām		VII	/11
vṛṣānaṃ		II	
arṣa		I4	/11
dhenūḥ	_s	XI4	^{ea}
arṣa		I4	11/

ârşeyām		I4	11/
sārasi	V _(R) —	VII2	la
şaştīm	*k' _t	I7	11/
vṛkṣām	PE *k' _	I6	11/
vṛṣanāma		I1	l
śūṣé		I1	/11
eṣy		I1	/11
eṣā		I1	11/
manīṣī		I1	/11
sómo	V _(R) —	VII2	11//
vidátheṣv		I1	/11
índur	_Y	X1	//11
mahiṣā		I1	/11
daśábhiḥ	_kṣ	X8	/11
kṣípābhiḥ	PE *k' ^(u) _	I6	/11
kṣípābhiḥ	_s	XI4	//11
áditih	_s	XI4	11/
síndhuḥ	_p	XI3	la
dyaúḥ	_#	X11	//11
arṣa		I4	8/
puruspṛham		VI2	/8
sahásrabharṇasaṃ	V _(R) —	VII2	8/
ṣyá	V _(R) —(<i>pári</i>)	VIII1	8/
índur	_V	X1	8/
dhárābhir	_V	X1	/8
ṣyá	V _(R) —(<i>pári</i>)	VIII1	8/
índur	_V	X1	8/
gavyayúḥ	_#	X11	//8
dāśúṣe		I1	/8
sahasríṇaṃ	V _(R) —	VII2	8/
puruspṛhaḥ		VI2	/8
nēdiṣṭhatamā	_tb	I1	8/
iṣáḥ		I1	/8
dvír	_Y	X1	8/
ádrisaṃhatam		VI1	/8
dakṣasádhanam	PE Av. xš	I6	/8
sūriṣu		I1	8/
svār	V _(R) —	VII2	8/
yajñéṣu		I1	/8
índur	_j	X11	8/
janiṣṭa	_t	I1	8/
giriṣṭhā		VI1	8/
tuviṣváṇi		VI1	/8
ṣicyase	<i>pári</i>	V1	/8
dákṣiṇāvate	*k' _	I6	/8
vyùṣṭiṣu	_t	I1	/8
vyùṣṭiṣu		I1	/8
sómāḥ	V _(R) —	VII2	8//
dhṛṣṇāve	_n	I1	/8
dhānus	_t	XI2	8/
paúmṣyaṃ		I1a	/8
nirñijam	_N	X1	/12
kṣapā	*k' ^u _	I6	8/
pāriṣkrto		V1	/8
āsābhir	_d	XI1	/8
dadhúḥ	_p	XI3	//8
ānūṣata		I1	/8
bībhratīḥ	_#	X11	//8

uksāmānam	PE *g_	I6	8/
manīṣiṇaḥ		I1	/8
camūṣu		I1	/8
sīdati	V _(R) —	VII2	/8
pátir	_Y	X1	8/
sukármabhir	V _(R) —	VII2	/8
sukármabhir	_d	XI1	//8
saṃdadír	V _(R) —	VII2	/8
saṃdadír	_N	X1	//8
mahír	_V	X1	8/
nṛbhir	_Y	X1	8/
camūṣv		I1	8/
ṣīdasi	ní	V1	/8
puṣyasi		I1	/8
dāśúṣo		I1	/8
vṛṣtīm	_t	I1	8/
tanyatúḥ	_#	X11	//8
puṣyasi		I1	/8
jigyúṣo		I1	/8
ānasīḥ	_#	X11	//8
dákṣāya	PE Av. -xš	I6	8/
sutó	V _(R) —	VII2	/8
viṣṇave	_n	I1	/8
citrébhir	_Y	X1	8/
raśmībhiḥ	_#	X11	//8
dāśúṣo		I1	/8
jabhriṣe		I1	/8
śnathiṣṭana	_t	I1	/8
sutáḥ	V _(R) —	VII2	/8
índur	_V	X1	8/
duróṣam	_V	X1	8/
duróṣam		I1	8/
ádribhiḥ	_#	X11	//8
índur	_V	X1	8/
pátir	_N	X1	8/
samudró	V _(R) —	VII2	8//
pátī	_r	X2	8/
pūṣā		I1	8/
rayír	_bb	XI1	/8
arṣati		I4	/8
pátir	_Y	X1	8/
anūṣata		I1	/8
ghṛiṣvayah		I1	/8
ójiṣṭhas	_tb	I1	8/
carṣañír		I4	/8
carṣañír	_V	X1	/8
suṣvāṇāso		I1	8/
ádribhiś	_c	X9	//8
gór	_V	X1	/8
iṣam		I1	8/
jāmír	_V	X1	8/
oṇyòḥ	_#	X11	//8
yóṣanām		I1	/8
dakṣasádhanano	PE Av. xš	I6	/8
háriḥ	_p	XI3	8/
vārebhiḥ	_p	XI3	/8
sómo	V _(R) —	VII2	8//
vṛṣā		I1	/8

hárir	_V	X1	//8
niṣkṛtām		X7	/8
śísur	_N	X1	8/
pāṣyōr	PE	I4a	/8
pāṣyōr	_V	X1	//8
ābhakta	*g_t	I7	8/
dhāmabhir	_V	X1	//8
pr̥sthēsv	_tb	I1	8/
pr̥sthēsv		I1	8/
sukrātuḥ	V _(R) —	VII2	4
sukrātuḥ	_#	X11	//4
sajōṣaso	V _(R) —	VII2	/8
sajōṣaso		I1	/8
juśānta		I1	4
mām̐hiṣṭham	_tb	I1	8/
purusp̥ṛtham		VI2	4
ānuśāg		V1	/8
ānuśāg	*k' _	X12	//8
śukrēbhir	_V	X1	/8
akṣābhir	PE *k'' _	I6	/8
akṣābhir	_V	X1	//8
ṛnór	_V	X1	8/
sómāya	V _(R) —	VII2	8//
matībhir	_j	X11	/12
jūjoṣate		I1	/12
góbhir	_V	X1	8/
arṣati		I4	/8
śadhāsthā	V _(R) —(tr̥)	VII1	12/
hāriḥ	_#	X11	//12
arṣati		I4	/8
vāṇīr	_V	X1	l ^{ca}
īśīnām		I1	l
nūṣata		I1	/12
camvōr	_Y	X1	/12
dhāriḥ (hāriḥ)	_#	X11	//12
daívīr	_V	X1	/8
svadhā	V _(R) —	VII2	/8
sarātham	V _(R) —	VII2	/8
vāghadbhir	_V	X1	/12
sáptir	_N	X1	8/
vājayúr	_d	X11	//8
vyānāśīḥ	_p	X13	l ^{ca}
śīdata	ní	V1	/8
yajñaiḥ	_p	X13	l ^{la}
bhūṣata		I1	/12
mātīḥbhiḥ	_s	X14	//8
lakṣasādhanam	PE Av. xš	I6	/8
vāṇīr	_V	X1	/8
anūṣata		I1	/8
góbhiṣ	_t	X6	12/
sákheva	V _(R) —	VII2	12//a
raḁśasam	OAv. rašab-	I6	8/
yajñaiḥ	_s	X14	l ^{la}
gūrtībhiḥ	_#	X11	//12
mātīḥbhir	_V	X1	//8
īndur	_b	X11	8/
devāvīr	_N	X1	12/
matībhiḥ	_p	X13	/12

pārīṣkṛtaḥ		V1	/12
dākṣāya	PE Av. -xš	I6	8/
sudakṣa	PE Av. -xš	I6	/8
gōṣu		I1	/12
vīṣanam		I1	8/
śruṣṭī	_t	I1	8/
sānasír	_V	X1	//8
sutáh	V _(R) —	VII2	/8
mādeṣv		I1	/8
vīṣanam		I1	/8
īagr̥vir	_V	X1	//8
srava	pāri	V2	/8
śūṣmam		I1	8/
vīṣanam		I1	/8
vicakṣaṇāḥ	*k' _	I6	/12
pathībhiḥ	_k	X13	/12
dhārābhir	_V	X1	/8
vāv̐dhuḥ	_#	X11	//8
papuḥ	_#	X11	//12
vīṣṭidyāvo	_t	I1	12/
dhībhir	_b	X11	8/
kriṣṭantam		I2	8/
tripr̥sthām	_tb	I1	12/
mīlḥé		I2	8/
sáptir	V _(R) —	VII2	8/
sáptir	_N	X1	8/
vājayúḥ	_#	X11	//8
asiṣyadat		I1	/12
hárir	_V	X1	//8
abhyārṣan		I4	12/
devayúr	_N	X1	//8
mádhōr	_db	X11	8/
asṛksata	*g' _	I6	/8
eṣi		I1	/12
ṣīncatā	V _(R) —(pārītó , pāri itāḥ)	VIII 1111	8/
havíḥ	_#	X11	//8
suśāva		I1	8/
ādriḥbhiḥ	_#	X11	//8
vibhiḥ	_p	X13	/12
srava_	pāri	V2	/12
góbhir	_V	X1	/8
suvānās	V _(R) —	VII2	12/
cákṣase	*k' _	I6	l
krátur	_V	X1	8/
īndur	_Y	X1	8/
vicakṣaṇāḥ	*k' _	I6	/8
arṣasi		I4	/8
ārṣati		I4	/12
nībhir	_db	X11	8/
vicakṣaṇāḥ	*k' _	I6	/8
īagr̥vir	_V	X1	//8
mimikṣa	*g'' _	I6	/8
mīḍhvān		I2	12/
īṣir		I1	8/
īṣir	_Y	X1	8/
vicakṣaṇāḥ	*k' _	I6	/8
kavír	_V	X1	l ^{ca}

ṣuvāṇāḥ	V _(R) –(u)	VIII	8/
soṭṭbhir	–V	X1	//8
ṣṇúbhir	V _(R) –(ādbi)	VIII	8/
ṣṇúbhir	–V	X1	/8
góbhir	–V	X1	/8+
sómo	R _(R) –	VII2	8//
dugdhābhir	–V	X1	/8-
samudrām	R _(R) –	VII2	12-//
ádribhis	–t	XI2	//8
camvòr	–Y	X1	/12
dhāriḥ (hāriḥ)	–s	XI4	//12
vāṇesu		I1	/8
dadhiṣe		I1	/8
meṣyò		I1	/12
mīlhé		I2	8/
sáptir	V _(R) –	VII2	8/
sáptir	–N	X1	8/
vājayúḥ	–#	XI1	//8
manīṣibhiḥ		I1	/12
manīṣibhiḥ	–s	XI4	//12
vīprebhir	–V	X1	/8
ḥkvabhiḥ	–#	XI1	//8
síndhur	V _(R) –	VII2	8//
síndhur	–N	X1	8/
aṃśóḥ	–p	XI3	12/
jāgrvir	–V	X1	//12
sūnúr	–N	X1	8/
nadīṣv		I1	8/
gābhastyoḥ	–#	XI1	//8
sómāsa	V _(R) –	VII2	8/
viṣṭāpi		V1	
manīṣiṇo		I1	/12
ārṣan		I4	12/
nṛbhir	–Y	X1	12/
vicakṣaṇó	*k'–	I6	/12
sutāḥ	V _(R) –	VII2	/8
arṣati		I4	/12
kavīḥ	–s	XI4	//12
devēṣu		I1	/8
góbhir	–V	X1	/12
vāṇeṣv		I1	/8
paridhīm̐r	–V	X3	8/
sūryam	V _(R) –	VII2	/12
puruspṛham		VI2	/12
ārṣasi		I4	/8
vṛṣāva (vṛṣā)		I1	8/
niṣkṛtām		X7	/12
góbhir	–V	X1	8/
arṣasi		I4	/8
dhārmabhiḥ	–#	XI1	//8
matībhir	–Y	X1	/12
vicakṣaṇa	*k'–	I6	/12
dhītībhiḥ	–#	XI1	//8
aṣṛkṣata	*g'–	I6	/8
arṣati–		I4	/12
–indur	–b	XI1	8/
soṭṭbhiḥ	–#	XI1	//8
jyótir	–N	X1	l ^a
nirṇījam	–N	X1	/8

vṛṣabhó		I1	
vṛṣāyāte		I1	/12
īṣó		I1	/12
ghoṣāyaḥ		I1	/8
ānaśúḥ	–#	XI1	//8
eṣā		I1	8/
vārebhiḥ	–p	XI3	l ^a
krīlann		I2	8/
ūrmír	–V	X1	/8
usríyā		III1	12/
nír	–g	XI1	8/
tatniṣe		I1	
dhṛṣṇav	–n	I1	8/
ṣiṇcata–	pári	V1	/8
vanakrakṣám	Onomat.	I6	8/
vṛṣabhám		I1	
īṣas		I1	12/
devayúḥ	–#	XI1	//12
sudakṣa	PE Av. –xš	I6	
camvòḥ	–s	XI4	/12
vāhnir	–N	X1	8/
viṣpātiḥ	–#	XI1	//8
vṛṣṭim̐	–t	I1	12/
gāviṣṭaye	–t	I1	8/
vṛṣabhām		I1	
duhuḥ	–#	XI1	//12
vṛṣā		I1	12/
jyótisā		I1	/8
sūṣṭutaḥ		VI1	12/
kavībhir	–N	X1	;
nirṇījam	–N	X1	/12
īlānām		I1c	/12
nṛbhir	–Y	X1	12/
somadhānam	V _(R) –	VII2	l ^a
jūṣṭo	–t	I1	12/
viṣṭambhá		V1	8/
svādúr	–N	X1	10/
pūṣṇé	–n	I1	/10
soma	V _(R) –	VII2	10/
dákṣāya	PE Av. –xš	I6	10/
arṣa		I4	10/
piyúṣaḥ		I1	/10
piyúṣaḥ		I1	/10
sudhāró	V _(R) –	VII2	/10
nṛbhir	–Y	X1	10/
índuḥ	–p	XI3	10/
dákṣāya–	PE Av. –xš	I6	/10
soṭáro	V _(R) –	VII2	10/
sómam	V _(R) –	VII2	10/
sómaṃ	V _(R) –	VII2	10/
índuḥ	–p	XI3	10/
paviṣṭa	–t	I1	10/
cārur	–N	X1	/10
kavír	–bh	XI1	/10
góbhiḥ	–ś	XI4	10/
nṛbhiḥ	–s	XI4	/10
saháśradhāras	R _(R) –	VII2	/10
saháśraretā	R _(R) –	VII2	/10

adbhír	_N	X1	10/
góbhiḥ	_ś	XI4	/10
kukṣā	PE *k'_	I6	/10
nṛbhir	_Y	X1	10/
ādribhiḥ	_s	XI4	/10
vṛṣṇa	_n	I1	10/
īndur	_V	X1	8/
śú	V _(R) -(ū)	VII1	12/
sakṣāṇiḥ	V _(R) -	VII2	/8
sakṣāṇiḥ	*g ^b -	I6	/8
sakṣāṇiḥ	_#	XI1	//8
dviśās		I1	12/
samaryarājye	V _(R) -	VII2	8/
mārtyeṣv		I1	/12
sāniṣyadat		I1	/12
śāryābhir	_N	X1	12/
gābhastyoḥ	_#	XI1	//12
ānūṣata		I1	/12
soma	V _(R) -	VII2	12/
vṛktābarhiṣo		I1	/12
dadhuḥ	_#	XI1	//12
pīyūsam		I1	12/
nír	_V	X1	/12
adhuḥṣata	*g ^b -	I6	/12
niṣṭhā		XI0	12/
niṣṭhā	nis	V1	12/
vṛṣabhó		I1	
tiṣṭhase	_th	I1	/12
śísur	_N	X1	11/
krīlan		I2	11/
īnduh	_#	XI1	//11
eśā		I1	11/
_īndrāyēnduh (īnduh)	_p	XI3	l ^{ca}
svādúr	V _(R) -	VII2	/11
svādúr	_V	X1	/11
ūrmīḥ	_#	XI1	//11
vājasánir	_Y	X1	l ^{ca}
rākṣāmsy	OAv. <i>raśab-</i>	I6	11/
durgāhāṇi	_g	XI1	/11
svāyudhāḥ	V _(R) -	VII2	11//a
dvēṣāṃsi		I1	11/
svayúgvabhiḥ	V _(R) -	VII2	/11
svayúgvabhiḥ	_s	XI4	//11
svayúgvabhiḥ	_#	XI1	//8
aruśó		I1	/8
hāriḥ	_#	XI1	//8
ṛkvabhiḥ	_s	XI4	//12
saptāsyebhir	_V	X1	/8
ṛkvabhiḥ	_#	XI1	//8
sám	V _(R) -	VII2	12//
mātṛbhir	_N	X1	l ^{ca}
svá	V _(R) -	VII2	/12
dhītībhir	_d	XI1	/8
tridhātubhir	_V	X1	l ^{ca}
āruṣībhir		I1	
āruṣībhir	_Y	X1	/12
raśmībhir	_Y	X1	l ^{ca}
paūṃsyā_		I1a	/8

harṣayan		I4	/8
tákṣā	PE *k'_	I6	8/
riṣṭām	_t	IIr	8/
bhiṣág		I1	/8
bhiṣág	PE <i>j</i>	XI2	//8
srava	<i>pāri</i>	V2	/8
jāratībhir	_V	X1	/8
ōṣadhībhiḥ		I1	/8
ōṣadhībhiḥ	_p	XI3	//8
parṇébhiḥ	_ś	XI4	8/
āsmabhir	_d	XI1	/8
dyúbhir	_b	XI1	//8
srava	<i>pāri</i>	V2	/8
kārúr	_V	X1	8/
bhiṣág		I1	/8
bhiṣág	PE <i>j</i>	XI2	//8
upalaprakṣīṇī	*k'_	I6	/8
srava	<i>pāri</i>	V2	/8
srava	<i>pāri</i>	V2	/8
sómam	V _(R) -	VII2	/8-
karīṣyān		I1	8/
srava	<i>pāri</i>	V2	/8
mīḍhvah		I2	/8
srava	<i>pāri</i>	V2	/8
mahiṣām		I1	/8
ādadhur (adadhur)	_V	X1	//8
srava	<i>pāri</i>	V2	/8
pāriṣṭa		V1	/8
srava	<i>pāri</i>	V2	/8
saṃsraṇvāḥ	V _(R) -	VII2	/8-
srava	<i>pāri</i>	V2	/8
sómenānandām (sómēna)	V _(R) -	VII2	8//
srava	<i>pāri</i>	V2	/8
jyótir	_V	X1	/8-
srava	<i>pāri</i>	V2	/8
yātrāmúr (amúr)	_Y	X1	8/
yahvātūr	_V	X1	/8
srava	<i>pāri</i>	V2	/8
jyótiśmantas		I1	/8
srava	<i>pāri</i>	V2	/8
viṣṭāpam		V1	/8
tṛptiś	_c	X9	/8
srava	<i>pāri</i>	V2	/8
srava	<i>pāri</i>	V2	/8
índoḥ	_p	XI3	8/
āhuḥ	_s	XI4	8/
somāvidhan (soma)	V _(R) -	VII2	/8
srava	<i>pāri</i>	V2	/8
īṣe		I1	8/
stómaiḥ	_k	XI3	//8
pātir	_V	X1	//8
srava	<i>pāri</i>	V2	/8
saptá	V _(R) -	VII2	/8
tébhiḥ	_s	XI4	8/
rakṣa	*k'_	I6	/8
srava	<i>pāri</i>	V2	/8
havís	_t	XI2	//8
rakṣa	*k'_	I6	/8

srava	<i>pári</i>	V2	/8
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uśāsām		I1	l
nirjaganvān	<i>_j</i>	XI1	11/
jyōtiśāgāt (jyōtiśā)		I1	/11
agnír	<i>_bb</i>	XI1	11/
ródasyor	<i>_V</i>	X1	//11
cārur	<i>_Y</i>	X1	l ^{ca}
ōsadhīṣu		I1	/11
ōsadhīṣu		I1	/11
śísuḥ	<i>_p</i>	XI3	l ^{ca}
viṣṇur	<i>_n</i>	I1	11/
viṣṇur	<i>_V</i>	X1	11/
jānitṛir	<i>_V</i>	X1	//11
ānnaiḥ	<i>_#</i>	XI1	//11
eṣi		I1	11/
vikṣú	<i>*k'_</i>	I6	11/
mānuṣīṣu		I1	/11
mānuṣīṣu		I1	/11
agnír	<i>_N</i>	X1	l ^{la}
aruśó		I1	11-/
flāyāḥ		I1c	/11-
yakṣihá (yakṣi)	<i>*g'_</i>	I6	/11
sádā	<i>V_(R)_</i>	VII2	11//
yaviṣṭha_	<i>_tb</i>	I1	/11
yaviṣṭha	<i>_tb</i>	I1	/11
ṛtūmr	<i>_V</i>	X3	l ^{ca}
tébhir	<i>_V</i>	X1	/11
āyajiṣṭhaḥ	<i>_tb</i>	I1	/11
vēṣi		I1	11/
havíṛṇṣi		I1a	/11
agnír	<i>_V</i>	X1	/11
agnír	<i>_Y</i>	X1	11/
vidúśām		I1	11/
áviduṣṭarāsaḥ	<i>_t</i>	I1	/11
agnīṣ	<i>_t</i>	X6	11/
yébhir	<i>_d</i>	XI1	11/
ṛtúbhiḥ	<i>_k</i>	XI3	;
dīnádakṣā	PE Av. <i>-xš</i>	I6	/11
agnīṣ	<i>_t</i>	X6	11/
yājiṣṭho	<i>_tb</i>	I1	11/
viśveśām		I1	11/
ṇṛvátir	<i>_V</i>	X1	/11
īṣaḥ		I1	11/
kṣumátir	<i>_Y</i>	X1	;
samidhānó	<i>V_(R)_</i>	VII2	l ^{ca}
aratīḥ	<i>_s</i>	XI4	/11-
dákṣāya	PE Av. <i>-xš</i>	I6	11/
suṣumāḥ		I1	l
kṛṣṇām	<i>_n</i>	I1	11/
yōśām		I1	11/
pítūr	<i>_j</i>	XI1	/11
vásubhir	<i>_V</i>	X1	l ^{la}
aratír	<i>_Y</i>	X1	/11
supraketaír	<i>_d</i>	XI1	l ^{ca}
dyúbhir	<i>_V</i>	X1	l
agnír	<i>_Y</i>	X1	/11
vitīṣṭhan	<i>_tb</i>	I1	/11

rúśadbhir	<i>_Y</i>	X1	11/
várṇair	<i>_V</i>	X1	l ^{la}
agnéḥ	<i>_s</i>	XI4	l ^{la}
sákhyuḥ	<i>_ś</i>	XI4	/11
īdyasya		I2	11/
vṛṣṇo	<i>_n</i>	I1	11/
jyēṣṭhebhīr	<i>_tb</i>	I1	11/
jyēṣṭhebhīr	<i>_Y</i>	X1	11/
téjiṣṭhaiḥ	<i>_tb</i>	I1	l
téjiṣṭhaiḥ	<i>_k</i>	XI3	;
kṛīlumádbhir		I2	/11
kṛīlumádbhir	<i>_Y</i>	X1	//11
várṣiṣṭhebhīr		I4	11/
várṣiṣṭhebhīr	<i>_tb</i>	I1	11/
várṣiṣṭhebhīr	<i>_bb</i>	XI1	l ^{ca}
bhānúbhir	<i>_N</i>	X1	;
nákṣati	<i>*k'_</i>	I6	/11
śúśmāso		I1	11/
dadṛśānápaver	<i>_j</i>	XI1	//11
niyúdbhiḥ	<i>_#</i>	XI1	//11
pratnébhir	<i>_Y</i>	X1	11/
rúśadbhir	<i>_d</i>	XI1	;
rébhadbhir	<i>_V</i>	X1	l ^{ca}
aratír	<i>_bb</i>	XI1	;
vakṣi	<i>*g'^b_</i>	I6	11/
diváspṛthivyór	<i>_V</i>	X1	l ^{la}
aratír	<i>_Y</i>	X1	/11
yuvatvyóḥ	<i>_#</i>	XI1	//11
agníḥ	<i>_s</i>	XI4	11/
sutúkebhīr	<i>_V</i>	X1	/11
rābhasvadbhī	<i>_r</i>	X2	l ^{ca}
yakṣi	<i>*g'_</i>	I6	11/
háveṣu		I1	/11
iyakṣáve	<i>*k'_</i>	I6	11/
saṃcāranti	<i>abbīl</i>	V1y	/11
uṣṇām	<i>_n</i>	I1	11/
yaviṣṭha	<i>_tb</i>	I1	/11
sacanasýámānā	<i>V_(R)_</i>	VII2	l ^{la}
dhánor	<i>_V</i>	X1	11/
jīgīṣase		I1	11/
paśúr	<i>_V</i>	X1	l
vavṛís	<i>_c</i>	X9	l ^{ca}
viśpátīḥ	<i>_s</i>	XI4	/11
sánayāsu	<i>V_(R)_</i>	VII2	l ^{la}
dhūmáketuḥ	<i>_#</i>	XI1	//11
vṛṣabhó		I1	l
sáceso	<i>V_(R)_</i>	VII2	11//
raśanābhir	<i>_d</i>	XI1	l ^{ca}
daśābhir	<i>_V</i>	X1	;
manīśā		I1	/11
yukṣvā	<i>*g'_</i>	I6	11/
śucáyadbhir	<i>_V</i>	X1	/11
āṅgaiḥ	<i>_#</i>	XI1	//11
gīḥ	<i>_s</i>	XI4	l ^{ca}
rákṣā	<i>*k'_</i>	I6	11/
rákṣotá (rākṣa)	<i>*k'_</i>	I6	11/
caṣṭe	<i>*k'__t</i>	I7	/11
sīṣakty	<i>V_(R)_</i>	VII2	11//a
sīṣakty		I1	11/

nīṇyór	_V	X1	/11
vēḥ	_#	X11	//11
nīlām		I2	11/
vīṣaṇo		I1	/11
mahiṣā		I1	
ārvatībhiḥ	_#	X11	//11
sām	V _(R) —	VII2	/11
jajñatur	_Y	X1	;
kavés	_C	X9	11/
īṣo		I1	11/
ghṛtaír	_V	X1	11/
ānnair	_Y	X1	ᵀᵉᵃ
svásṛ	_V	X1	ᵀᵉᵃ
āruṣír		I1	
āruṣír	_Y	X1	;
antárikṣe	PE *kʰ_	I6	/11
pūṣaṇāsya		I1	/11
tataḥsus	PE *k'_	I6	/11
tataḥsus	_t	X12	//11
āyór	_b	X11	11/
nīlē		I1	/11
visargé		V2	11/
dharúṇeṣu		I1	/11
dákṣasya	PE Av. -xš	I6	11/
áditer	_V	X1	/11
agnír	_b	X11	11/
vṛṣabhás		I1	
dhenúḥ	_#	X11	//11
āvobhir	_V	X1	/11-
agnér	_V	X1	11/
jaritábhīṣtau (abhīṣtau)		V1	/11
jyēṣṭhebhír	_tb	I1	11/
jyēṣṭhebhír	_Y	X1	ᵀᵉᵃᵃ
bhānúbhir	_V	X1	/11
ṛṣṇám		I1	/11
bhānúbhir	_Y	X1	ᵀᵉᵃ
agnír	_d	X11	11/
devébhír	_V	X1	ᵀᵉᵃ
sáptiḥ	_#	X11	//11
devāvīter	_V	X1	//11-
viśváyur	_V	X1	ᵀᵉᵃ
uśáso		I1	
vyūṣtau	_t	I1	/11
havīmśy		I1a	/11-
árisṭaratha		I1r	11-/
śūṣaīḥ		I1	/11-
śūṣaīḥ	_#	X11	//11-
śūṣébhír	_Y	X1	11-/
juṣāṇó		I1	/11-
arkaír	_d	X11	//11-
yájiṣṭhaḥ	_tb	I1	/11
agnír	_V	X1	ᵀᵉᵃ
usrām		III1	11-/
gīrbhír	_N	X1	ᵀᵉᵃ
námobhir	_V	X1	;
matíbhír	_g	X11	/11
jagmúr	_Y	X1	//11-

évaiḥ	_#	X11	//11
ūtír	_V	X1	ᵀᵉᵃ
kṛṇuṣva		I1	/11-
niṣádyā		V1	/11-
viśváyur	_db	X11	11/
praketaír	_V	X1	//11
uruṣyá		I1	11/
urúbhir	_d	X11	;
śāṁsaiḥ	_#	X11	//11
góbhir	_V	X1	11/
ásvair	_V	X1	ᵀᵉᵃ
matíbhīḥ	_s	X14	/11
agnér	_V	X1	11/
sánutrír	V _(R) —	VII2	/11
sánutrír	_Y	X1	//11
purukṣúr	_d	X11	//11
dyúbhir	_V	X1	11/
āhabhir	_Y	X1	;
dyúbhir	_b	X11	11/
vikṣú	*k'_	I6	11/
ṛtúbhir	_d	X11	;
agnír	_V	X1	//11
vṛṣabhó		I1	
mahiṣó		I1	/11
vṛṣabháḥ		I1	
svéṣu		I1	11/
kṣáyeṣu		I1	11/
pitror	_V	X1	/11
sūro	V _(R) —	VII2	/11
āruṣír	_V	X1	;
juṣanta		I1	/11
uśá-uṣo		I8	11/
uśá-uṣo		I8	11/
ēṣi		I1	/11
yamáyor	_V	X1	ᵀᵉᵃ
dadhiṣe		I1	/11
sváyai	V _(R) —	VII2	/11
cákṣur	*k'_	I6	11/
cákṣur	_N	X1	ᵀᵉᵃ
véṣi		I1	/11
jújoṣaḥ		I1	/11
niyúbhīḥ	_s	X14	ᵀᵉᵃ
śivábhiḥ	_#	X11	//11
dadhiṣe		I1	/11
svarṣám	V _(R) —	VII2	/11
svarṣám		VI5	/11
cakṛṣe		I1	
pitúr	_V	X1	
évaiḥ	_p	X13	/11
pitror	_V	X1	/11
índreṣita		I1	11/
triśírṣāṇam		I4	11/
nīḥ	_s	X14	ᵀᵉᵃ
saṣṛje	nīḥ	V1z	ᵀᵉᵃ
udínakṣantam	*k'_	I6	/11
sátpatir	_N	X1	;
śírṣá		I4	/11
ṣṭhá	V _(R) —(bī)	VIII1	8/
cákṣase	*k'_	I6	/8

uṣatīr	_V	X1	8/
devīr	_V	X1	/8
abhīṣṭaya		V1	/8
yōr	_V	X1	8/
sravantu	<i>abbī</i>	V2	8/
kṣāyantiś	_c	X9	8/
carṣaṇinām		I4	/8
bheṣajām		I1	/8
sómo	V _(R) —	VII2	8/
bheṣajā		I1	/8
bheṣajām		I1	/8
duritām	_V	X1	/8
acāriṣaṃ		I1	/8
pitūr	_N	X1	11/
sākhā	V _(R) —	VII2	11/
sālakṣmā	PE *k_	I6	11/
viṣurūpā		I1	
jānyuḥ	_p	XI3	11/
pātis	_t	XI2	l ^{ca}
yóṣā		I1	/11
nābhiḥ	_p	XI3	l ^{ca}
nākir	_V	X1	11/
dyaúḥ	_#	X11	//11
sahaśéyyāya	V _(R) —	VII2	l ^a
tiṣṭhanti	_tb	I1	11/
miṣanty		I1	/11
rātrībhīr	_V	X1	11/
āhabhir	_d	XI1	/11
cākṣur	*k'_	I6	11/
cākṣur	_N	X1	l ^a
múhur	_V	X1	;
yamír	_Y	X1	11/
vṛṣabhāya		I1	
svāsā	V _(R) —	VII2	11/
nīrtir	_V	X1	
nīrtir	_N	X1	/11
āhur	_Y	X1	l ^{ca0}
kakṣyēva (kakṣyā)	*k'_	I6	
ṣvajāte	<i>pāri</i>	V1	11/
vṛkṣām	PE *k'_	I6	/11
śú	V _(R) —(ū)	VII1	11/
ṣvajāte	<i>pāri</i>	V1	11/
vṛkṣām	PE *k'_	I6	/11
kṛṇuṣva		I1	11/
vṛṣā		I1	12/
vṛṣṇe	_n	I1	12/
āditer	_V	X1	/12
gandharvīr	_V	X1	l ^a
yóṣaṇā		I1	/12
iṣṭāsya	_t	I1	12/
āditir	_N	X1	/12
jyeṣṭhāḥ	_tb	I1	12/
uṣā		I1	12/
svārvatī	V _(R) —	VII2	/12
vicakṣaṇām	*k'_	I6	/12
vīr	_V	X1	12/
iṣitāḥ		I1	
dhīr	_V	X1	/12
púṣyate		I1	/12

hótrābhīr	_V	X1	12/
mānuṣaḥ		I1	/12
bhūribhiḥ	_#	X11	//12
íyakṣati	*k'_	I6	12/
iṣyati		I1	/12
vāhniḥ	_s	XI4	l ^a
taviṣyāte		I1	12/
sumatīm	V _(R) —	VII2	l ^{ca}
ákṣat	*k'_	I6	/11
sá	V _(R) —	VII2	/11
íṣaṃ		I1	11/
ásvair	_V	X1	//11
bhūṣati		I1	/11
eṣā		I1	11/
sámitir	_bb	XI1	/11
devéṣu		I1	11/
svadhāvo	V _(R) —	VII2	/11
sádane	V _(R) —	VII2	l ^a
sadhásthe	V _(R) —	VII2	/11
yukṣvā	*g_	I6	11/
mákir	_d	XI1	11/
bhūr	_V	X1	/11
paribhūr	_V	X1	/11-
dhūmáketuḥ	_s	XI4	l ^{ca}
gór	_V	X1	//11
yájur	_g	XI1	/11
gur	_d	XI1	//11
ṣmā	V _(R) —(<i>dbí</i> , <i>bí</i>)	VII1	11/
durmánv	_N	X1	11/
sālakṣmā	PE *k_	I6	11/
viṣurūpā		I1	
sumántv	V _(R) —	VII2	/11
rṣva		I1	11/
sūrye	V _(R) —	VII2	11//a
jyótir	_V	X1	l ^{ca}
ádadhur	_N	X1	;
saṃcáranty	V _(R) —	VII2	/11
átráditir	_V	X1	/11
sádane	V _(R) —	VII2	l ^a
sadhásthe	V _(R) —	VII2	/11
yukṣvā	*g_	I6	11/
mákir	_d	XI1	11/
bhūr	_V	X1	/11
námobhir	_Y	X1	//11
sūréḥ	_#	X11	//11
tasthúḥ	_#	X11	//11
mānuṣā		I1	
svāsasthé	V _(R) —	VII2	11//
cātuṣpadīm		X7	11/
sām	V _(R) —	VII2	/11
īṣim		I1	/11
puṣyataḥ		I1	/12
mahír	_V	X1	/11+
haviṣā		I1	/11
naíṣā (eṣā)		I1	11/
gávyūtir	_V	X1	l ^a
pareyúr	_V	X1	//11
svāḥ	V _(R) —	VII2	/11

kavyaír	_Y	X1	l ^a
ángiobhir	_b	X11	//11
bḡhaspátir	_V	X1	l ^{ea}
ḡkvabhir	_Y	X1	;
vāvḡdhúr	_Y	X1	;
svadháýányé	V _(R) —	VII2	^{ea} l
sída_	V _(R) —	VII2	/11
_ángiobhiḡ	_p	X13	l ^{ea}
pitḡbhiḡ	_s	X14	;
haviṣā		I1	l
ángiobhir	_V	X1	11/
yajñíyebhir	_Y	X1	//11
vairūpaír	_V	X1	l ^a
barhíṣy		I1	l
niśádyā		V1	/11
téṣām		I1	11/
saumanasé	V _(R) —	VII2	^{ea} l
syāma	V _(R) —	VII2	/11
pathírbhiḡ	_p	X13	;
pūrvyébhir	_Y	X1	//11
pareyúḡ	_#	X11	//11
pitḡbhiḡ	_s	X14	;
_iṣṭāpūrténa	_t	I1	11/
sām	V _(R) —	VII2	11-//
áhobhir	_V	X1	11/
adbhír	_V	X1	l ^a
aktúbhir	_Y	X1	/11
caturakṣaú	_V	X1	11+/
caturakṣaú	PE *k ^u _	I6	11+/
sadhamádam	V _(R) —	VII2	^{ea} l
raḡṣitárau	*k_	I6	/11
caturakṣaú	_V	X1	11+/
caturakṣaú	PE *k ^u _	I6	11+/
pathiráḡṣi	*k_	I6	/11+
ṇḡcákṣasau	*k'_	I6	/11+
sūryāya	V _(R) —	VII2	/11
haviḡ	_#	X11	//8
dhavír (havír)	_j	X11	//8
tiṣṭhata	_tb	I1	/8
devéṣv		I1	/8
áyuḡ	_p	X13	8/
ḡṣibhyaḡ		I1	l
trikadrukebhiḡ	_p	X13	/8
ṣál	*k'_	XI6	8/
urvír	_V	X1	8/
triṣṭúb		VII1	8/
sárvā	V _(R) —	VII2	8//
īyúr	_V	X1	l ^a
háveṣu		I1	/11
īyúḡ	_#	X11	//11
niṣattā		V1	/11
vikṣú	*k'_	I6	/11
viṣṇoḡ	_n	I1	/11
viṣṇoḡ	_#	X11	//11
barhiṣádo		X9	11/
svadhāyā	V _(R) —	VII2	l ^a l
ihágamisthāḡ	_tb	I1	/11
(ágamisthāḡ)			

bārhiṣadaḡ		X9	11/
juṣádhvam		I1	/11
yór	_V	X1	l ^a
barhiṣyēṣu		I1	11/
barhiṣyēṣu		I1	11/
nidhíṣu		I1	/11
priyéṣu		I1	/11
dakṣiṇató	*k'_	I6	l
niśádyā_		V1	/11
himsiṣṭa		I1a	11/
himsiṣṭa	_t	I1	11/
puruṣátā		I1	l
dāśúṣe		I1	l
somapīthām	V _(R) —	VII2	^{ea} l
vásiṣṭhāḡ	_tb	I1	/11
tébhir	_Y	X1	11/
haviṣy		I1a	/11
uśádbhiḡ	_p	X13	l ^a
tātṣúr		I1	11/
tātṣúr	_d	X11	11/
stómataṣāso	PE *k'_t	I7	/11
arkaíḡ	_#	X11	//11
suvidátrebhir	V _(R) —	VII2	^{ea} l
suvidátrebhir	_V	X1	/11
satyaíḡ	_k	X13	11/
kavyaíḡ	_p	X13	l ^{ea}
pitḡbhir	_gb	X11	;
gharmasádbhiḡ	_#	X11	//11
satyáso	V _(R) —	VII2	11/
havirádo	_V	X1	l
haviṣpā		X7	/11
devaiḡ	_s	X14	l ^a
sahásraḡ	V _(R) —	VII2	^{ea} l
devavandaíḡ	_p	X13	//11
páraiḡ	_p	X13	11/
pūrvaiḡ	_p	X13	l ^{ea}
pitḡbhir	_gb	X11	;
gharmasádbhiḡ	_#	X11	//11
ágniṣvāttāḡ		VII1	12/
haviṣy		I1a	12/
barhíṣy		I1	/12
īlitó		I2	l
'vāḡ	*g' ^b _	XI6	11/
surabhíṇi	V _(R) —	VII2	l ^a l
akṣann	PE *g' ^{(u)b} _	I6	/11
haviṣy		I1a	/11
svadhābhir	_Y	X1	11/
juṣasva		I1	/11
tébhiḡ	_s	X14	11-/
svarāl	*g'_	XI6	l ^{ea}
vaśanír	_bb	X11	/11
cákṣur	*k'_	I6	11/
cákṣur	_g	X11	l ^{ea}
óṣadhíṣu		I1	11/
óṣadhíṣu		I1	11/
tiṣṭhā	_tb	I1	l
śáriraiḡ	_#	X11	//11
śócis	_t	XI2	l ^{ea}
arciḡ	_#	X11	//11

tábhír	_Y	X1	11/
svadhábhíh	V _(R) –	VII2	/11
svadhábhíh	_#	X11	//11
áyr	_Y	X1	11/
śéṣaḥ		I1	/11
kṛṣṇāḥ	_n	I1	11/
agníṣ	_t	X6	11/
sómaś	V _(R) –	VII2	11//
agnér	_Y	X1	11/
góbhir	_Y	X1	/11
prórṇuṣva (ūrṇuṣva)		I1	11/
dhṛṣṇúr	_n	I1	11/
dhṛṣṇúr	_b	XI1	l ^{ca}
jārhṣāṇo		I1	/11
vidhakṣyán	*g ^{ub} –	I6	11/
eśá		I1	11-/
agníḥ	_k	XI3	11+/
sadhásthe	V _(R) –	VII2	/11
agníḥ	_k	XI3	8/
yákṣad	*g'–	I6	8/
havíṣe		I1	/8
samádahas	V _(R) –	VII2	/8
nír	_Y	X1	8/
sám	V _(R) –	VII2	/8
harṣaya		I4	/8
sávarṇām	V _(R) –	VII2	11+/
saraṇyúḥ	_#	X11	//11
pūṣá		I1	11/
ánaṣṭapaśur	_bb	XI1	l ^{la}
'gnír	_d	XI1	11/
áyr	_Y	X1	11/
viśváyuh	_p	XI3	l ^{la}
pūṣá		I1	11/
sukṛto	V _(R) –	VII2	^{ca}
yayús	_t	XI2	/11+
pūṣémá (pūṣá)		I1	11/
neṣat		I1	/11
ághṛñiḥ	_s	XI4	;
ajaniṣṭa	_t	I1	/11
pūṣá		I1	/11
sadhásthe	V _(R) –	VII2	/11
sárasvatīm	V _(R) –	VII2	11//
sárasvatīm	V _(R) –	VII2	11//a
dāśúṣe		I1	l
svadhábhír	_d	XI1	11/
pitṛbhir	_N	X1	/11
barhíṣi		I1	l
íṣa		I1	l
dakṣiṇá	*k'–	I6	11/
abhinákṣamāṇāḥ	*k'–	I6	/11
iló		I1c	l
pósam		I1	11/
yájamāneṣu		I1	/11
devír	_V	X1	//11
śúcír	_V	X1	l
saṃcárantam	ánu	V1y	/11
saptá	V _(R) –	VII2	/11
aṃśúr	_b	XI1	//11
dhiṣāṇāyā		I1	l

adhvaryór	_Y	X1	11/
aṃśúr	_V	X1	//10
bḥhaspátíḥ	_s	XI4	//8
pāyasvatír	_V	X1	/8
ósadhayaḥ		I1	/8
svá	V _(R) –	VII2	11/
cákṣuṣmate	*k'–	I6	11/
cákṣuṣmate		I1	11/
rīriṣo		I1	l
mṛtyóḥ	_p	XI3	11/
áyuh	_p	XI3	l ^{la}
mṛtaír	_V	X1	;
deváhūtír	_N	X1	/11
áyuh	_p	XI3	l ^{la}
maíṣām (eṣām)		I1	11/
purūcír	_V	X1	//11
ṛtúbhir	_Y	X1	;
sádhú	V _(R) –	VII2	/11
áyūṃṣi		I1a	l
kalpayaiṣām (eṣām)		I1	/11
rohatáyur	_j	XI1	l ^{la}
ṣṭhá	V _(R) –(yáti)	VII1	/11
sajóṣa		I1	/11
áyuh	_k	XI3	l ^{ca}
nārír	_V	X1	l ^{ca}
supátnír	_V	X1	//11
sarpíṣā		I1	l
írṣva		I4	11/
śéṣa		I1	/11
didhiṣós		I1	/11
didhiṣós	_t	XI2	/11
pátyur	_j	XI1	11/
sám	abbí	V1y	/11
dhánur	_b	XI1	11/
abhímātír	_j	XI1	/11
yuvatír	_d	XI1	;
dákṣiṇāvata	*k'–	I6	/11
eśá		I1	11/
nírṭter	_V	X1	l
nírṭter	_V	X1	/11
sú	V _(R) –	VII2	/11+
tiṣṭhatu	_tb	I1	/11+
sahásram	V _(R) –	VII2	11//
stabhnāmi	V _(R) –	VII2	12/
riṣam		I1	/12
_iṣvāḥ		I1	8/
dadhuḥ	_#	XI1	//8
siṣakta		I1	8/
revatíḥ	_#	XI1	//8
ágnīṣomā		VI1	8/
agnír	_V	X1	8/
puṣyantu		I1	8/
tiṣṭhatu	_tb	I1	8/
rayíḥ	_#	XI1	//8
jīvābhir	_bb	XI1	8/
īḷe		I2	8+/
yáviṣṭham	_tb	I1	/8+
durdhárítum	_db	XI1	/8
éníḥ	_s	XI4	//8-

mātúr	_V	X1	/8
kṛpānīlam		I2	/8-
gātúr	_V	X1	/8
kavír	_V	X1	8/
juṣád		I1	8/
mānuṣasya_		I1	/8
havír	_Y	X1	/8
śruṣṭíd (śruṣṭí)	_t	I1	8/
gātúr	_V	X1	/8
iṣe		I1	/8
ádreh	_s	XI4	8/
āhuḥ	_#	XI1	//8
syuḥ	_#	XI1	//8
havíṣā		I1	/8
kṛṣṇāḥ	_n	I1	11/
'ruśó		I1	
manīṣām		I1	/11
amṛtebhiḥ	_s	XI4	/11
sajóṣāḥ		I1	/11
vakṣat	*g ^b _	I6	11/
sumatír	_V	X1	/11
íṣam		I1	11/
svāvṛktibhir	_b	XI1	//8
stīrṇābarhiṣe		I1	/8
pāvakaśociṣam		I1	/8
vívakṣase	PE *k ^u _	I6	4
svābhúvaḥ	V _(R) —	VII2	/8
íjītir	_V	X1	8/
āhutir	_Y	X1	//8
vívakṣase	PE *k ^u _	I6	4
juhúbhiḥ	_s	XI4	8/
siñcatír	_V	X1	/8
kṛṣṇā	_n	I1	8/
dhiṣe		I1	/8
vívakṣase	PE *k ^u _	I6	4
yajñēṣu		I1	8/
vívakṣase	PE *k ^u _	I6	4
agnír	_j	XI1	8/
vívakṣase	PE *k ^u _	I6	4
yajñēṣv		I1	/8
īlaté		I2	/8
dāśúṣe		I1	/8
vívakṣase	PE *k ^u _	I6	4
yajñēṣv		I1	/8
ṣedire	ní	V1	/8
mānuṣo		I1	/8
cétiṣṭham	_tb	I1	8/
akṣābhir	PE *k ^u _	I6	/8
akṣābhir	_Y	X1	//8
vívakṣase	PE *k ^u _	I6	4
śociṣā_		I1	/8
vṛṣāyase		I1	/8
jāmīṣu		I1	/8
vívakṣase	PE *k ^u _	I6	4
íṣīṇām		I1	8/
cárkṛṣe		I1	/8

íciṣamah		I1	/8
jāneṣv		I1	/8
pātiḥ	_ś	XI4	l ^a
tūtujīḥ	_#	XI1	//8
dhṛṣṇóḥ	_n	I1	/8-
dhṛṣṇóḥ	_p	XI3	//8-
stoṣy		I1	/8
yāyor	_d	XI1	8/
nákir	_Y	X1	8/
jagmathuḥ	_p	XI3	8/
prkṣase	*k' _	I6	/8
śúṣṇam	_n	I1	8/
ámānuṣam		I1	/8
dāsyur	_V	X1	l ^a
amantúr	_V	X1	//11
ámānuṣaḥ		I1	/8
śúṣṭair	_V	X1	//11-
nákṣatraśavasām	PE *k' _	I6	8/
makṣú	*k' _	I6	11/
ākṣāné	PE *k' _	I6	8/
śúṣṇasya	_n	I1	8/
sayāvabhiḥ	_#	XI1	//8
vāsvír	_V	X1	//11
abhiṣṭayaḥ		V1	/8
syāma	V _(R) —	VII2	8/
satyā_	V _(R) —	VII2	/11
_āhimśantír		I1a	8/
_āhimśantír	_V	X1	/8
śácibhir	_Y	X1	8/
śúṣṇam	_n	I1	8/
pradakṣiṇíd	*k' _	I6	/8
riṣaṇyo		I1	11/
vāsuḥ	_s	XI4	//11
vājradakṣiṇam	*k' _	I6	/12
sénābhir	V _(R) —	VII2	12/
sénābhir	_d	XI1	l ^a
maghaír	_N	X1	l ^a
ṛbhúr	_Y	X1	12/
kṣṇaumi	*k _	I6	12-/
sūribhiḥ	V _(R) —	VII2	/12
sūribhiḥ	_#	XI1	//12
tiṣṭhati	_tb	I1	12-/
pātiḥ	_#	XI1	//12
vṛṣṭír	_t	I1	12/
vṛṣṭír	_Y	X1	l ^a
pruṣṇute	_n	I1	/12
sukṣāyam	V _(R) —	VII2	l ^a
sahásrāśivā (sahásrā)	V _(R) —	VII2	10/
paūṃsyam		I1a	
tāviṣīm		I1	
mákir	_N	X1	11/
yauṣus		I1	/11
yauṣus	_t	XI2	//11
íṣeḥ		I1	/11
íṣeḥ	_#	XI1	//11
santu	V _(R) —	VII2	11/
sakhyā	V _(R) —	VII2	l ^a
sutām	V _(R) —	VII2	/8
vívakṣase	PE *k ^u _	I6	4

yajñebhir	_V	X1	/8-
ukthair	_V	X1	//8-
havyēbhir	_V	X1	/8
śrēṣṭhaṃ	_t h	I1	8/
vivakṣase	PE * <i>k</i> ^u _	I6	4
pātir	_Y	X1	8/
dviṣó		I1	8/
vivakṣase	PE * <i>k</i> ^u _	I6	4
nír	_V	X1	/8
īlitā		I2	/8
nirāmanthatam	_V	X1	/8
samīcyór	_N	X1	8/
niṣpātantyoh		X7	8/
niṣpātantyoh	_#	X11	//8
dākṣam	PE Av. -xš	I6	8/
sakhyé	V _(R) _	VII2	8/
vivakṣase	PE * <i>k</i> ^u _	I6	4
hṛdispīśas		VI2	8/
vīśveṣu		I1	8/
soma	V _(R) _	VII2	8/
tiṣṭhante	_t h	I1	8/
vivakṣase	PE * <i>k</i> ^u _	I6	4
soma	V _(R) _	VII2	/8
mṛlā		I2	8/
vivakṣase	PE * <i>k</i> ^u _	I6	4
vivakṣase	PE * <i>k</i> ^u _	I6	4
soma	V _(R) _	VII2	8/
śāktibhir	_N	X1	//8
vivakṣase	PE * <i>k</i> ^u _	I6	4
rakṣasi	* <i>k</i> _	I6	/8
viṣṭhitam		V1	8/
samākr̥ṇoṣi		I1	/8
vivakṣase	PE * <i>k</i> ^u _	I6	4
duḥśāmsa	_ś	X14	8/
vivakṣase	PE * <i>k</i> ^u _	I6	4
sukrātūr	_Y	X1	//8
mānuṣo		I1	/8
vivakṣase	PE * <i>k</i> ^u _	I6	4
samithé	V _(R) _	VII2	/8
vivakṣase	PE * <i>k</i> ^u _	I6	4
kakṣīvato	PE * <i>k</i> '_	I6	8/
vivakṣase	PE * <i>k</i> ^u _	I6	4
dāśūse		I1	/8
tāriṣad		I1	/8
vivakṣase	PE * <i>k</i> ^u _	I6	4
manīṣā		I1	/8-
pūṣā		I1	8/
aviṣṭu	_t	I1	8/
dhītībhiś	_c	X9	//8
suṣṭutīnām		VI1	8/
īndūr	_N	X1	8-/
pūṣā		I1	/8-
vīṣā		I1	/8-
pruṣāyati		I1	/8

pruṣāyati		I1	/8
pūṣan		I1	/8-
prātyardhir	_Y	X1	8/
īṣiḥ		I1	8/
īṣiḥ	_s	X14	8/
mānurhito	_b	X11	/8
ādhīśamāṇāyāḥ		I1	8/
pātiḥ	_ś	X14	//8
pātir	_V	X1	//8
puṣṭinām	_t	I1	8/
pūṣann		I1	/8-
vavṛtyuḥ	_#	X11	//8-
pūṣā		I1	8/
aviṣṭu	_t	I1	8/
śābhivegó (śá)	R _(R) _	VII2	/11
śíkṣam	* <i>k</i> _	I6	/11
ánāśīrdām	_d	X11	11/
saṃnāyāny	V _(R) _	VII2	/11
vīṣabhām		I1	
ṣiñcam	<i>ní</i>	V1	/11
vīṣabhā		I1	
ājñāteṣu		I1	11/
vṛjāneṣv		I1	/11
sató	V _(R) _	VII2	11/
bāhukṣādaḥ	PE * <i>k</i> '_	I6	11/
ghīṣuṃ		I1	11-/
ninidúḥ	_s	X14	/11-
ēṣu		I1	11/
vavṛtyuḥ	_#	X11	//11
ābhūr	_Y	X1	11/
aúḁṣīr	* <i>g</i> _	I6	11/
aúḁṣīr	_Y	X1	11a
āyur	_V	X1	/11
dārṣan		I4	11/
darṣat		I4	/11
vivéṣa		I1	/11
akṣan	PE * <i>g</i> ^{(u)b} _	I6	/11
cārantīḥ	_#	X11	//11
svāpatís	V _(R) _	VII2	ca
svāpatís	_cb	X9	;
satyām	V _(R) _	VII2	/11
cātuṣpāt		X7	
strībhīr	V _(R) _	VII2	11//a
strībhīr	_Y	X1	11/
vīṣaṇam		I1	
yāsyānakṣā	PE * <i>k</i> ^u _	I6	11/
yóṣā		I1	11/
vadhūyóḥ	_p	X13	//11
vadhūr	_bb	X11	11a
śīrṣṇā	_n	I4	11/
vīṣito		V1	
dhenúr	_V	X1	/11
sānu	C _(R) _	VII2	11/
vakṣāṇāsv	PE	I6	/11
tuṣāyantī		I1	
meṣām		I1	11/
akṣā	PE	I6	11/
vīṣvañca		I1	

pákṣad	*k ^u _	I6	/11
síṣakty		II	11/
ṣú	V _(R) —(mō, mā ^z u)	VIII1	11/
sedhīr	_N	X1	1 ^{la}
múhur	_V	X1	;
púrīṣāt		II	/11
vṛkṣé-vṛkṣe	PE *k' _	I6	11/
vṛkṣé-vṛkṣe	PE *k' _	I6	11/
gaús	_t	XI2	//11
pūruṣādaḥ		II	/11
ḥṣaye		II	l
śíkṣat	*k _	I6	/11
atiṣṭhan	_tb	II	/11
eṣām		II	11/
púrīṣam		II	/11
jīvātūr	_V	X1	1 ^{la}
smaitādḥg (etādḥk)	*k' _	XI2	1 ^{ea}
āvīḥ	_s	XI4	11/
busām		IIb	/11+
pādūr	_V	X1	11+/
nirṇījo	_N	X1	l
arír	_V	X1	;
jakṣīyād	PE *g ^{(u)b} _	I6	11+/
vṛṣabhás		II	l
vārṣman		I4	11/
vísveṣv		II	11/
vṛjāneṣu		II	/11
kukṣī	PE *k' _	I6	11/
sutásomah	V _(R) —	VII2	1 ^{ea}
sómān	V _(R) —	VII2	11/
eṣām		II	/11
vṛṣabhāḥ		II	l
tēṣām		II	/11
prkṣēṇa	*k _	I6	11/
nír	_V	X1	l
kákṣāt	PE *k' _	I6	/11
manīṣām		II	/11
dhūḥ	_#	X11	//11
dhūḥ	_#	X11	//11
sahásrā	V _(R) —	VII2	11/
sākām	V _(R) —	VII2	/11
jajñúr	_V	X1	/11
vṛṣaṇam		II	l
dāśúṣe		II	/11
paraśúmīr	_V	X3	/11
viḍbhír	_V	X1	/11
sudrvām	V _(R) —	VII2	11/
vakṣāṇāsu	PE	I6	/11
kṣurām	*k _	I6	11/
vṛṣabhām		II	l
siṣāya _		II	/11
mahiṣás		II	l
tarsyāván		I4	/11
karṣad		I4	/11
karṣad		I4	/11
ánnaiḥ	_#	X11	//11
ukṣṇò	*k _	I6	11/

śámībhiḥ	_s	XI4	1 ^{la}
ukthaíḥ	_#	X11	//11
dadhiṣe		II	l
chúcír	_Y	X1	11/
purudīneṣu		II	/11
uṣásah		II	l
syāma	V _(R) —	VII2	11/
manīṣā		II	/11
ánnaiḥ	_#	X11	//11
samasya	V _(R) —	VII2	11/
manīṣāḥ		II	/11
pūrvīr	_N	X1	//11
pratiśíkṣanty	*k _	I6	/11
ánnaiḥ	_#	X11	//11
súmīte	V _(R) —	VII2	1 ^{ea}
dyaúr	_N	X1	11/
satyārādhāḥ	V _(R) —	VII2	/11
paṭṁsyaiś		IIa	/11
paṭṁsyaiś	_c	X9	/11
sakhyāya	V _(R) —	VII2	1 ^{la}
pūrvīḥ	_#	X11	//11
tiṣṭha	_tb	II	/11
gātūr	_V	X1	/11
havīṣmanto		II	l
itoṣatīr (uṣatīr)	_V	X1	/11
cāṣṭe	*k' _t	I7	11/
haviṣā		II	/11
sómam	V _(R) —	VII2	11/
īlate		I2	l
adhvaréṣu		II	/11
mādhumatīr	_V	X1	/11
yābhir	_V	X1	11/
yābhiḥ	_s	XI4	11/
hārṣate		I4	/11
kalyāṇībhir	_Y	X1	1 ^{ea}
yuvatībhir	_N	X1	/11
ósadhībhiḥ		II	l
ósadhībhiḥ	_p	XI3	/11
uṣatīr	_V	X1	;
dhiṣāṇāpās		II	l
devīḥ	_#	X11	//11
abhiṣaster	_V	X1	/11
ghṛtāpṛṣṭham	_tb	II	11/
īḍyam		I2	l
adhvaréṣv		II	/11
revatīḥ	_ś	XI4	1 ^{la}
āvārvṛtatīr	_V	X1	1 ^{la}
goṣuyúdhō		II	11/
cārantīḥ	_#	X11	//11
īṣe		II	11/
jānitrīr	_bb	XI1	1 ^{la}
pātnīr	_V	X1	/11
sāyonīḥ	_#	X11	//11
ṣyadhvam	vī	V1	l
śruṣṭivārīr	_t	II	11/
śruṣṭivārīr	_bb	XI1	1 ^{ea}
revatīḥ	_kṣ	X8	1 ^{la}
pātnīḥ	_s	XI4	//11
āyatīr	_gb	XI1	//11

bíbhratír	_N	X1	/11
adhvaryúbhir	_N	X1	l ^{ea}
súšutam		VII	l
bhárantíh	_#	X11	//11
revátír	_j	X11	;
barhíši		II	11/
uśatír	_b	X11	;
barhír	_V	X1	/11
devayántíh	_#	X11	//11
vísvebhis	_t	X12	11/
turaír	_V	X1	l ^{la}
tébhir	_Y	X1	11/
suśakháyo		VII	l
duritá	_V	X1	l
clákšam	PE Av. -xš	I6	11/
dhítír	_V	X1	l ^{la}
śūśām		II	/11
svápatír	_d	X11	/11
góbhir	_V	X1	l ^{la}
cāruś	_cb	X9	l ^{la}
uśāsām		II	l
jaritúr	_bh	X11	;
bhíkšamāṇā	*g_	I6	/11
eśá		II	11/
sumatíh	_p	X13	;
gaúh	_#	X11	//10
sániḷā		I2	11/
samānā	V _(R) _	VII2	11//
sá	V _(R) _	VII2	l
vṛkšá	PE *k'_	I6	/11
niṣṭatakṣúh		X6	/11
niṣṭatakṣúh	PE *k'_	I6	/11
niṣṭatakṣúh	_#	X11	//11
pūrvír	_V	X1	l ^{la}
uśáso		II	l
ukšá	*k_	I6	11/
'gnír	_Y	X1	11/
ásṣṣṭa	*g'_t	I7	/11
starír	_Y	X1	11/
vyáthir	_V	X1	11/
avyathíh	_k	X13	l ^{la}
pitrór	_j	X11	/11
jániṣṭa	_t	II	/11
gaúr	_j	X11	l ^{ea}
ṇṣádaḥ		VII	l
āhur	_V	X1	//11
kṣṣṇāya	_n	II	11/
nákir	_V	X1	l
sakṣāṇi	*k''_	I6	/12
varébhir	_Y	X1	12/
śú	V _(R) _(abbí)	VIII	/12
jujoṣati		II	/12
puruṣṭuta		VII	/12
múhur	_V	X1	;
sú	V _(R) _	VII2	12/
vápuṣo		II	/12
vápuṣṭaram	_t	II	/12
pitrór	_V	X1	/12

pumsá		Ila	12/
vahatúh	_p	XI3	/12
pářiṣkṛtaḥ		V1	/12
mántur	_Y	X1	l ^{la}
saptádhatur	_V	X1	/12
devayúṣ	_p	X7	/12
rudrébhir	_Y	X1	l ^{la}
turvāṇih	_#	X11	//12--
yéšv		II	12/
amṛteṣu		II	/12
cacákṣa	*k'_	I6	/11
ánuśiṣṭa	_t	II	/11
kṣetravídānuśiṣṭaḥ (ánuśiṣṭaḥ)	_t	II	/11
mātúr	_V	X1	/11
āheḷan		I2	11/
vásuḥ	_s	XI4	l ^{la}
sma	V _(R) _	VII2	11/
pūṣāṇam		II	l
arakṣan	*k_	I6	/11
duḥśásur		XI4	11/
duḥśásur	_V	X1	11/
ghóṣa		II	/11
sapátnir	_V	X1	8/
ámatir	_N	X1	;
jásur	_Y	X1	//12
vér	_N	X1	8/
matíh	_#	X11	//8
múṣo		II	12/
sakṛt	V _(R) _	VII2	12//a
mṛlaya_		I2	/12
mámhiṣṭham	_th	II	8/
ṛṣih		II	/8
ṛṣih	_#	X11	//8
tisró		III1	8/
sādhuyá	V _(R) _	VII2	/8
sahásradakṣiṇe	V _(R) _	VII2	8/
sahásradakṣiṇe	*k'_	I6	/8
pitúh	_#	X11	//8
ūcúṣe		II	/8
mitrātithir	_V	X1	/8
pitúṣ	_t	X6	8/
bhakṣó	*g_	I6	/11
jāgṛvir	_N	X1	;
jihīla		I2	/11
eśá		II	/11
akṣásyāhám (akṣásya)	PE	I6	11/
hetór	_V	X1	//11
dvéṣṭi	_t	II	11/
śvaśrúr	_V	X1	l ^{ea}
marḍitāram		I2	/11
ākṣáḥ	PE	I6	/11
āhur	_N	X1	//11
daviṣāṇy		II	/11
ebhiḥ	_p	XI3	//11
sákhibhyaḥ	V _(R) _	VII2	/11
eśām		II	11/
niṣkṛtām		X7	l
jeṣyāmīti (jeṣyāmi)		II	11/

akṣáso	PE	I6	11/
akṣása	PE	I6	12/
tāpaviṣṇávaḥ	<i>_n</i>	I1	/12
kumārādeṣṇā	<i>_n</i>	I1	12/
krīlati		I2	
eṣām		I1	/11
sphuranty	<i>V_(R)_</i>	VII2	/11
nír	<i>_d</i>	XI1	/11
'nyéṣām		I1	11/
<i>_anyéṣām</i>		I1	11/
agnér	<i>_V</i>	X1	11/
vṛṣalāḥ		I1	
senānír	<i>_N</i>	X1	^{la}
prácis	<i>_t</i>	XI2	^{la}
akṣáir	PE	I6	11/
akṣáir	<i>_N</i>	X1	11/
kṛṣīm		I1	
kṛṣasva		I1	/11
caṣṭe	<i>*k'_t</i>	I7	11/
savitāyám (savitā)	<i>V_(R)_</i>	VII2	^{la}
mṛlātā		I2	/11
dhṛṣṇú	<i>_n</i>	I1	/11
manyúr	<i>_Y</i>	X1	^{la}
árātir	<i>_V</i>	X1	//11
jyótir	<i>_bb</i>	XI1	12/
uṣáso		I1	
vyūṣṭiṣu	<i>_t</i>	I1	/12
vyūṣṭiṣu		I1	/12
diváspṛthivyór	<i>_V</i>	X1	^{la}
uṣásam		I1	/12
uṣá		I1	12/
usrá		III1	12/
durvidátrasya	<i>_Y</i>	X1	
svasty	<i>V_(R)_</i>	VII2	12//
sísrate		III1	12/
sūryasya	<i>V_(R)_</i>	VII2	^{la}
raśmibhir	<i>_V</i>	X1	//12
jyótir	<i>_bb</i>	XI1	12/
bhárantír	<i>_V</i>	X1	^{la}
uṣáso		I1	
vyūṣṭiṣu	<i>_t</i>	I1	/12
vyūṣṭiṣu		I1	/12
uṣása		I1	
jyótiṣā		I1	/12
áyuṣātām	<i>*g_</i>	I6	12/
śréṣṭham	<i>_tb</i>	I1	12/
dhiṣṇām		I1	
svasty	<i>V_(R)_</i>	VII2	12//
manuṣyā		I1	
usrá		III1	12/
spāl	<i>*k'_</i>	XI6	
sūryaḥ	<i>V_(R)_</i>	VII2	/12
adveśó		I1	12/
barhíṣa		I1	/12
sthá	<i>V_(R)_</i>	VII2	/12
svasty	<i>V_(R)_</i>	VII2	12//
barhíḥ	<i>_s</i>	XI4	^{ca}
īle		I2	12-/
sādáyā	<i>V_(R)_</i>	VII2	^{ca}

sajoṣasaḥ		I1	/12
pūṣāṇam		I1	
chardír	<i>_V</i>	X1	12/
svasty	<i>V_(R)_</i>	VII2	12//
syāma	<i>V_(R)_</i>	VII2	11/
uṣāsánáktā		I1	12/
supésasā	<i>V_(R)_</i>	VII2	/12
dyaús	<i>_c</i>	X9	12/
rakṣatām	<i>*k'_</i>	I6	
riṣāḥ		I1	/12
durvidátrā	<i>_Y</i>	X1	12/
nírṭtir	<i>_V</i>	X1	
nírṭtir	<i>_N</i>	X1	/12
áditih	<i>_p</i>	XI3	;
jyótir	<i>_V</i>	X1	^{la}
rákṣāṃsi	OAv. <i>raṣab-</i>	I6	/12
sedhatu	<i>V_(R)_</i>	VII2	/12
duṣvápnyam		X10	12/
nírṭtim	<i>_V</i>	X1	
barhíḥ	<i>_s</i>	XI4	^{ca}
īlā		I1c	/12
bṛhaspátih	<i>_s</i>	XI4	^{ca}
sámabhir	<i>_V</i>	X1	;
supraketām	<i>V_(R)_</i>	VII2	12//a
divispṛśam		VI2	12/
iṣṭáye	<i>_t</i>	I1	/12
suhávam	<i>V_(R)_</i>	VII2	^{ca}
ṛṣvám		I1	12/
póṣam		I1	12/
susanítā		VI1	
sanítvabhir	<i>_Y</i>	X1	//12
brahmadvíṣo		I1	12/
vīṣvag		I1	
sthá	<i>V_(R)_</i>	VII2	12/
mánor	<i>_Y</i>	X1	^{ca}
agnéh	<i>_s</i>	XI4	^{ca}
svastáye	<i>V_(R)_</i>	VII2	/12
śréṣṭhe	<i>_tb</i>	I1	12/
syāma	<i>V_(R)_</i>	VII2	12/
savitúḥ	<i>_s</i>	XI4	/12
savitúḥ	<i>V_(R)_</i>	VII2	11/
savitúḥ	<i>_s</i>	XI4	^{ca}
saúbhagam	<i>V_(R)_</i>	VII2	11/
sarvátātim	<i>V_(R)_</i>	VII2	/11
áyuḥ	<i>_#</i>	X11	//11
cákṣase	<i>*k'_</i>	I6	/12
satyóktiḥ	<i>_p</i>	XI3	^{la}
sūryaḥ	<i>V_(R)_</i>	VII2	/12
etaśébhiḥ	<i>_p</i>	XI3	^{la}
jyótiṣā		I1	
sūrya	<i>V_(R)_</i>	VII2	/12
jyótiṣā		I1	
udiyārṣi		I4	/12
ánirām		I1c	/12
duṣvápnyam		X10	
présito		I1	
rákṣasi	<i>*k'_</i>	I6	/12
áhelayann		I2	12/
svadhá	<i>V_(R)_</i>	VII2	/12

sucákṣasaḥ	*k' _	I6	/12
jyótir	_b	XI1	^{lea}
vicakṣaṇa	*k' _	I6	/12
cákṣuṣe-cakṣuṣe	*k' _	I6	
cákṣuṣe-cakṣuṣe		I1	
cákṣuṣe-cakṣuṣe	*k' _	I6	/12
cákṣuṣe-cakṣuṣe		I1	/12
aktúbhiḥ	_#	XI1	//12
cákṣasā	*k' _	I6	
cātuṣpade		X7	/12
yór	_V	X1	
devahélanam		I2	/12
duhunāyáte		X9a	/12
góṣātā		VII1	12/
dhṛṣitéṣu		I1	
dhṛṣitéṣu		I1	/12
khādīṣu		I1	/12
viṣvak		I1	12/
ṇṣāḥye		VII1	/12
puruṣtuta_		VII1	/12
asmábhiṣ	_t	X6	12/
suśāhāḥ	V _(R) —	VII2	^{ea}
suśāhāḥ		VII1	
dabhrébhir	_b	XI1	^{lea}
bhūribhir	_Y	X1	//12
ṇṣāḥye		VII1	/12
sásnim	V _(R) —	VII2	^{ea}
vṛṣabha		I1	
muṣkáyor		I1	
muṣkáyor	_b	XI1	;
doṣām		I1	12/
uśāso		I1	12/
havīṣmatā		I1	/12
pitúr	_N	X1	12/
púramdhīr	_V	X1	^{lea}
'nāsós	_c	X9	12/
āhur	_bb	XI1	^{la}
bhiśājā		I1	
taḥsathuḥ	PE *k' _	I6	/12
taḥsathuḥ	_#	XI1	//12
nīṣ	_t	X6	12/
ūhathur	_V	X1	;
sāvaneṣu		I1	/12
hāsathur	_bb	XI1	^{la}
bhiśājā		I1	
arír	_Y	X1	/12
śikṣatam	*k _	I6	/12
ánāpir	_V	X1	12/
asajātyāmatiḥ (āmatiḥ)	_p	XI3	//12
abhīśaster	_V	X1	/12
ūhathuḥ	_p	XI3	^{lea}
yóṣaṇām		I1	/12
súṣutim		VII1	12/
cakrathuḥ	_p	XI3	/12
upeyúṣaḥ		I1	/12
kalér	_V	X1	^{lea}
ūpathur	_Y	X1	//12
vṛṣaṇā		I1	

ṛbīsam		I1b	12/
cakrathuḥ	_s	XI4	;
navábhir	_Y	X1	12/
vājair	_N	X1	^{la}
dadathur	_d	XI1	;
duritām	_V	X1	
nákir	_bb	XI1	/12
cakrúr	_V	X1	/12
sudíne	V _(R) —	VII2	^{la}
vartír	_Y	X1	12/
jayúṣā		I1	/12
śácibhir	_g	XI1	^{la}
_ātakṣāma	PE *k' _	I6	11-/
āmṛkṣāma	*g' _	I6	11/
yóṣaṇām		I1	
bhūṣati		I1	/12
vástor-vastor	_Y	X1	12/
vástor-vastor	_Y	X1	^{lea}
doṣā		I1	12/
vástor	_V	X1	/12
kúhoṣatuḥ (ūṣatuḥ)		I1	/12
kúhoṣatuḥ (ūṣatuḥ)	_#	XI1	//12
yóṣā		I1	12/
sadhāstha	V _(R) —	VII2	/12
vástor-vastor	_Y	X1	12/
vástor-vastor	_Y	X1	^{lea}
doṣā		I1	12/
vástor	_b	XI1	^{lea}
havīṣā		I1	
_īṣam		I1	12/
ghóṣā		I1	12/
ṣṭhaḥ	V _(R) —(kaví)	VIII1	12/
jaritúr	_N	X1	/12
yuvór	_b	XI1	12/
mákṣā	IIr. *-kš	I6	12/
niṣkṛtām		X7	
yóṣaṇā		I1	/12
úpārathuḥ	_#	XI1	//12
yuvó	_r	X2	12/
sakhyām	V _(R) —	VII2	/12
yuvór	_V	X1	12/
uruṣyathaḥ		I1	/12
jāniṣṭa	_t	I1	12/
yóṣā		I1	12/
dīdhiyur	_N	X1	/12
pariṣvāje		V1	/12
ṣú	V _(R) —(u l)	VIII1	/12
yóniṣu		I1	/12
priyósriyasya		III1	12/
vṛṣabhāsya		I1	
sumatír	_Y	X1	;
mānuṣo		I1	/12
sthānám	V _(R) —	VII2	12//
patheṣṭhām		VII1	12/
durmatím	_N	X1	12/
vikṣú	*k' _	I6	12/
jagmatur	_Y	X1	//12
suvṛktibhir	_Y	X1	//12
vyūṣṭā	_t	I1	12/

uśáso		I1	/12
tiṣṭhathaḥ	<i>—t</i> <i>b</i>	I1	/12
yájvarīr	<i>—N</i>	X1	/12
kīrēs	<i>—c</i>	X9	12/
dhṛtádakṣaṃ	PE Av. <i>xš</i>	I6	/12
bhūṣann		I1	12/
sóma	<i>R</i> _(R) <i>—</i>	VII2	/11
śikṣā	<i>*k</i> <i>—</i>	I6	/12
nyīṣṭam	<i>—t</i>	I1	/11
āhuḥ	<i>—ś</i>	XI4	//11
dhīr	<i>—V</i>	X1	;
mamasatyéśv		I1	/11
samīké	<i>V</i> _(R) <i>—</i>	VII2	/11
haviśmān		I1	/11
svāṣṭrān	<i>V</i> _(R) <i>—</i>	VII2	11/
śátrur	<i>—N</i>	X1	//11
vṛṣasavāso		I1	
sunvaté	<i>V</i> _(R) <i>—</i>	VII2	11/
sám	<i>V</i> _(R) <i>—</i>	VII2	11//
svadhāvān	<i>V</i> _(R) <i>—</i>	VII2	/11
góbhiṣ	<i>—t</i>	X6	11/
durévāṃ	<i>—V</i>	X1	/11
kṣúdham	PE YAv. <i>śu-</i>	I6	11/
rājabhiḥ	<i>—p</i>	XI3	^a
bṛhaspátir	<i>—N</i>	X1	11/
aghāyóḥ	<i>—#</i>	X11	//11
sadhrīcīr	<i>—Y</i>	X1	12/
uśatīr	<i>—V</i>	X1	/12
anūṣata		I1	/12
ṣvajante	<i>pári</i>	V1	12/
ṣadó	<i>ní</i>	V1	
barhīṣy		I1	/12
sóme	<i>V</i> _(R) <i>—</i>	VII2	12/
viṣūvīd		I1	12/
ámater	<i>—V</i>	X1	/12
kṣudháḥ	PE YAv. <i>śu-</i>	I6	/12
saptá	<i>V</i> _(R) <i>—</i>	VII2	/12
vṛṣabhásya		I1	
śuśmínāḥ		I1	/12
vṛkṣám	PE <i>*k'</i> <i>—</i>	I6	12/
camūṣadaḥ		VII1	/12
praiśām (eśām)		I1	12/
jyótir	<i>—V</i>	X1	/12
saṃvārgaṃ	<i>V</i> _(R) <i>—</i>	VII2	12//
vṛṣā		I1	/12
sávaneṣu		I1	/12
sá	<i>V</i> _(R) <i>—</i>	VII2	12//
tīvraiḥ	<i>—s</i>	XI4	12/
sómaiḥ	<i>—s</i>	XI4	^a
vṛṣṭír	<i>—t</i>	I1	12/
vṛṣṭír	<i>—d</i>	XI1	^a
vṛṣā		I1	12/
aryápatnīr	<i>—V</i>	X1	^a
jyótir	<i>—N</i>	X1	^a
haviśmate		I1	/12
paraśúr	<i>—j</i>	XI1	;
jyótiṣā		I1	/12
aruśó		I1	

śúciḥ	<i>—s</i>	XI4	//12
sátpatih	<i>—#</i>	X11	//12
góbhiṣ	<i>—t</i>	X6	11/
durévāṃ	<i>—V</i>	X1	/11
kṣúdham	PE YAv. <i>śu-</i>	I6	11/
rājabhiḥ	<i>—p</i>	XI3	^a
bṛhaspátir	<i>—N</i>	X1	11/
aghāyóḥ	<i>—#</i>	X11	//11
svápatir	<i>—N</i>	X1	/11
túviṣmān		I1	/11
pratvakṣāṇó	PE Av. <i>-xš</i>	I6	11/
vīṣṇyena	<i>—n</i>	I1	/11
suṣṭhāmā		VII1	11/
mimiyákṣa	PE <i>*k'</i> <i>—</i>	I6	11/
papūšo		I1	
vīṣṇyāni	<i>—n</i>	I1	/11
taviśása		I1	/11
prátvakṣasaṃ	PE Av. <i>-xš</i>	I6	11/
vṛṣabhám		I1	
satyáśuṣmam		I1	/11
vṛṣāyase		I1	/12
kṛṣva		I1	12/
śámṣiṣaṃ		I1	/12
svāśiṣam		I1	12/
somínāḥ	<i>V</i> _(R) <i>—</i>	VII2	/12
īśiṣe		I1	12/
sāsmín̄n (sá)	<i>V</i> _(R) <i>—</i>	VII2	^{ea}
barhīṣy		I1	/12
anādhṛṣyā		I1	12/
duṣṭārā		X6	/12
śékúr	<i>—Y</i>	X1	^{ea}
santu	<i>V</i> _(R) <i>—</i>	VII2	/12
dūḍhyó		X4	/12
yéśām		I1	12-/
duryúja	<i>—Y</i>	X1	
sánti	<i>V</i> _(R) <i>—</i>	VII2	/12
giriṣm̄r	<i>—V</i>	X3	12/
dyaúḥ	<i>—k</i>	XI3	12/
antárikṣāṇi	PE <i>*k''</i> <i>—</i>	I6	/12
dhiśāṇe		I1	
ṣkabhāyati	<i>vī</i>	V1	/12
vīṣṇaḥ	<i>—n</i>	I1	12/
súkṛtaṃ	<i>V</i> _(R) <i>—</i>	VII2	^{la}
sávane	<i>V</i> _(R) <i>—</i>	VII2	^{ea}
iṣṭaú	<i>—t</i>	I1	12/
góbhiṣ	<i>—t</i>	X6	11/
durévāṃ	<i>—V</i>	X1	/11
kṣúdham	PE YAv. <i>śu-</i>	I6	11/
rājabhiḥ	<i>—p</i>	XI3	^a
bṛhaspátir	<i>—N</i>	X1	11/
aghāyóḥ	<i>—#</i>	X11	//11
agnír	<i>—V</i>	X1	//11
svādhīḥ	<i>V</i> _(R) <i>—</i>	VII2	/11
svādhīḥ	<i>—#</i>	X11	//11
nṛcákṣā	<i>*k'</i> <i>—</i>	I6	11/
mahiśá		I1	/11
agní	<i>—st</i>	X10	^a

dyaúh	_kš	X8	//11
manīšānām		I1	11/
vāsuḥ	_s	XI4	11/
sūnūh	_s	XI4	^{lea}
uśāsām		I1	
ketúr	_bh	XI1	^{la}
vīlūm		I2	11/
uśík	PE	XI2	11/
aratīh	_s	XI4	/11
mártešv		I1	11/
agnír	_V	X1	^{la}
aruśām		I1	/11
śociśā		I1	
ínakšan	*k'_	I6	/11
durmáršam	_N	X1	11-/
durmáršam		I4	11-/
áyuh	_ś	XI4	^{la}
agnír	_V	X1	11/
váyobhir	_Y	X1	//11
dyaúr	_j	XI1	^{la}
sumnām	V _(R) —	VII2	11/
yaviṣṭha	_tb	I1	/11
sausravasésv		I1	/11
jānitvaiḥ	_#	X11	//11
vavruḥ	_#	X11	//11
agnír	_N	X1	^{la}
īṣibhiḥ		I1	
īṣibhiḥ	_s	XI4	;
adveśé		I1	11/
suvíram	V _(R) —	VII2	/11
nṛśádva		VI1	11-/
dádhir	_Y	X1	11-/
sá	V _(R) —	VII2	^{la}
padaír	_V	X1	/11-
námobhir	_V	X1	//11
harmyéšu		I1	/11
nábhir	_Y	X1	11/
námobhiḥ	_p	XI3	//11
mānuṣešu		I1	/11
mānuṣešu		I1	/11
bhūr	_j	XI1	11-/
dhur	_b	XI1	//11-
sīdad	V _(R) —	VII2	
vīdharmanāyantraír (ayantraír)	_V	X1	;
vanarśádo		VI5	11-/
agnīh	_p	XI3	//11
yājiṣṭham	_tb	I1	/11
jāniṣṭām	_t	I1	/11
sáhobhiḥ	_#	X11	//11
ilényam		I2	11/
tataḥsur	PE *k'_	I6	11/
tataḥsur	_N	X1	^{la}
puruspího		VI2	11/
mānuśáso		I1	/11
stuvaté	V _(R) —	VII2	^{la}
pūrvīh	_#	X11	//11
dákṣiṇam	*k'_	I6	
vīṣaṇam		I1	

cātuḥsamudraṃ		XI4	11/
vīṣaṇam		I1	
śrutārṣim		I1	11/
abhimātiśāham		VI1	/11
vīṣaṇam		I1	
sudákṣam	PE Av. xš	I6	/11
vīṣaṇam		I1	
svarśām		VI5	/11
vīṣaṇam		I1	
matír	_V	X1	
vīṣaṇam		I1	
sumatír	V _(R) —	VII2	^{la}
sumatír	_V	X1	/11
hṛdispíšo		VI2	11/
vīṣaṇam		I1	
vīṣaṇam		I1	
pátir	_V	X1	//12
sām	V _(R) —	VII2	^{la}
dāśúše		I1	12/
vákṣo	PE	I6	/12
áher	_V	X1	/12
śíkšan	*k'_	I6	12/
ataḥsad	PE *k'_	I6	/12
duṣṭáram		X6	/12
purīṣiṇam		I1	12/
sahásrā	V _(R) —	VII2	12/
dāśúše		I1	/12
ámandiṣuḥ		I1	/12
ámandiṣuḥ	_#	X11	//12
riṣāthana		I1	/12
ánamasyur	_N	X1	/12
niṣṣā́l		X9	/11
niṣṣā́l		V1	/11
niṣṣā́l	*g' ^b —	XI6	//11
parśán		I4	11/
īṣkaram		X7	/12
īṣam		I1	12/
vikṣú	*k'_	I6	/12
sāpyá	V _(R) —	VII2	^{ca}
iśé		I1	/12
éše		I1	12/
sakhyā	V _(R) —	VII2	^{ca}
samithéšu		I1	/12
sómo	V _(R) —	VII2	/11
āvír	_V	X1	
sá	V _(R) —	VII2	11//a
vīṣabháṃ		I1	
tataḥsur	PE *k'_	I6	/11
tataḥsur	_V	X1	//11
sākṣi	*g' ^b —	I6	
dhur	_V	X1	^{lea}
vīṣaṇā		I1	
dhṛṣṇv	_n	I1	/11+
háthair	_V	X1	//12
ābhír	_V	X1	/12-
ūtībhiḥ	_#	X11	//12-
śúṣṇasya	_n	I1	12/
vetasūmr	_V	X3	/12
abhiṣṭāye		V1	/12

priyādhīṣe (ādhīṣe)		I1	/12
canānuśāk (ānuśāk)		V1	/12
canānuśāk (ānuśāk)	*k _□ —	X12	//12
ānuśāg		V1	/12
ānuśāg	*k _□ —	X12	//12
āsúbhiḥ	—p	X13	//12
praitaśébhīr (etaśébhīr)	—Y	X1	l ^a
mānuṣa		I1	l
nirñīja	—N	X1	/12
kṛṣe		I1	12-/
hāthaiḥ	—#	X11	//12-
nāhuṣo		I1	/12
nāhuṣṭarah	—t	I1	/12
vakṣayam	*g—	I6	/12
vṛṣā		I1	/12
sukrātūr	V _(R) —	VII2	/12
sukrātūr	—Y	X1	//12
iṣṭāye	—t	I1	/12
vakṣāṇāsv	PE	I6	/12
mādhōr	—N	X1	12/
saparyātaḥ	V _(R) —	VII2	/12
sākhyā	V _(R) —	VII2	12/
dhūrṣú		I4	12+/
vājakṛtyeṣu		I1	/12+
satpate	V _(R) —	VII2	/12+
iṣé		I1	/11
sumnām	V _(R) —	VII2	11/
īyakṣān	*k'—	I6	/11
svāsūrvarāsu (svāsu)	V _(R) —	VII2	12/
paūṃsyē		I1a	/12
vīśveṣu		I1	12/
sāvaneṣu	V _(R) —	VII2	l ^a
sāvaneṣu		I1	/12
ñṛmś	—c	X9	l ^{ca}
jyēṣṭhaś	—tb	I1	12/
viśvacarṣaṇe		I4	/12
kṛṣṭāyo	—t	I1	l
viduḥ	—#	X11	//11
kṛṣe		I1	/11+
kṛṣe		I1	/12
svayām	V _(R) —	VII2	12//
sahasō	V _(R) —	VII2	ca
dadhiśé		I1	/12
sācā	V _(R) —	VII2	/12
sumnāsya	V _(R) —	VII2	12/
sutāsya	V _(R) —	VII2	12/
yēnāviṣṭitaḥ (āviṣṭitaḥ)	—t	I1	11/
agnér	—Y	X1	11/
devayāniḥ	—#	X11	//11
ōśadhīṣu		I1	/11
ōśadhīṣu		I1	/11
daśāntarusyād		I1	11/
agnīḥ	—#	X11	//11
mānūr	—d	X11	l ^{ca}
devayūr	—Y	X1	;
kṣeṣy		I1	/11
sugān	V _(R) —	VII2	11//a

sumanasyāmānaḥ	V _(R) —	VII2	l ^a
agnéḥ	—p	X13	11/
āvarīvuḥ (avarīvuḥ)	—#	X11	//11
kṣepn/tór ?	PE *k ^(u) —	I6	11/
kṣepn/tór ?	—V	X1	l ^a
āyur	—V	X1	l ^a
rīṣyāḥ		I1	/11
sumanasyāmāno	V _(R) —	VII2	l ^a
havīṣaḥ		I1	/11
havīṣo		I1	l
pūruṣam		I1	l
caūśadhīnām (ōśadhīnām)		I1	/11
agnés	—c	X9	11/
āyur	—V	X1	;
havīṣaḥ		I1	l
sārvas	V _(R) —	VII2	/11
niśādyā		V1	/11
sāhutir (sā)	V _(R) —	VII2	/11
sāhutir (āhutir)	—Y	X1	/11
kīr	—V	X1	l
sā	V _(R) — u l	VII2	/11
agnīr	—Y	X1	11/
yakṣy	*g'—	I6	11/
bāhvōr	—Y	X1	l ^{ca}
sahāsrāṇy	V _(R) —	VII2	l
aūkṣan	PE *g—	I6	11/
ghṛtaīr	—V	X1	l ^{ca}
barhīr	—V	X1	/11
pāruṣās		I1	/11
yakṣad	*g'—	I6	11/
śātsad	V _(R) —(bī)	VII1	11/
niśādā		V1	l
sūdhītāni	V _(R) —	VII2	l ^a
īlāmāhā		I2	11/
īdyāḥ		I2	l
āyur	—V	X1	11/
surabhīr	—Y	X1	/11
juśadhvam		I1	/11
juśantām		I1	/11
'ntārikṣam	PE *k ^u —	I6	11/
jyōtiṣmataḥ		I1	12/
rakṣa	*k—	I6	/12
mānūr	—bb	X11	12/
akṣānāho	*k'—	I6	12/
īṣkṛṇudhvam		X7	12/
sām	V _(R) —	VII2	/11
tiṣṭhata	—tb	I1	11/
pātiḥ	—#	X11	//12
vāśībhīr	—Y	X1	12/
yābhīr	—V	X1	l ^a
tākṣatha	PE *k'—	I6	/12
ānāsūḥ	—#	X11	//12
yōśām		I1	12/
ādadhur	—Y	X1	;
siśāsānīr	V _(R) —	VII2	12//
siśāsānīr		I1	12/
siśāsānīr	—Y	X1	l ^{ca}

ásikṣa	* <i>k</i> _	I6	/11
jāneṣu		II	/11
āhúr	_N	X1	//11
īṣayó		II	
āpuḥ	_#	X11	//11
mahiṣāsyā		II	/11
yēbhiḥ	_k	XI3	11/
dadhiṣe		II	
āvír	_Y	X1	11/
tārīs	_t ^v	XI2	//11
jyótiṣi		II	
jyótir	_V	X1	/11
śūśām		II	
parācāir	_Y	X1	//11
bhrātuh	_p	XI3	11/
titviṣāṇāḥ		II	/11
puruspīg		VI2	/11
jyótir	_Y	X1	/11--
cātustriṃśatā		XI2	11/
caṣṭe	* <i>k'</i> _t	I7	/11
sārūpeṇa	V _(R) —	VII2	11//
jyótiṣā		II	
uṣa		II	11/
puṣṭāsyā	_t	II	
puṣṭām	_t	II	/11
ānīlaḥ		I2	/11
spārham	V _(R) —	VII2	11/
aībhīr (ebhir)	_d	XI1	11/
vīṣṇyā	_n	II	
paūṃsyāni		IIa	/11
yēbhīr	_V	X1	11/
aūkṣad	* <i>g</i> _	I6	11/
turāṣāt	* <i>g'</i> ^b _	XI6	//11
sómasya	V _(R) —	VII2	11/
nír	_Y	X1	11-/
jyótiṣā		II	/11
cārur	_V	X1	/11
tanūṣ	_t	X6	11/
jyótiḥ	_s	XI4	1 ^{la}
suveniḥ	_s	XI4	//11
satyā	V _(R) —	VII2	/11
eṣām		II	12/
devēṣv		II	12/
adadhur	_V	X1	/12
avivyacur	_V	X1	1 ^{la}
átviṣur		II	/12
átviṣur	_V	X1	//12
aīṣām (eṣām)		II	12/
tanūṣu		II	
viviṣuḥ	_p	XI3	/12
sáhobhir	_Y	X1	12/
cakramū	_r	X2	/12
tanūṣu		II	12/
āvareṣv (ávareṣu)		II	12/
adadhus	_t	XI2	;
kṣódaḥ	PE * <i>k'</i> ^(u) _	I6	11/
svastībhīr	_V	X1	1 ^{ca}
durgāṇi	_g	XI1	
_āvareṣv (ávareṣv)		II	11/

pāreṣu		II	/11
sthur	R _(R) —	VII2	8/
sthur	_N	X1	8/
tántur	_d	XI1	8/
devēṣv		II	/8
mānmabhiḥ	_#	X11	//8
dākṣāya	PE Av. -xš	I6	8/
tanūṣu		II	/8
cāturbhīṣṭim	_bb	XI1	/8
cāturbhīṣṭim	_t	II	/8
samudrām	V _(R) —	VII2	8/
māricīḥ	_p	XI3	/8
ōśadhīr		II	/8
ōśadhīr	_N	X1	//8
sūryam	V _(R) —	VII2	8/
uśāsam		II	/8
āyuh	_p	XI3	1 ^{la}
nīrtīr	_V	X1	
nīrtīr	_j	XI1	/11
sū	V _(R) —	VII2	ca ^o
nīrtīr	_V	X1	
nīrtīr	_j	XI1	/11
ṣv	V _(R) —(abbī)	VII1	11/
paūṃsyair		IIa	
paūṃsyair	_bb	XI1	/11
dyaúr	_N	X1	11/
nīrtīr	_V	X1	
nīrtīr	_j	XI1	/11
śū	V _(R) —(mó, má u)	VII1	11/
sūryam	V _(R) —	VII2	ca ^o
dyūbhīr	_b	XI1	11/
nīrtīr	_V	X1	
nīrtīr	_j	XI1	/11
sū	V _(R) —	VII2	ca ^o
āyuh	_#	X11	//11
cákṣuh	* <i>k'</i> _	I6	/11
cákṣuh	_p	XI3	//11
mīlāyā		I2	
dyaúr	_d	XI1	11/
antárikṣam	PE * <i>k'</i> ^u _	I6	/11
pūṣā		II	11/
svastīḥ	_#	X11	//11
subāndhave	V _(R) —	VII2	/8
dyaúḥ	_p	XI3	8/
śū	V _(R) —(mó, má u)	VII1	8/
bheṣajā		II	/8
cariṣṇv	_n	II	8/
dyaúḥ	_p	XI3	8/
śū	V _(R) —(mó, má u)	VII1	8/
dyaúḥ	_p	XI3	8/
śū	V _(R) —(mó, má u)	VII1	8/
tveṣāmdīṣam		II	/8
tveṣām		II	8/
mahiṣāḥ		II	/8

yáseyekṣvākúr (ikṣvākúr)	PE	I6	8/
yáseyekṣvākúr (ikṣvākúr)	_V	X1	/8
kṛṣṭáyah	_t	I1	/8
kṣatrásamātiṣu (ásamātiṣu)		I1	/8
ráthaprosṭheṣu	_tb	I1	8/
ráthaprosṭheṣu		I1	/8
yunakṣi	*g_	I6	/8
àkramīr	_V	X1	/8
jīvātúr	_V	X1	/8
nír	_V	X1	/8
ariṣṭātātaye		I1r	8/
ariṣṭātātaye		I1r	8/
subándhor	_N	X1	8/
ariṣṭātātaye		I1r	8/
sūryah	V _(R) —	VII2	/8
viśvábheṣajo		I1	/8
maṃhaneṣṭhāḥ		V11	/11+
pārṣat		I4	11/
sūdair	_V	X1	la
kṣódo	PE *k ^(u) _	I6	11/
siñcat	V _(R) —	VII2	/11
yéṣu		I1	11/
hávaneṣu		I1	/11
śaryābhis	_t	XI2	la
kṛṣṇā	_n	I1	11/
gōṣv		I1	11/
aruṇīṣu		I1	/11
sídad	V _(R) —	VII2	/11
néṣam (iṣam)		I1	l
práthiṣṭa	_t	I1	11/
iṣṇád	_n	I1	/11
ánuṣṭhitam		V1	11/
duhitúr	_V	X1	11/
jahatur	_Y	X1	/11
nīṣiktam		V1	11/
adhiṣkán		V1	/11
siñcat	ní	V1	/11
vāstoṣ	_p	X7	11/
nír	_V	X1	/11
atakṣan	PE *k'_	I6	/11
vīṣā		I1	11/
smád	V _(R) —	VII2	11//
dákṣiṇā	*k'_	I6	l
makṣú	*k'_	I6	11/
vāhniḥ	_p	XI3	la
upabdí	_V	X1	//11
sánitedhmám (sánitā)	R _(R) —	VII2	11//a
sáhasā	V _(R) —	VII2	la
makṣú	*k'_	I6	11/
águr	_V	X1	//11
adakṣiṇāso	*k'_	I6	11/
dudukṣan	*g ^b _	I6	/11
makṣú	*k'_	I6	11/
usríyāyāḥ		III1	/11
vásor	_Y	X1	11/
viveṣṭi	_t	I1	11/

pariśádvāno		V1	l
sádanto	V _(R) —	VII2	11/
nārṣadám		I4	l
śúṣṇasya	_n	I1	11/
triṣadhasṭhé		V11	l
niṣedúḥ		V1	/11
niṣedúḥ	_#	X11	//11
agnír	_b	X11	11/
hótādhruk (adhrúk)	*g ^b _	X12	//11
manuṣvād		I1	11/
vṛktábarhiṣe		I1	/11
vikṣú	*k'_	I6	/11
svásetuḥ	V _(R) —	VII2	/11
svásetuḥ	_#	X11	//11
kakṣívantam	PE *k'_	I6	11/
dvibándhur	_Y	X1	la
sám	V _(R) —	VII2	11//a
uktháir	_j	X11	//11
jyēṣṭhebhír	_tb	I1	11/
jyēṣṭhebhír	_V	X1	la
várūthaiḥ	_#	X11	//11
tádbandhuḥ	_s	X14	11/
sūrír	_d	X11	la
nábhanédisṭho	_tb	I1	11/
nábhiḥ	_p	X13	la
nábhir	_V	X1	la
sadhásthām	V _(R) —	VII2	/11
sárvaḥ	V _(R) —	VII2	/11
dhenúr	_V	X1	la
aratír	_Y	X1	/11
dvivartanír	_Y	X1	/11
vaneṣāt		V11	/11
vaneṣāt	*g ^b _	X16	//11
chrénir (śréniḥ)	_N	X1	;
śísur	_d	X11	/11
makṣú	*k'_	I6	11/
sthirám	V _(R) —	VII2	11/
páreyuḥ (īyuḥ)	_#	X11	//11
yāl	*g'_	X16	//11
sūnítābhiḥ	V _(R) —	VII2	/11
sūnítābhiḥ	_#	X11	//11
vájrabāhuḥ	_#	X11	//11
rákṣā	*k'_	I6	11/
sūrn	V _(R) —	VII2	/11
abhiṣṭau		V1	/11
gáviṣṭau	_t	I1	/11--
sárat	V _(R) —	VII2	11//
saranyúḥ	_k	XI3	la
jaranyúḥ	_#	X11	//11
préṣṭhaḥ	_tb	I1	11/
ēṣām		I1	/11
vákṣad	*g ^b _	I6	11/
parṣad		I4	/11
puṣṭau	_t	I1	/11
saranyúr	V _(R) —	VII2	11--//a
saranyúr	_V	X1	la
sūnúr	_V	X1	/11--
yuvór	_Y	X1	11-/
sakhyāyāsmé	V _(R) —	VII2	la

(sakhya)			
juṣe		I1	/11
samīch	<i>-p</i>	XI3	//11
gātūr	<i>-d</i>	XI1	^{la}
adbhīr	<i>-d</i>	XI1	/11--
subāndhur	<i>V_(R)-</i>	VII2	11/
subāndhur	<i>-N</i>	X1	^{la}
sūktaīh	<i>-#</i>	X11	//11
ukthāir	<i>-Y</i>	X1	^{ea}
vācobhir	<i>-V</i>	X1	;
usriyāyāh		III1	/11
śū	<i>V_(R)-(ū)</i>	VII1	11--/
sajōśāh	<i>V_(R)-</i>	VII2	/11
sajōśāh		I1	/11
sthā	<i>V_(R)-</i>	VII2	11--/
dākṣiṇayā	<i>*k' -</i>	I6	l
suprajāstvām	<i>V_(R)-</i>	VII2	11--/a
ṣayas		I1	l
ṣayas		I1	/8
agnēh	<i>-p</i>	XI3	8/
agnēh	<i>-p</i>	XI3	8/
devēsu		I1	/8
nīh	<i>-s</i>	XI4	l
srjanta	<i>nīh</i>	V2	l
aṣṭakarnyāh	<i>PE *k' -t</i>	I7	/12
devēsv		I1	/8
mānus	<i>-t</i>	XI2	8/
dākṣiṇā	<i>*k' -</i>	I6	/8
sīndhur	<i>V_(R)-</i>	VII2	8/
sīndhur	<i>-V</i>	X1	8/
parivīse		I1	/8
smāddiṣṭi	<i>V_(R)-</i>	VII2	8//
yādus	<i>-t</i>	XI2	8/
grāmañīr	<i>-N</i>	X1	;
riṣan		I1	/11+
mānuh	<i>-s</i>	XI4	//11+
dākṣiṇā	<i>*k' -</i>	I6	/11+
sāvarṇer	<i>-d</i>	XI1	11+/
āyur	<i>-Y</i>	X1	//11
dīdhiṣanta		I1	/12
yayāter	<i>-Y</i>	X1	12/
nahuṣyāsya		I1	l
barhīṣi		I1	/12
sthā	<i>V_(R)-</i>	VII2	12/
āditer	<i>-V</i>	X1	;
pīyūṣam		I1	12-/
dyaūr	<i>-V</i>	X1	^{ea}
āditer	<i>-V</i>	X1	;
ukthāśuṣmān		I1	12/
vṛṣabharān		I1	l
nṛcākṣaso	<i>*k' -</i>	I6	12/
ānīmīśanto		I1	/12
ānaśuḥ	<i>-#</i>	X11	//12
jyotīrathā	<i>-r</i>	X2	12/
varṣmāṇam		I4	12/
svastāye	<i>V_(R)-</i>	VII2	/12
suvīdho	<i>V_(R)-</i>	VII2	^{ea}
āyayūr	<i>-V</i>	X1	//12
suvṛktibhir	<i>-N</i>	X1	//12

jūjoṣatha		I1	/12
manuṣo		I1	/12
ṣṭhāna	<i>V_(R)-(yāti)</i>	VII1	/12
pārṣad		I4	12/
mānuh	<i>-s</i>	XI4	//12
sāmiddhāgnir	<i>-N</i>	X1	^{ea}
hōṭṛbhiḥ	<i>-#</i>	X11	//12
sthātūr	<i>-j</i>	X11	^{la}
bhāreṣv		I1	12/
durévāyā	<i>-V</i>	X1	l
svastāye	<i>V_(R)-</i>	VII2	/12
durvidātrām	<i>-Y</i>	X1	l
dvēṣo		I1	l
āriṣṭaḥ		IIr	12/
prajābhīr	<i>-Y</i>	X1	^{ea}
sunītibhir	<i>-V</i>	X1	//12
duritā	<i>-V</i>	X1	l
āriṣyantam		I1	12/
svasty	<i>V_(R)-</i>	VII2	12//
svārvati	<i>V_(R)-</i>	VII2	/12
svastī	<i>V_(R)-</i>	VII2	12//a
putrakṛthēsu		I1	/12
yōniṣu		I1	/12
svastī	<i>V_(R)-</i>	VII2	12//
svastīr	<i>-V</i>	X1	12/
śrēṣṭhā	<i>-tb</i>	I1	/11
sā	<i>V_(R)-</i>	VII2	11//a
svāveśā	<i>V_(R)-</i>	VII2	11//
platēh	<i>-s</i>	XI4	^{ea}
sūnūr	<i>-V</i>	X1	l
manīṣi		I1	/11
sumāntu	<i>V_(R)-</i>	VII2	12//
mṛlāti		I2	12/
marḍitā		I2	12/
devēsu		I1	12/
pūśāṇam		I1	l
uśāsam		I1	l
kavīs	<i>-t</i>	XI2	^{ea}
bṛhaspātīr	<i>-Y</i>	X1	^{ea}
suvṛktibhiḥ	<i>V_(R)-</i>	VII2	/12
suvṛktibhiḥ	<i>-#</i>	X11	//12
suhāvebhīr	<i>-V</i>	X1	/12
ṛkvabhīr	<i>-V</i>	X1	//12
āhiḥ	<i>-ś</i>	XI4	12/
dākṣasya	<i>PE Av. xš</i>	I6	12/
vīṣurūpeṣu		I1	l
vīṣurūpeṣu		I1	/12
samithēsu		I1	/12
stōmaiḥ	<i>-k</i>	XI3	12/
pūśāṇam		I1	/12
savitūh	<i>-s</i>	XI4	/12
sacītaḥ	<i>V_(R)-</i>	VII2	^{la}
trīh	<i>-s</i>	XI4	12/
mahīr	<i>-V</i>	X1	/12
tiṣyām		I1	l
rudrēsu		I1	12/
sarāyuḥ	<i>V_(R)-</i>	VII2	^{ea}
sarāyuḥ	<i>-s</i>	XI4	;
sīndhur	<i>-V</i>	X1	/12

ūrmībhir	_N	X1	//12
mahīr	_V	X1	^{lea}
vākṣaṇīḥ	*g_	I6	/12
vākṣaṇīḥ	_#	X11	//12
devīr	_V	X1	12/
devēbhir	_j	X11	^{la}
jānibhiḥ	_p	X13	/12
rāthaspātir	_bh	X11	/12-
ūpastutiḥ	_#	X11	//12
gōbhiḥ	_s	X14	12/
ṣyāma	V _(R) -(gōbbi ḥ)	VII1	12/
jāneṣv		I1	/12
īlayā		I1c	l
āditir	_d	X11	/12
bhārīmabhiḥ	_p	X13	//12
pitṛbhiś	_c	X9	/12
śā	V _(R) -(vī)	VII1	12/
bṛhaspātir	_V	X1	^{lea}
arāmatiḥ	_p	X13	/12
madhuśūd		VII1	l
matībhir	_N	X1	/12
manīṣīṇaḥ		I1	/12
kavīs	_t	X12	^{lea}
draviṇasyūr	_d	X11	^{lea}
ukthēbhir	_V	X1	11/
matībhiś	_c	X9	/11
platēḥ	_s	X14	^{lea}
sūnūr	_V	X1	l
manīṣī		I1	/11
agnīr	_V	X1	12/
vāyūḥ	_p	X13	12/
pūṣā		I1	12/
sajōśasaḥ	V _(R) _	VII2	/12
sajōśasaḥ		I1	/12
viṣṇur	_n	I1	12/
viṣṇur	_N	X1	^{la}
āditir	_b	X11	;
pātiḥ	_#	X11	//12
vṛtrahātyeṣu		I1	/12
sātpatī	V _(R) _	VII2	/12
antārikṣam	PE *k ^u _	I6	12/
paprur	_V	X1	/12
ghṛtaśrīr	_N	X1	^{la}
tēṣām		I1	12/
sumitryāḥ	V _(R) _	VII2	/12
antārikṣāṇi	PE *k ^u _	I6	/12
skambhur	_V	X1	/12
pṛkṣā	*k_	I6	12/
mānuṣāya		I1	/12
śikṣa	*k_	I6	12/
dāsūṣe		I1	/12
yāyor	_d	X11	12/
yāyor	_V	X1	12/
gaūr	_Y	X1	12/
niṣkṛtām		X7	/12
vratānīr	_V	X1	/12
dāsūṣe		I1	/12

dhaviṣā (haviṣā)		I1	/12
cakrur	_V	X1	/12
māmṛjuḥ	_#	X11	//12
mahiṣāya		I1	/12
vṛṣabhā		I1	l
purīṣīnā		I1	/12
uśasaṃ		I1	l
ōṣadhīr		I1	/12
ōṣadhīr	_Y	X1	//12
viṣṛjānto		V2	l
nīr	_V	X1	/12
vimaḍāyohathur (ūhathur)	_Y	X1	/12
viṣṇāpvām		V1/I1	12/
tanyatūr	_V	X1	;
sīndhur	_V	X1	l
sārasvatī	V _(R) _	VII2	12//
sahā	V _(R) _	VII2	^{ca}
dhībhiḥ	_p	X13	/12
dhībhiḥ	_p	X13	/12
mānor	_Y	X1	12/
rātiśāco		V11	12/
abhiśācaḥ		V1	l
juṣerata		I1	/12
vāsiṣṭho	_tb	I1	11/
pratasthūḥ	_#	X11	//11
svastībhiḥ	_s	X14	/11
īyotiṣkīto		X7	12/
vāvṛdhūḥ	_p	X13	^{lea}
īndrajyeṣṭhāso	_tb	I1	12/
vāruṇapraśiṣṭā	_t	I1	/12-
sūryasya	V _(R) _	VII2	12/
jyōtiso		I1	l
ānaśūḥ	_#	X11	//12
vāsubhiḥ	_p	X13	^{la}
ādityaīr	_N	X1	12/
āditīḥ	_ś	X14	;
rudrēbhir	_d	X11	^{la}
mṛlayāti		I2	/12
gnābhiḥ	_s	X14	^{la}
āditir	_d	X11	12/
īndrāvīṣṇū	_n	I1	12-/
dhībhīr	_Y	X1	^{la}
pūṣā		I1	12/
viṣṇur	_n	I1	12/
viṣṇur	_N	X1	^{lea}
vāyūr	_V	X1	/12
vīṣā		I1	12/
vīṣaṇaḥ		I1	l
vīṣaṇo		I1	12/
vīṣaṇo		I1	l
haviṣkṛtaḥ		X7	/12
vīṣaṇā		I1	12/
vīṣā		I1	12/
vīṣaṇo		I1	l
vṛṣastūbhah		I1	/12
agnīśōmā		V11	12/
vīṣaṇā		I1	l
vīṣaṇā		I1	l

vīṣaṇo		I1	
yajñaniskṛto		X7	/12
ōṣadhīr		I1	12/
ōṣadhīr	_Y	X1	^{la}
antārikṣaṃ	PE *k ^u _	I6	12/
paprur	_V	X1	/12
māmṛjuḥ	_#	X11	//12
mahiṣāśya		I1	/12
tanyatōḥ	_#	X11	//12
ōṣadhīḥ		I1	12/
ōṣadhīḥ	_p	XI3	^{la}
rātīr	_Y	X1	^{ca}
sīndhū	_r	X2	^{la}
antārikṣam	PE *k ^u _	I6	/12-
tanayitnūr	_V	X1	/12
āhir	_b	X11	12/
sādhuyā	V _(R) _	VII2	/12
vāsiṣṭhāsaḥ	_tb	I1	12/
īlānā		I2	12/
ṛṣivāt		I1	
vāsiṣṭho	_tb	I1	11/
pratasthūḥ	_#	X11	//11
svastībhiḥ	_s	XI4	/11
saptāśīrṣṇīm	_n	I4	/11
haṃsaīr	_V	X1	11/
sākhibhir	_Y	X1	;
vāvadadbhir	_V	X1	//11
bḥhaspātīr	_V	X1	^{ca}
tīṣṭhantīr	_tb	I1	11/
tīṣṭhantīr	_V	X1	^{la}
bḥhaspātīs	_t	XI2	^{ca}
jyótīr	_V	X1	/11
usrā		III1	11/
tisrā		III1	/11
nīs	_t	XI2	11/
sākām	V _(R) _	VII2	11/
udadhēr	_V	X1	/11
bḥhaspātīr	_V	X1	^{ca}
uśāsaṃ		I1	
dyaúḥ	_#	X11	//11
rakṣitāraṃ	*k_	I6	
svédāñjibhir	_V	X1	^{ca}
amuṣṇāt	_n	I1	/11
satyébhiḥ	_s	XI4	^{la}
sākhibhiḥ	_ś	XI4	/11
śucādbhir	_g	XI1	//11
dhanasaīr	_V	X1	/11
pātīr	_Y	X1	^{la}
vīṣabhir		I1	
vīṣabhir	_Y	X1	/11
varāhair	_gb	XI1	//11
gharmāsvedebhir	_d	XI1	^{la}
satyéna	V _(R) _	VII2	11/
iṣaṇayanta		I1	
dhībhiḥ	_#	X11	//11
bḥhaspātīr	_N	X1	^{ca}
mithóavadyapebhir	_V	X1	/11
usríyā		III1	11/

svayúgbhiḥ	_#	X11	//11
matībhiḥ	_ś	XI4	/11
śivābhiḥ	_s	XI4	//11
vīṣaṇaṃ		I1	
jīṣṇúm	_n	I1	/11
árukṣad	*d ^b _	I6	11/
sádma	V _(R) _	VII2	/11
vīṣaṇaṃ		I1	
jyótīr	_V	X1	/11
āśīsaṃ		I1	11/
svébhir	_V	X1	/11
évaiḥ	_#	X11	//11
devaīr	_d	XI1	11/
rākṣamāṇā	*k_	I6	/11
ghóṣāḥ		I1	/11
góbhir	_V	X1	^{ca}
nākṣamāṇo	*k'_	I6	/11
vājāyāśūmṛ (āśūmṛ)	_V	X3	/11
atithínīr	_V	X1	/11
iṣirā		I1	/11
bḥhaspātīḥ	_p	XI3	^{ca}
nīr	_g	XI1	11/
āpruṣāyān		I1	11/
avakṣipānn	PE *k ^(u) _	I6	11/
dyóḥ	_#	X11	//11
bḥhaspātīr	_V	X1	^{ca}
jyótisā		I1	11/
antārikṣād	PE *k ^u _	I6	/11
bḥhaspātīr	_V	X1	^{ca}
bḥhaspātīr	_V	X1	^{ca}
agnitāpobhir	_V	X1	/11
arkaīḥ	_#	X11	//11
dadbhir	_N	X1	11/
pāriṣṭam	_t	I1	/11
āvīr	_N	X1	11/
nidhīmṛ	_V	X3	^{ca}
usríyāṇām		III1	/11
bḥhaspātīr	_V	X1	^{ca}
usríyāḥ		III1	11/
nīṣ	_t	X6	11/
vṛkṣād	PE *k'_	I6	/11
bḥhaspātīr	_Y	X1	^{ca}
sóśām (uśām)		I1	11/
só	R _(R) _	VII2	/11
bḥhaspātīr	_g	XI1	^{ca}
góvapuṣo		I1	/11
nīr	_N	X1	11/
muṣitā		I1	
kīśanebhir	_V	X1	/11
nākṣatrebhiḥ	PE *k'_	I6	11/
nākṣatrebhiḥ	_p	XI3	^{ca}
ádadhur	_j	XI1	;
jyótīr	_V	X1	/11
bḥhaspātīr	_bb	XI1	^{ca}
pūrvīr	_V	X1	^{ca}
bḥhaspātīḥ	_s	XI4	^{ca}
góbhiḥ	_s	XI4	/11
āśvaiḥ	_s	XI4	//11

vīrēbhiḥ	_s	XI4	ᵀᵉᵃ
nṛ̥bhīr	_N	X1	;
agnér	_Y	X1	ᵀᵉᵃ
prāṇītiḥ	_s	XI4	ᵀᵉᵃ
agnér	_Y	X1	ᵀᵉᵃ
sūrya	V _(R) —	VII2	12//
sarpīrāsutiḥ	V _(R) —	VII2	/12
sarpīrāsutiḥ	_#	X11	//12
mānūr	_Y	X1	ᵀᵉᵃ
juṣasva		I1	/11
darṣi		I4	11/
sá	V _(R) —	VII2	ᵀᵉᵃ
īlītó		I2	ᵀᵉᵃ
sá	V _(R) —	VII2	ᵀᵉᵃ
juṣasva		I1	/11
rakṣasva	*k_	I6	11/
abhīmātir	_j	XI1	/11
dhṛ̥ṣṇús	_n	I1	11/
dhṛ̥ṣṇús	_c	X9	ᵀᵉᵃ
dhṛ̥ṣṇús	_n	I1	11/
dhṛ̥ṣṇús	_c	X9	ᵀᵉᵃ
pṛtanāyūm̐r	_V	X3	/11
syāḥ	abbī	V1	/11
dīrghātāntur	_b	XI1	ᵀᵉᵃ
bṛ̥hádúkṣāyām (bṛ̥hádúkṣā)	*k_	I6	/11
agnīḥ	_s	XI4	//11
sahásrastarīḥ	_ś	XI4	ᵀᵉᵃ
nṛ̥bhīr	_N	X1	;
sumitrēṣu		I1	11/
dhenúḥ	_s	XI4	ᵀᵉᵃ
sabardhúk	*g ^b _	X12	//11
nṛ̥bhīr	_d	XI1	ᵀᵉᵃ
dākṣiṇāvadbhir	*k'_	I6	ᵀᵉᵃ
dākṣiṇāvadbhir	_V	X1	/11
sumitrēbhir	V _(R) —	VII2	11//
sumitrēbhir	_V	X1	ᵀᵉᵃ
devayādbhiḥ	_#	X11	//11
mānuṣīr		I1	ᵀᵉᵃ
mānuṣīr	_Y	X1	;
nṛ̥bhīr	_V	X1	ᵀᵉᵃ
tvāv̥dhebhīḥ	_#	X11	//11
juṣāṇó		I1	11/
yaviṣṭha_	_tb	I1	/11
avanor	_Y	X1	;
agnír	_Y	X1	ᵀᵉᵃ
nṛ̥bhīr	_j	XI1	11/
sutāsomavadbhiḥ	_#	X11	//11
agnír	_Y	X1	ᵀᵉᵃ
ājāmīñr	_V	X3	ᵀᵉᵃ
tiṣṭha	_tb	I1	11/
samīdham	V _(R) —	VII2	ᵀᵉᵃ
juṣasva_		I1	/11
_ilās		I1c	11/
vārṣman		I4	11/
viśvārūpebhir	_V	X1	/11
ásvaiḥ	_#	X11	//11
suṣūdat		I1	/11
īlate		I2	ᵀᵉᵃ

havīṣmanto		I1	11/
manuṣyāso		I1	ᵀᵉᵃ
vāhiṣṭhair	_tb	I1	11/
vāhiṣṭhair	_V	X1	11/
ásvaiḥ	_s	XI4	ᵀᵉᵃ
vakṣi	*g ^b _	I6	11/
ṣadehá (ṣada)	nī	V1	ᵀᵉᵃ
devājuṣṭam	_t	I1	ᵀᵉᵃ
áheḷatā		I2	11/
barhīr	_V	X1	//11
índrajyeṣṭhāḥ	_tb	I1	11/
yakṣi	*g'_	I6	/11
spṛśātā	V _(R) —	VII2	ᵀᵉᵃ
uśatír	_d	XI1	11/
mahādbhir	_d	XI1	//11
rathayúr	_db	XI1	;
uśāsānāktā		I1	11/
sīdantu	V _(R) —	VII2	11/
subhage	V _(R) —	VII2	ᵀᵉᵃ
agnīḥ	_s	XI4	/11
áditer	_V	X1	/11
vidúṣṭarā	_t	I1	11/
tísro		III1	11/
devīr	_b	XI1	ᵀᵉᵃ
barhír	_V	X1	ᵀᵉᵃ
manuṣvād		I1	11/
havīm̐si_		I1a	/11
_ilā		I1c	11/
juṣanta		I1	/11
ánaḍ	*k'_	XI6	//11
sacābhūḥ	_#	X11	//11
yakṣi	*g'_	I6	11/
vakṣi	*g ^b _	I6	/11
dhavīm̐sy (havīm̐sy)		I1a	/11
iṣṭāye	_t	I1	/11
antárikṣāt	PE *k ^u _	I6	/11
barhír	_Y	X1	ᵀᵉᵃ
eṣām		I1	11/
śréṣṭham	_tb	I1	11/
eṣām		I1	11/
gúhāvīḥ (āvīḥ)	_#	X11	//11
bhadraīṣām (eṣām)		I1	11/
lakṣmír	PE *k_	I6	11/
lakṣmír	_N	X1	ᵀᵉᵃ
īṣiṣu		I1	ᵀᵉᵃ
īṣiṣu		I1	/11
ādadhuh	_p	XI3	/11
sām	abbī	V1y	/11
sasre	vī	V1z	/11
suvāsāḥ	V _(R) —	VII2	/11
sthīrāpītam	V _(R) —	VII2	ᵀᵉᵃ
āhur	_N	X1	//11
vājīneṣu		I1	/11
māyāyaiṣā (eṣā)		I1	/11
apuṣpām		I1	/11
akṣaṇvāntaḥ	PE *k ^u _	I6	11/
manojavēṣv		I1	11/
babhūvuḥ	_#	X11	//11

upakakṣāsa	*k' _	I6	/11
taṣṭeṣu	PE *k' _t	I7	11/
taṣṭeṣu		II	11/
javēṣu		II	/11
sākhāyaḥ	V _(R) _	VII2	/11
jahur	_Y	X1	;
vedyābhir	_V	X1	//11
sirīs	_t	XI2	12/
kilbiṣaspṛt		II	11/
pituṣāṇir		VII1	l
pituṣāṇir	_b	XI1	/11
èṣām		II	/11
pōṣam		II	l
pupuṣvān		II	/11
śākhāriṣu		II	/11
ukthēṣu		II	8/
śasyāmāneṣu		II	/8
pātir	_V	X1	/8-
bhūr	_j	XI1	8/
āditer	_d	XI1	8/
dākṣo	PE Av. -xš	I6	/8
dākṣād	PE Av. -xš	I6	8/
āditiḥ	_p	XI3	/8
āditiṣ	_b	XI1	8/
ājaniṣṭa	_t	II	/8
dākṣa	PE Av. -xš	I6	8/
sūsamrabdhā	V _(R) _	VII2	8//
sūsamrabdhā		VII1	8/
ātiṣṭhata	_tb	II	/8
reṇūr	_V	X1	/8
āditer	_Y	X1	//8
saptābhiḥ	_p	XI3	//8
saptābhiḥ	_p	XI3	8/
putraír	_V	X1	/8
āditiṣ	_V	X1	//8
jāniṣṭhā	_tb	II	11/
ójiṣṭho	_tb	II	11/
dhāniṣṭhā	_tb	II	/11
nīṣattā		V1	11/
évaiḥ	_p	XI3	//11
vāvṛdhuṣ	_t	X6	/11
ṛṣvā		II	11-/
dadhiṣe		II	11/
tūrṇir	_V	X1	l ^a
vakṣi	*g ^b _	I6	/11
dadatur	_N	X1	/11
sākhibhir	_V	X1	11/
iṣirébhir		II	l
iṣirébhir	_V	X1	/11
ābhir (ābhir)	_b	XI1	11/
uśāso		II	l
ṛṣvaír		II	11/
ṛṣvaír	_V	X1	11/
sākhibhir	_N	X1	/11
nīkāmaiḥ	_s	XI4	//11
pratiṣṭhā	_tb	II	11/
ṛṣaye		II	l
syonān	V _(R) _	VII2	/11

papriṣe		II	/11
dadhiṣe		II	/11
nīṣattam		V1	/11
ātiṣitam		V1	l
gōṣv		II	11/
ōṣadhīṣu		II	/11
ōṣadhīṣu		II	/11
manyōr	_V	X1	11/
harmyēṣu		II	/11
sedur	_V	X1	/11
ṛṣayo		II	l
cākṣur	*k' _	I6	/11
cākṣur	_N	X1	//11
carkṛṣa		II	/11
īyakṣan	*k' _	I6	/11
yajñair	_Y	X1	l
rōdasyoḥ	_#	XI1	//11-
suśrūṇam	V _(R) _	VII2	ᵉᵃ
dhūḥ	_#	XI1	//11
eṣām		II	11/
nakṣata	*k' _	I6	/11
nīṣata		IIa	/11
cākṣāṇā	*k' _	I6	11/
dyaúr	_N	X1	11/
vārebhiḥ	_k	XI3	l ^a
svaiḥ	_#	XI1	//11
eṣām		II	11-/
gīḥ	_s	XI4	//11-
dúdukṣan	*g ^b _	I6	/11
purukṣúḥ	_#	XI1	//11
purāśāl	*g ^b _	XI6	//11
pātis	_t	XI2	/11
túviṣmān		II	/11
kārúr	_Y	X1	12/
sādane	V _(R) _	VII2	l ^a
cakramúḥ	_p	XI3	//12
sīndhur	V _(R) _	VII2	/12
sīndhur	_V	X1	/12
sānunā	V _(R) _	VII2	/12
eṣām		II	12/
svanó	V _(R) _	VII2	12/
śúṣmam		II	12/
vṛṣṭáyāḥ	_t	II	/12
sīndhur	_Y	X1	12/
vṛṣabhó		II	l
arṣanti		I4	12/
ínakṣasi	*k' _	I6	/12
sarasvati	V _(R) _	VII2	/12
stómaḥ	V _(R) _	VII2	12/
pāruṣṇy	_n	II	/12
suśómayā		VII1	/12
trṣṭāmāyā	_t	II	12/
sajūḥ	V _(R) _	VII2	/12
sajūḥ	_s	XI4	//12
susārtvā		VI2	12/
yābhir	_V	X1	/12
sīndhur	_V	X1	l ^a
vāpuṣīva (vāpuṣī)		II	/12
sīndhuḥ	_s	XI4	l ^a

súkr̥tā	V _(R) —	VII2	^{ea}
yuvatīḥ	—s	XI4	;
subhāgā	V _(R) —	VII2	^{la}
sīndhur	V _(R) —	VII2	/12
sīndhur	—V	X1	/12
sanīṣad		I1	
vyūṣṭiṣv	—t	I1	/12
vyūṣṭiṣv		I1	/12
sacābhūvā	V _(R) —	VII2	/12
śrēṣṭham	—tb	I1	12/
ādriḥ	—s	XI4	/12
paūmsyam		I1a	/12
vivér	—V	X1	/12
ásvanirñiji	—N	X1	/12
adhvarésv		I1	12/
asīśrayuḥ	—#	X11	//12
raḁśāso	OAv. <i>raśab-</i>	I6	
nīr̥tiṃ	—V	X1	
vāyós	—c	X9	12/
'gnés	—c	X9	12/
āghośayanto		I1	12/
sómaṃ	V _(R) —	VII2	12/
nír	—V	X1	12/
gavīṣo		I1	/12
āsābhiḥ	—#	X11	//12
abhraprūṣo		I1	11/
pruṣā		I1	/11
havīśmanto		I1	11/
viñānūṣaḥ		I1	/11
astoṣy		I1	11/
eṣām		I1	
añjīm̐r	—V	X3	;
pūrvīr	—V	X1	;
kṣāpaḥ	*k' ^u —	I6	/11
vāv̐rdhuḥ	—#	X11	//11
yusmākam		I1	11/
viśvāpsur	—Y	X1	11/
dhūr̥ṣú		I4	12-/
raśmībhir	—j	X11	//12-
jyótīśmanto		I1	12-/
vyūṣṭiṣu	—t	I1	/12-
vyūṣṭiṣu		I1	/12-
pariprūṣaḥ		I1	/12
dvēṣaḥ		I1	/11
adhvareṣṭhā		VII1	/11-
mānuṣo		I1	/11
suvīraṃ	V _(R) —	VII2	/11
yajñéṣu		I1	11/
śāmbhaviṣṭhāḥ	—tb	I1	/11
rathatūr	—N	X1	/11
manīṣām		I1	/11
mānmabhiḥ	—s	XI4	;
yajñaiḥ	—s	XI4	;
susam̐dīśaḥ		VII1	/10-
agnír	—N	X1	12/
ruk̐māvakaṣaso	PE	I6	/12
jyēṣṭhāḥ	—tb	I1	
ghṛ̥taprūṣo		I1	/11

'bhisvartāro		V1z	11/
suṣṭúbhaḥ		VI1	/11
jyēṣṭhāsa	—tb	I1	
didhiṣāvo		I1	12/
nimnaír	—V	X1	^{la}
udābhir	—j	X11	/12
sāmabhiḥ	—#	X11	//12
krīlāyaḥ		I2	
tviṣā		I1	/12-
uśāsām		I1	12/
nāñjībhir (añjībhir)	—Y	X1	/12
bhrājadṛṣṭayaḥ	—t	I1	/12
stotrāśya	V _(R) —	VII2	11/
sānti	V _(R) —	VII2	/11
vikṣú	*k' ^u —	I6	/11
sám	V _(R) —	VII2	/11
akṣí	PE *k' ^u —	I6	/11
paḁbhiḥ	—s	XI4	;
vikṣú	*k' ^u —	I6	/11
mātúḥ	—p	XI3	^{ea}
urvīḥ	—#	X11	//11
—agnír	—V	X1	11/
tṛṣv		I1	
ājyair	—gb	X11	11/
ghṛ̥taír	—j	X11	^{la}
pūsyati		I1	/11
sahásram	V _(R) —	VII2	11/
akṣābhir	*k' ^u —	I6	
akṣābhir	—Y	X1	/11
cakṣé	*k' ^u —	I6	/11
cakṣé		I8	/11
devéṣu		I1	11/
ákrīlan		I2	11/
krīlan		I2	11/
hárir	—V	X1	;
ivāsīḥ (asīḥ)	—#	X11	//11
viśūco		I1	11/
jñ̐tibhī	—r	X2	^{ea}
raśanābhir	—g	X11	/11
cakṣadé	PE *k' ^u —	I6	11/
vāsubhiḥ	—s	XI4	/11
pārvabhir	—Y	X1	;
agnīḥ	—s	XI4	11/
agnír	—Y	X1	11/
karmaniṣṭhām		X10	/11
karmaniṣṭhām		V1	/11
agní	—r	X2	11/
agnír	—N	X1	11/
vīrākukṣim	PE *k' ^u —	I6	/11
agnér	—V	X1	11/
—agnír	—N	X1	11/
agnír	—V	X1	11-/
agnír	—Y	X1	11/
agnír	—b	X11	11/
—agnír	—V	X1	11/
nír	—V	X1	
agnír	—V	X1	11/
uruṣyad		I1	/11

agnír	_N	X1	11/
agnír	_d	X11	11/
agnír	_V	X1	11/
íṣim		I1	11/
agnír	_d	X11	11/
_agnér	_d	X11	11/
ukthair	_V	X1	^{ea}
íṣayo		I1	l
antárikṣe	PE *k' _	I6	/11
'gnīḥ	_s	X14	11/
īlate		I2	l
mānuṣīr		I1	/11
mānuṣīr	_Y	X1	/11
mānuṣo		I1	11/
nāhuṣo		I1	/11
agnír	_g	X11	11/
_agnér	_g	X11	11/
gāvyūtīr	_gb	X11	^{la}
nīṣattā		V1	/11
tataḥsur	PE *k' _	I6	/11
tataḥsur	_V	X1	//11
yaviṣṭha_	_tb	I1	/11
īṣīr		I1	11/
īṣīr	_b	X11	11/
āśīṣā		I1	11/
adhiṣṭhānam		V1	/8
viśvācākṣāḥ	*k' _	I6	/11
viśvātaścakṣur	*k' _	I6	11+/-
viśvātaścakṣur	_V	X1	^{la}
viśvātobāhur	_V	X1	^{la}
sām	V _(R) _	VII2	/11
pātatrair	_d	X11	//11
sā	V _(R) _ u	VII2	l
vṛkṣā	PE *k' _	I6	/11
niṣṭatakṣūḥ		X6	/11
niṣṭatakṣūḥ	PE *k' _	I6	/11
niṣṭatakṣūḥ	_#	X11	//11
mānīṣiṇo		I1	11+/-
adhyātīṣṭhad	_tb	I1	11+/-
śīkṣā	*k' _	I6	11/
havīṣi		I1	/11
svadhāvaḥ	V _(R) _	VII2	/11
havīṣā		I1	l
sūrīr	_V	X1	/11
joṣad		I1	/11
viśvāśambhūr	_V	X1	^{ea}
sādhūkarmā	V _(R) _	VII2	/11
cākṣuṣaḥ	*k' _	I6	11/
cākṣuṣaḥ		I1	11/
saṃdīk	*k' _	X12	//11
tēṣām		I1	11/
iṣṭāni	_t	I1	11/
sām	V _(R) _	VII2	^{la}
iṣā		I1	/11
saptaṛṣīn		I1	11/
āhūḥ	_#	X11	//11
īṣayaḥ		I1	11+/-
sūrte	V _(R) _	VII2	11/
niṣattē		V1	/11

samākṛṇvann	V _(R) _	VII2	^{ea}
devébhir	_V	X1	^{la}
āsuraīr	_Y	X1	/11
tasthūḥ	_#	X11	//11
yusmākam		I1	11/
puṣyati		I1	l
ānuṣāk		V1	/12
ānuṣāk	*k' _	X12	//12
sāhyāma	C _(R) _	VII2	12//a
manyūr	_V	X1	11/
manyūr	_V	X1	l
manyūr	_b	X11	11/
īlate		I2	l
mānuṣīr		I1	/11
mānuṣīr	_Y	X1	/11
sajōṣāḥ		I1	/11
svayambhūr	_bb	X11	11/
abhimātīśāhāḥ		V11	/11
viśvācarṣaṇīḥ		I4	11/
viśvācarṣaṇīḥ	_s	X14	^{la}
sāhurīḥ	_s	X14	/11
taviśāśya		I1	l
akratūr	_j	X11	;
jihīlāhām (jihīla)		I2	/11
tanūr	_b	X11	^{ea}
dāsyūmīr	_V	X3	^{la}
āpēḥ	_#	X11	//11
dakṣiṇatō	*k' _	I6	l
sarātham	V _(R) _	VII2	^{ea}
hārṣamāṇāso		I4	11/
dhṛṣṭā		I1	l
tigmēṣava		I1	11/
agnír	_V	X1	11/
tviṣitāḥ		I1	l
senānīr	_N	X1	11/
īlītō		I2	/12
sām	V _(R) _	VII2	/12-
ghōṣam		I1	12/
vijeṣakīd		I1	12/
bibharṣy		I4	12/
sahā	V _(R) _	VII2	^{la}
manyūḥ	_#	X11	//12-
hīdayeṣu		I1	/12
bhūmīḥ	_s	X14	//8
dyaūḥ	_#	X11	//8
tiṣṭhanti	_tb	I1	/8
sōmo	V _(R) _	VII2	8/
nākṣatrāṇām	PE *k' _	I6	8/
eṣām		I1	/8
sōma	V _(R) _	VII2	8/
sampimṣānty		I1a	8/
ōṣadhim		I1	/8
vidūr	_N	X1	//8
āchādvidhānair	_g	X11	/8
bārhatāiḥ	_s	X14	8/
rakṣitāḥ	*k' _	I6	/8
tiṣṭhasi	_tb	I1	/8
vāyūḥ	_s	X14	8/
rakṣitā	*k' _	I6	/8

ákṛtiḥ	_#	X11	//8
sūryāyā	V _(R) —	VII2	8//a
pāriṣkṛtam		V1	/8
cittir	_V	X1	8/
cākṣur	*k'_	I6	8/
cākṣur	_V	X1	8/
dyaúr	_bh	X11	8/
bhúmiḥ	_k	X13	8/
_agnír	_V	X1	8/
vadhūyúr	_V	X1	/8
dyaúr	_V	X1	8/
chadiḥ	_#	X11	//8
ṛksāmābhyām		VI6	8/
sāmanāv	V _(R) —	VII2	8/
ákṣa	*k'_	I6	/8
vahatúḥ	_p	X13	/8
'rjunyoḥ	_p	X13	8/
pūṣā		I1	/11
tasthathuḥ	_#	X11	//8
sūrye	V _(R) —	VII2	/8
viduḥ	_#	X11	//8
viduḥ	_#	X11	//8
krīlantau		I2	12/
bhūvanābhicāṣṭa (abhicāṣṭa)	*k'_t	I7	/12-
ṛtūmr	_V	X3	12/
ketúr	_V	X1	12/
uśāsām		I1	
āyuh	_#	X11	//11
kṛṇuṣva		I1	/11
īrṣvātaḥ		I4	11/
èṣā		I1	/11
gīrbhír	_V	X1	/11
īle		I2	/11
pitṛśādam		VII1	
janúṣā		I1	
īrṣvāto		I4	8/
nāmasejā (īlāmahe)		I2	8/
anṛkṣarā	PE	I6	11/
yébhiḥ	_s	XI4	11/
sukṛtāsyā	V _(R) —	VII2	12/
'riṣṭām	_t	I1r	11/
mīḍhvaḥ		I2	/8
pūṣā		I1	11/
sám	V _(R) —	VII2	/12
kṛtyāśaktír (āśaktír)	_Y	X1	8/
pátir	_bh	X11	8/
bandhēṣu		I1	/8
kṛtyaiṣā (eṣā)		I1	8/
tanúr	_bh	X11	/8
pátir	_Y	X1	8/
yákṣmā	PE Yaghn. - xš-, *k'	I6	8/
sugébhír	V _(R) —	VII2	8//a
sugébhír	_d	X11	8/
durgám	_g	X11	8/
sumaṅgalír	_V	X1	/8
vadhúr	_V	X1	//8
ṛṣṭām	_t	I1	9/

apāṣṭhāvad	PE *k'_t	I7	12/
viśāvan		I1	
sūryām	V _(R) —	VII2	8//a
saubhagatvāya	V _(R) —	VII2	12/
jarādaṣṭir	_Y	X1	/11
púramdhir	_N	X1	//11
tvādur (adur)	_g	X11	12/
pūṣān		I1	11/
manuṣyā		I1	
agnír	_V	X1	/8
āyusā		I1	8/
dīrghāyur	_V	X1	8/
pátir	_j	X11	//8
agnīṣ	_t	X6	/8
pátis	_t	X12	//8
manuṣyajāḥ		I1	/8
agnír	_N	X1	8/
yaustam	_t	I1	/8
āyur	_Y	X1	8/
krīlantau		I2	8/
putraír	_N	X1	/8
náptṛbhír	_N	X1	//8
své	V _(R) —	VII2	/8
prajāpatir	_V	X1	//12
ádurmaṅgalīḥ	_N	X1	12/
ádurmaṅgalīḥ	_p	X13	12/
cātuṣpade		X7	/12
āghoracakṣur	*k'_	I6	11/
āghoracakṣur	_V	X1	12/
vīrasúr	_d	X11	12/
cātuṣpade		X7	/11+
mīḍhvaḥ		I2	/8
samrájñi	V _(R) —	VII2	8+/
devīṣu		I1	/8
sám	V _(R) —	VII2	8//a
sótor	V _(R) —	VII2	8/
sótor	_V	X1	/8
ásṛkṣata	*g'_	I6	/8
vṛśákapiṛ		I1	/8
vṛśákapiṛ	_V	X1	//8
puṣṭēṣu	_t	I1	8/
puṣṭēṣu		I1	/8
vṛśákaper		I1	8/
vṛśákaper	_V	X1	/8
vyáthiḥ	_#	X11	//8
vṛśákapiś		I1	/8
vṛśákapiś	_c	X9	//8
puṣṭimád	_t	I1	8/
vṛśákapiṛ		I1	/8
indrābhírākṣasi (abhírākṣasi)	*k'_	I6	/8
jambhiṣad		I1	/8
varāhayúr	_Y	X1	//8
taṣṭāni	PE *k'_t	I7	8/
kapír	_Y	X1	//8
ādūduṣat		I1	/8
rāviṣam		I1	/8
duṣkṛte		X7	8/
subhasáttarā	V _(R) —	VII2	8/

bhaviṣyāti		I1	/8
hṛṣyati		I1	/8
svaṅgure	V _(R) –	VII2	/8
pṛthusto		VI1	8/
āmīṣi		I1	8/
vṛṣākapim		I1	/8
śārārur	–V	X1	8/
sāmanam	V _(R) –	VII2	8//
nāriṣu		I1	/8
subhāgām	V _(R) –	VII2	8//
pātir	–Y	X1	//8
sākhyur	–Y	X1	8/
vṛṣākapēr		I1	8/
vṛṣākapēr	–V	X1	/8
havīḥ	–p	XI3	//8
devēṣu		I1	/8
vṛṣākapāyi		I1	8/
sūputra	V _(R) –	VII2	8//
sūsnuṣe	V _(R) – u	VII2	/8
sūsnuṣe		VI1	/8
sūsnuṣe		I1	/8
ukṣāṇaḥ	*k _–	I6	/8
havír	–Y	X1	//8
ukṣṇó	*k _–	I6	8/
kukṣī	PE *k _–	I6	8/
vṛṣabhó		I1	8/
yūthēṣu		I1	/8
sunóti	V _(R) –	VII2	8/
bhāvayúr	–Y	X1	//8
niṣedúṣo		V1	8/
niṣedúṣo		I1	8/
niṣedúṣo		V1	8/
niṣedúṣo		I1	8/
séd (sá)	V _(R) –	VII2	8//a
vṛṣākapih		I1	/8
vṛṣākapih	–p	XI3	//8
svit	V _(R) –	VII2	8/
vṛṣākapé		I1	/8
vṛṣākape		I1	/8
suvitá	V _(R) –	VII2	8//
eśá		I1	8/
éṣi		I1	8/
vṛṣākape		I1	/8
pársur	–b	XI1	8/
sākám	V _(R) –	VII2	8//
rakṣohāṇam	OAv. <i>raṣab-</i>	I6	11/
práthiṣṭham	–tb	I1	11/
agníḥ	–k	XI3	1 ^{la}
krátubhiḥ	–s	XI4	/11
riṣáḥ		I1	1
arciṣā		I1	1
himsráḥ		III1n	11/
utántárikṣe (ántárikṣe)	PE *k _–	I6	11/
jāmbhaiḥ	–s	XI4	11/
yajñáir	–V	X1	11/
íṣūḥ		I1	11/
íṣūḥ	–s	XI4	1 ^{ca}
aśánibhir	–d	XI1	/11

tábhír	–Y	X1	11/
eśām		I1	/11
himsráśánir (himsrá)		III1n	11/
himsráśánir (aśánir)	–b	XI1	1 ^{ca}
kraviṣṇúr	–n	I1	11/
kraviṣṇúr	–Y	X1	1 ^{la}
tīṣṭhantam	–tb	I1	11/
vántárikṣe (ántárikṣe)	PE *k _–	I6	11/
pathírbhiḥ	–p	XI3	/11
ṛṣṭírbhir	–t	I1	1
ṛṣṭírbhir	–Y	X1	;
kṣvínkās	PE Onomat.	I6	11/
énīḥ	–#	XI1	//11
yaviṣṭha	–tb	I1	/11
ṇcákṣasaś	*k _–	I6	11/
cákṣuṣe	*k _–	I6	1
cákṣuṣe		I1	1
tíkṣṇénāgne (tíkṣṇéna)	*g _–	I6	11/
cákṣuṣā	*k _–	I6	1
cákṣuṣā		I1	1
rakṣa	*k _–	I6	/11
himsráṁ		III1n	11/
rákṣāṁsy	OAv. <i>raṣab-</i>	I6	11/
ṇcákṣaḥ	*k _–	I6	/11
ṇcákṣā	*k _–	I6	11/
rákṣaḥ	OAv. <i>raṣab-</i>	I6	11/
vikṣú	*k _–	I6	/11
prṣṭír	–b	XI1	1 ^{la}
trír	–Y	X1	11/
arciṣā		I1	11/
samakṣám	*k _–	I6	11/
cákṣuḥ	*k _–	I6	11/
cákṣuḥ	–p	XI3	1 ^{la}
jyótiṣā		I1	1
òṣa		I1	/11
trṣṭám	–t	I1	11/
manyór	–N	X1	11+/
rákṣo	OAv. <i>raṣab-</i>	I6	11/
pārārciṣā (arciṣā)		I1	11/
trṣṭāḥ	–t	I1	/11
paúruseyeṇa		I1	11+/
kraviṣā		I1	/11+
kṣīrám	PE Ilr. *k _–	I6	/11
tēṣām		I1	11/
śīrṣāṇi		I4	11/
usríyāyās		III1	/11
ṇcákṣaḥ	*k _–	I6	/11
pīyúṣam		I1	11/
arciṣā		I1	1
viṣám		I1	11/
durévāḥ	–V	X1	/11
óṣadhīnām		I1	1
rákṣāṁsi	OAv. <i>raṣab-</i>	I6	11/
jīgyuḥ	–#	XI1	//11
mukṣata	*k _–	I6	1
rakṣā	*k _–	I6	/11

tápiṣṭhā	<i>_tb</i>	I1	/11
kavíḥ	<i>_k</i>	XI3	11/
sákhāyam	<i>V_(R)_</i>	VII2	11/
dhṛṣādvārṇam		I1	8/
viṣēṇa		I1	8/
ṣma	<i>V_(R)_(prāti)</i>	VII1	8/
rakṣāso	<i>OAv. raṣab-</i>	I6	/8
śociṣā		I1	/8
tápuragrābhir	<i>_V</i>	X1	/8
ṛṣṭibhiḥ	<i>_t</i>	I1	/8
ṛṣṭibhiḥ	<i>_#</i>	X11	//8
mánmabhiḥ	<i>_#</i>	X11	//8
rakṣāso	<i>OAv. raṣab-</i>	I6	/8
haviṣ	<i>_p</i>	X7	11+/-
divispṛṣy		VI2	11/
júṣtam	<i>_t</i>	I1	/11
āvīḥ	<i>_s</i>	XI4	11/
dyaúr	<i>_V</i>	X1	/11
óṣadhīḥ		I1	
óṣadhīḥ	<i>_s</i>	XI4	;
devébhir	<i>_N</i>	X1	11/
īṣitó		I1	
yajñíyebhir	<i>_V</i>	X1	//11
stoṣāṇy		I1	11/
antárikṣam	<i>PE *k^u_</i>	I6	/11
devájusṭo	<i>_t</i>	I1	/11
agnír	<i>_V</i>	X1	^{ea}
átīṣṭho	<i>_tb</i>	I1	11/
sahá	<i>V_(R)_</i>	VII2	^{la}
matíbhir	<i>_g</i>	XI1	;
gírbhir	<i>_V</i>	X1	/11
uktháíḥ	<i>_s</i>	XI4	//11
agnís	<i>_t</i>	XI2	//11
túrṇis	<i>_c</i>	X9	^{la}
divíyonir	<i>_Y</i>	X1	/11
sūktavākéna	<i>V_(R)_</i>	VII2	^{ca}
havír	<i>_Y</i>	X1	11/
ájuhavirus	<i>_t</i>	XI2	/11
dhavír (havír)	<i>_V</i>	X1	^{ea}
eṣām		I1	11/
dyaúr	<i>_Y</i>	X1	11/
ájuhavirus (ájuhavirus)	<i>_bb</i>	XI1	^{la}
arciṣā		I1	11/
chákṭibhī (śáktibhī)	<i>_r</i>	X2	;
óṣadhīḥ		I1	11/
óṣadhīḥ	<i>_p</i>	XI3	^{ea}
ádadhur	<i>_Y</i>	X1	;
cariṣṇú	<i>_n</i>	I1	11/
tatānoṣāso (uṣāso)		I1	
vibhātír	<i>_V</i>	X1	//11
arciṣā		I1	/11
nákṣatram	<i>PE *k'_</i>	I6	11/
cariṣṇú	<i>_n</i>	I1	/11
yakṣásyādhyaṣam (yakṣásya)	<i>PE Yaghn. - xš; *k'</i>	I6	11/
yakṣásyādhyaṣam (ádhyaṣam)	<i>PE *k^u_</i>	I6	11/

taviṣám		I1	/11
mántrair	<i>_V</i>	X1	11/
srutí	<i>V_(R)_</i>	VII2	11/
samíci	<i>V_(R)_</i>	VII2	11/
śīrṣató		I4	11/
tarāṇir	<i>_bb</i>	XI1	;
yajñanyòḥ	<i>_k</i>	XI3	^{ea}
śekur	<i>_V</i>	X1	11/
nákṣanta	<i>*k'_</i>	I6	11/
sūryāsaḥ	<i>V_(R)_</i>	VII2	/11
uṣāsaḥ		I1	11/
svid	<i>V_(R)_ u</i>	VII2	/11
uṣāso		I1	
hótur	<i>_V</i>	X1	^{la}
niṣṭidan		V1	/11
carṣaṇīdhīd		I4	
várobbhiḥ	<i>_p</i>	XI3	//11
átīṣṭhantam	<i>_tb</i>	I1	11/
kṛṣṇá	<i>_n</i>	I1	11/
tvīṣyā		I1	
prṣṭhēva (prṣṭhā)	<i>_tb</i>	I1	11/
iṣé		I1	/11
ákṣeṇeva (ákṣeṇa)	<i>*k'_</i>	I6	11/
śácibhir	<i>_Y</i>	X1	//11
viṣvak		I1	11/
āpāntamanyus	<i>_t</i>	XI2	^{la}
dhūniḥ	<i>_s</i>	XI4	11/
īṣī		I1	/11
sómo	<i>V_(R)_</i>	VII2	11/a
debhuḥ	<i>_#</i>	X11	//11
nántárikṣam	<i>PE *k^u_</i>	I6	11/
manyúr	<i>_V</i>	X1	^{la}
vīlú		I2	11/
sthīráṇi	<i>V_(R)_</i>	VII2	/11
svádhitr	<i>_Y</i>	X1	/11
svayúgbhiḥ	<i>_#</i>	X11	//11
'sír	<i>_N</i>	X1	11/
durévāḥ	<i>_V</i>	X1	/11
āmítresu		I1	11/
vīṣan		I1	11/
vīṣānam		I1	11/
aruṣām		I1	/11
prántárikṣāt (antárikṣāt)	<i>PE *k^u_</i>	I6	11/
dhāséh	<i>_#</i>	X11	//11
uṣāso		I1	
ketúr	<i>_V</i>	X1	//11
hetíḥ	<i>_#</i>	X11	//11
tápiṣṭhena	<i>_tb</i>	I1	11/
hēṣasā		I1	
óṣadhīr		I1	11/
óṣadhīr	<i>_V</i>	X1	^{la}
svit	<i>V_(R)_</i>	VII2	11/
rákṣa	<i>OAv. raṣab-</i>	I6	/11
éṣat		I1	/11
āpṛg	<i>PE *k'_</i>	X12	^{la}
sujyotíṣo		I1	
ṣyuh	<i>abbí</i>	V1	/11

şyuh	_#	X11	//11
ışınām		I1	/11
āghōşann		I1	11/
vāstor	_V	X1	l ^a
samātsu	V _(R) _	VII2	/11
saṃjītaṃ	V _(R) _	VII2	l ^a
sahasraśīrṣā		I4	/8
pūruṣaḥ		I1	/8
sahasrākṣāḥ	PE *k ^u _	I6	8/
atiṣṭhad	_tb	I1	8/
pūruṣa		I1	8/
pūruṣaḥ		I1	/8
pūruṣaḥ		I1	/8+
viṣvaṇ		I1	8/
virāl	*g'_	XI6	/8
pūruṣaḥ		I1	/8
pūruṣeṇa		I1	8/
haviṣā		I1	/8
grīsmā		I1	8/
dhavīḥ (haviḥ)	_#	X11	//8
barhīṣi		I1	/8
praukṣan (aukṣan)	PE *g'_	I6	/8
pūruṣaṃ		I1	8/
īṣayaś		I1	/8
prṣadājayām		I1	/8
yājus	_t	XI2	8/
pūruṣaṃ		I1	8/
ādadhuh	_k	XI3	//8
cākṣoḥ	*k'_	I6	8/
cākṣoḥ	_s	XI4	8/
cāgnīś (agnīś)	_c	X9	/8
vāyúr	_V	X1	/8
antārikṣaṃ	PE *k ^u _	I6	/8
śīrṣṇó	_n	I4	8/
dyaúḥ	_s	XI4	8/
bhūmir	_d	XI1	8/
trīḥ	_s	XI4	8/
pūruṣam		I1	/8
sādhyāḥ	V _(R) _	VII2	e ^a
jāgṛvadbhir	_j	XI1	l ^a
iṣayann		I1	l
ilās		I1c	/12
haviṣo		I1	/12
vibhūr	_Y	X1	12/
suśākhā		VII1	l
darśataśrīr	_V	X1	l ^a
átithir	_g	XI1	/12
takvavír	_V	X1	/12
sudákṣo	PE Av. xš	I6	12/
dákṣaiḥ	PE Av. xš	I6	12/
dákṣaiḥ	_k	XI3	l ^a
sukrátur	V _(R) _	VII2	/12
sukrátur	_V	X1	//12
kavīḥ	_k	XI3	l ^a
vāsur	_Y	X1	12/
pūṣyataḥ		I1	/12
īlāyās		I1c	12/
uśāsām		I1	l

varṣyāsyeva (varṣyāsyā)		I4	l
uśāsām		I1	l
ōṣadhīr		I1	12/
ōṣadhīr	_V	X1	l ^a
svayām	V _(R) _	VII2	12/
cinuṣé		I1	l
ōṣadhīr		I1	12/
ōṣadhīr	_d	XI1	l ^a
'ntārvatīś	_c	X9	12/
iṣitó		I1	l
tṛṣú		I1	12/
véviṣad		I1	/12
vitīṣṭhase	_tb	I1	/12
dhákṣataḥ	*g ^{ub} _	I6	/12
haviṣy		I1	l
vidātheṣu		I1	/12
haviṣmanto		I1	12/
vṛktābarhiṣaḥ		I1	/12
neṣṭrām	_t	I1	12/
ghāpatiś	_c	X9	/12
haviṣkṛti		X7	/12
brūṣe		I1	12/
suṣṭutāyah		VII1	l
suṣṭutīm		VII1	l
nispīse		V3	/12
suvāsāḥ	V _(R) _	VII2	/12-
ṛṣabhāsa		I1	l
ukṣāṇo	*k'_	I6	/12
meṣā		I1	12/
sómapṛṣṭhāya	V _(R) _	VII2	e ^a
sómapṛṣṭhāya	_tb	I1	l
havír	_V	X1	;
srucīva (srucī)	V _(R) _	VII2	11/
suvíram	V _(R) _	VII2	/11
aktór	_V	X1	l ^a
chúṣkāsu (śúṣkāsu)		I1	12/
hāriṇīṣu		I1	/12
vīṣā		I1	12/
ketúr	_Y	X1	l ^a
uśasaḥ		I1	l
aruśāsya		I1	/12
niṃsate		I1a	/12
pañés	_c	X9	/12
āsur	_V	X1	/12
prāsítir	_d	XI1	;
dyaúr	_V	X1	/12
ārāmatih	_p	XI3	/12
pūtádakṣasaḥ	PE Av. -xš	I6	/12
síndhavas	V _(R) _	VII2	/12
yébhiḥ	_p	XI3	12/
ukṣáte	PE *g'_	I6	/12
viśvákṛṣṭayo	_t	I1	/12
niḷāyah		I2	/12
tébhiś	_c	X9	12/
caṣṭe	*k'_t	I7	12/
devébhir	_V	X1	l ^a
arvaśébhir	_V	X1	/12

vṛṣṇaś		I1	
paūṃsyē		I1a	/12
tataksirē	PE *k' _	I6	/12
ṇṛṣādaneṣu		VII1	
ṇṛṣādaneṣu		I1	/12
vṛṣṇo	_n	I1	12/
sāhuri	V _(R) —	VII2	^{ca}
stann	V _(R) —	VII2	/12
yēbhiḥ	_ś	XI4	12/
evayāvabhir	_d	XI1	//12
sīṣakti		I1	12/
svāyaśā	V _(R) —	VII2	^{la}
nīkāmbhiḥ	_#	XI1	//12
bṛhaspātir	_Y	X1	^{ca}
vṛṣabhāḥ		I1	
yajñair	_V	X1	12/
dākṣair	PE Av. -xš	I6	12/
dākṣair	_bb	XI1	^{ca}
cāturaṅgo	_V	X1	
'ditiḥ	_#	XI1	//12
vīṣṇur	_n	I1	/12
vīṣṇur	_V	X1	/12
kavir	_V	X1	//12
āhiḥ	_ś	XI4	12/
sūryāmāsā	V _(R) —	VII2	12//a
śamīnahuṣī		I1	
pūṣā		I1	12/
vāyūr	_V	X1	/12
iṣṭāye	_t	I1	/12
gīrbhīr	_V	X1	12/
svāyaśasaṃ	V _(R) —	VII2	^{ca}
gnābhīr	_Y	X1	12/
viśvābhīr	_V	X1	^{la}
aktōr	_Y	X1	12/
janūṣā		I1	
caḥsur	*k' _	I6	/12
caḥsur	_V	X1	/12
yēbhīr	_Y	X1	12/
vicakṣaṇāḥ	*k' _	I6	/12
svādhitir	_Y	X1	/12
sādam	V _(R) —	VII2	/12-
tēbhīr	_N	X1	8/
ebhīr	_N	X1	8/
śūṣāṇi		I1	/8
sā	V _(R) —	VII2	/8
sumnaīr	_d	XI1	8/
vīśveṣām		I1	8-/
yajñēṣu		I1	/8
pūṣāṇo		I1	/8
vṛṣaṇvasū		I1	/12
sūryāmāsā	V _(R) —	VII2	12//
eṣām		I1	/8
āhir	_b	XI1	8/
budhnēṣu		I1	/8
dhāmabhir	_N	X1	12/
uruṣyatām		I1	/12
ēṣatē (iṣate)		I1	/8
duritā	_V	X1	/8
mṛlatām		I2	/12

rāthaspātir	_bb	XI1	/12-
ṛbhūr	_Y	X1	8/
ṛbhūr	_V	X1	12/
ṛbhūr	_Y	X1	;
duṣṭāraṃ		X6	/8
mānuṣaḥ		I1	/8
sā	V _(R) —	VII2	8//
stuṣe		I1	8/
vāhnbhir	_N	X1	/12
ēṣām		I1	/12
carṣaṇinām		I4	12/
aīṣu (eṣu)		I1	12/
vīrēṣu		I1	12/
viśvācarṣaṇi		I4	/12
ṛkṣām	*k' _	I6	8/
ṛkṣām	*k' _	I6	8/
indrāsmayūṣ (asma-yūṣ)	_tv	X6	/12-
abhiṣṭāye		V1	/12
sādā	V _(R) —	VII2	8//a
abhiṣṭāye		V1	/8
stōmaṃ	V _(R) —	VII2	12--/
tāṣṭevānapacyutam (tāṣṭā)	PE *k' _t	I7	8/
yēṣām		I1	/8
yuktaīṣām (eṣām)		I1	8/
paūṃsyā		I1a	/8
duḥśīme		XI4	12-/
eṣām		I1	/8
ghōṣam		I1	12/
hāritebhīr	_V	X1	/12
āsābhiḥ	_#	XI1	//12
viṣṭvī	_t	I1	12/
hōtuś	_c	X9	12/
havarādyam	_V	X1	/12
āmiṣi		I1	/12
vṛkṣāsya	PE *k' _	I6	12/
sūbhavā	V _(R) —	VII2	12/
vṛṣabhāḥ		I1	
arāviṣuḥ		I1	/12
arāviṣuḥ	_#	XI1	//12
saṃrābhyā	V _(R) —	VII2	12//a
svāṣṛbhīr	_V	X1	/12
anartīṣur		I1	/12
anartīṣur	_V	X1	//12
āghoṣāyantaḥ		I1	12/
upabdiḥbhiḥ	_#	XI1	//12
kṛṣṇā	_n	I1	12/
iṣirā		I1	
anartīṣuḥ		I1	/12
anartīṣuḥ	_#	XI1	//12
niṣkṛtām		X7	/12
sūryaśvītaḥ	V _(R) —	VII2	^{la}
samāyamuh	_s	XI4	//12
vṛṣaṇo		I1	
ārāviṣuḥ		I1	/12
ārāviṣuḥ	_ś	XI4	//12
eṣām		I1	12/
dāśakakṣyebhyo	*k' _	I6	/12

tēsām		I1	12/
sutāśya	V _(R) –	VII2	12/
’mśóh	– <i>p</i>	XI3	12/
pīyūṣam		I1	12/
somādo	V _(R) –	VII2	12/
nīṃsate		I1a	/12
tébhir	– <i>d</i>	XI1	12/
vṛṣāyāte		I1	/12
vṛṣā		I1	12/
aṃśúr	– <i>N</i>	X1	l ^a
riṣāthana		I1	/12
–lāvantah		I1c	12/
ājuṣadhvam		I1	/12
sthāmaviṣṇavaḥ (āmaviṣṇavaḥ)	– <i>n</i>	I1	/12
ātṛṣitā		I1	l
ātṛṣṇajah	– <i>n</i>	I1	/12
hariṣāco		VII1	l
aśuśravuḥ	– <i>#</i>	XI1	//12
upabdhībhī	– <i>#</i>	XI1	//12
sōmaṃ	V _(R) –	VII2	12/
krīlāyo		I2	11/
ṣū	V _(R) –(<i>vi</i>)	VIII1	11/
suṣuvūṣo		I1	l
suṣuvūṣo		I1	/11
manīṣām		I1	/11
tīṣṭha	– <i>tb</i>	I1	/11
prākramiṣam (akramiṣam)		I1	11/
uśāsām		I1	l
durāpanā	– <i>V</i>	X1	11/
īṣur		I1	8/
īṣur	– <i>N</i>	X1	8/
īṣudhér		I1	/8
īṣudhér	– <i>V</i>	X1	//8
goṣāh		VII1	11/
rāmhiḥ	– <i>#</i>	XI1	//11
ūṣo		I1	11/
nanakṣe	* <i>k</i> ’–	I6	11--/
trīh	– <i>s</i>	XI4	11/
āsīh	– <i>#</i>	XI1	//11
sujūrñīh	– <i>ś</i>	XI4	l ^{ca}
śréñīh	– <i>s</i>	XI4	;
sumnāāpir	– <i>b</i>	XI1	//11
hradécakṣur	* <i>k</i> ’–	I6	11/
hradécakṣur	– <i>N</i>	X1	11/
caranyūh	– <i>#</i>	XI1	//11
sasruḥ	– <i>ś</i>	XI4	//11
jāhatīṣv		I1	/11
āmānuṣīṣu		I1	11/
āmānuṣīṣu		I1	11/
mānuṣo		I1	/11
niṣéve		V1	/11
bhuijyús	– <i>t</i>	XI2	//11
nispṛk		V3	/11
nispṛk	* <i>k</i> ’–	XI2	//11
sām	C _(R) –	VII2	11--/
kṣoñībhīh	– <i>k</i>	XI3	l ^{ca}
krátubhir	– <i>N</i>	X1	/11-

krīlāyo		I2	l
jāniṣṭo (jāniṣṭa)	– <i>t</i>	I1	11/
āyuh	– <i>#</i>	XI1	//11
jajñīṣā		I1	11/
vidúṣī		I1	l
sásminn	V _(R) –	VII2	/11
āśṛnoḥ (āśṛnoḥ)	– <i>k</i>	XI3	l ^a
abhúg	* <i>g</i> –	XI2	/11
sūnūh	– <i>p</i>	XI3	l ^{ca}
sámanasā	V _(R) –	VII2	ca
agnīh	– <i>ś</i>	XI4	l ^a
śvāsuresu		I1	/11+
nīrṭter	– <i>V</i>	X1	l
nīrṭter	– <i>V</i>	X1	/11
adyūh	– <i>#</i>	XI1	//11
kṣan	* <i>g</i> ^{(u)b} –	I6	/11
straínāni	V _(R) –	VII2	11/
sakhyāni	V _(R) –	VII2	l ^a
santi	V _(R) –	VII2	/11
sālāvṛkñāṇam	V _(R) –	VII2	11//
mártyeṣv		I1	/11
rātrīh	– <i>ś</i>	XI4	l ^a
antarikṣapráṇ	PE * <i>k</i> ^v –	I6	11/
śikṣāmy	* <i>k</i> –	I6	11/
vásiṣṭhaḥ	– <i>tb</i>	I1	/11
rātīh	– <i>s</i>	XI4	l ^a
tīṣṭhān	– <i>tb</i>	I1	/11
āhur	– <i>V</i>	X1	/11
aiḷa		I1c	/11
mṛtyúbandhuḥ	– <i>#</i>	XI1	//11
havīṣā		I1	/11
svargā	V _(R) –	VII2	11//
śamsiṣam		I1	/12
vanūṣo		I1	l
hāribhīś	– <i>c</i>	X9	;
sécata	V _(R) –	VII2	/12
samāsvaran	V _(R) –	VII2	/12
hāribhir	– <i>N</i>	X1	/12
śūṣām		I1	12/
hārir	– <i>N</i>	X1	12/
hārir	– <i>V</i>	X1	;
gābhastyoh	– <i>#</i>	XI1	//12
suśipró	V _(R) –	VII2	12/
hārimanyusāyaka		VII1	/12
mimikṣīre	* <i>g</i> ^v –	I6	/12
ketúr	– <i>V</i>	X1	l ^a
pūrvebhir	– <i>V</i>	X1	12/
yājvabhīh	– <i>#</i>	XI1	//12
sāvanāni	V _(R) –	VII2	l ^a
sthirāya	V _(R) –	VII2	12//
ārvadbhir	– <i>Y</i>	X1	12/
hāribhir	– <i>j</i>	XI1	;
jōṣam		I1	/12
só	V _(R) –	VII2	12//
hāriśmaśārur	– <i>b</i>	XI1	l ^a
ārvadbhir	– <i>Y</i>	X1	12/
hāribhir	– <i>Y</i>	X1	;
vājīnivasur	– <i>V</i>	X1	//12

duritá	_V	X1	l
pāriṣad		l1	/12
vipetātuḥ	_ś	XI4	//12
pastyōr	_V	X1	//12
dhiṣāṇāharyad (dhiṣāṇā)		l1	/12
dadhiṣe		l1	l
gór	_V	X1	//12-
āviṣ	_k	X7	12-/
sūryāya	V _(R) —	VII2	/12-
pūrveṣāṃ		l1	11/
sómam	V _(R) —	VII2	11/
vṛṣāṇ		l1	11/
vṛṣasva		l1	/11
óṣadhīḥ		l1	8/
óṣadhīḥ	_p	XI3	8/
saptá	V _(R) —	VII2	/8
sahásram	V _(R) —	VII2	8//
óṣadhīḥ		l1	8/
óṣadhīḥ	_p	XI3	8/
púṣpavatīḥ		l1	8/
púṣpavatīḥ	_p	XI3	8/
prasūvarīḥ	_#	X11	//8
sajítvarīr	_Y	X1	//8
pārayiṣṇvāḥ	_n	l1	/8
óṣadhīr		l1	8/
óṣadhīr	_V	X1	8/
devīr	_V	X1	/8
sanéyam	V _(R) —	VII2	8//a
pūruṣa		l1	/8
niṣádanam		V1	/8
vasatīṣ	_k	X7	/8
pūruṣam		l1	/8
yátraúṣadhīḥ (óṣadhīḥ)		l1	8/
yátraúṣadhīḥ (óṣadhīḥ)	_s	XI4	8/
bhiṣág		l1	/8
bhiṣág	PE <i>j</i>	X12	//8
rakṣohámivacátanaḥ (rakṣohá)	OAv. <i>raṣab-</i>	l6	8/
sárvā	V _(R) —	VII2	8/
óṣadhīr		l1	/8
óṣadhīr	_V	X1	//8
ariṣtátātaye		l1r	8/
chúṣmā		l1	8/
óṣadhīnām		l1	/8
goṣṭhád		V11	8/
saniṣyántinām		l1	8/
pūruṣa		l1	/8
íṣkṛtir		X7	8/
íṣkṛtir	_N	X1	8/
níṣkṛtīḥ		X7	/8
níṣkṛtīḥ	_#	X11	//8
patatrīṇī	_stb	X10	/8
níṣ	_k	X7	/8
pariṣṭhá		V1	/8
akramuḥ	_#	X11	//8
óṣadhīḥ		l1	8/

óṣadhīḥ	_p	XI3	8/
prácucyavur (acucyavur)	_Y	X1	//8
óṣadhīr		l1	8/
óṣadhīr	_b	XI1	8/
yákṣmasya	PE Yaghn. - <i>xś; *k'</i>	l6	8/
yáasyauṣadhīḥ (oṣadhīḥ)		l1	8/
yáasyauṣadhīḥ (oṣadhīḥ)	_p	XI3	8/
páruṣ-paruḥ		X7	/8
páruṣ-paruḥ	_#	X11	//8
yákṣmaṃ	PE Yaghn. - <i>xś; *k'</i>	l6	8/
madhyamaśír	_Y	X1	/8
yakṣma	PE Yaghn. - <i>xś; *k'</i>	l6	/8-
phalínīr	_Y	X1	8/
apuṣpá		l1	8/
puṣpīṇīḥ		l1	/8
puṣpīṇīḥ	_#	X11	//8
devakilbiṣát		l1	/8
avapátantīr	_V	X1	/8
óṣadhayas		l1	8/
riṣyāti		l1	8/
pūruṣaḥ		l1	/8
óṣadhīḥ		l1	8/
óṣadhīḥ	_s	XI4	8/
sómarājñīr	_b	XI1	//8
bahvīḥ	_ś	XI4	8/
śatávicakṣaṇāḥ	*k'_	l6	/8
óṣadhīḥ		l1	8/
óṣadhīḥ	_s	XI4	8/
sómarājñīr	_Y	X1	//8
viṣṭhitāḥ		V1	8/
sám	V _(R) —	VII2	8/
riṣat		l1	/8-
cátuṣpad		X7	8/
sám	V _(R) —	VII2	8/
óṣadhayaḥ		l1	8/
sómena	V _(R) —	VII2	8//
oṣadhe		l1	/8
vṛkṣá	PE *k'_	l6	8/
úpastir	_V	X1	8/
sò	V _(R) —	VII2	/8
pūṣá		l1	/11
ādityaír	_Y	X1	11/
vásubhir	_N	X1	/11
vṛṣāya		l1	/11
iṣírām		l1	/11
vṛṣṭīm	_t	l1	11/
śīda	<i>ní</i>	V1	11/
haviṣā		l1	/11
ārṣṭiṣeṇó	_t	l4	11/
ārṣṭiṣeṇó		V11	11/
ṛṣir		l1	/11
ṛṣir	_N	X1	/11

niśīdan		V1	/11
devāpir	<i>_d</i>	XI1	^{ca}
varṣyā		I4	/11+
devébhir	<i>_N</i>	X1	^{la}
atiṣṭhan	<i>_tb</i>	I1	/11
ārṣṭiṣeṇā	<i>_t</i>	I4	
ārṣṭiṣeṇā		VII1	
prēṣitā		I1	
mṛkṣīṇiṣu	PE	I6	/11
mṛkṣīṇiṣu		I1	/11
devāpiḥ	<i>_ś</i>	XI4	^{ca}
vṛṣṭivāniṃ	<i>_t</i>	I1	
bṛhaspātir	<i>_Y</i>	X1	^{ca}
devāpiḥ	<i>_ś</i>	XI4	^{la}
ārṣṭiṣeṇó	<i>_t</i>	I4	11/
ārṣṭiṣeṇó		VII1	11/
manuṣyāḥ		I1	
vísvebhir	<i>_d</i>	XI1	11/
devaír	<i>_V</i>	X1	^{la}
vṛṣṭimántam	<i>_t</i>	I1	/11
īṣayo		I1	
gīrbhír	<i>_V</i>	X1	/11
adhvarēṣu		I1	11/
sahásrāṇy	<i>V_(R)—</i>	VII2	11//a
navatír	<i>_N</i>	X1	/11
tēbhir	<i>_Y</i>	X1	11/
pūrvír	<i>_d</i>	XI1	//11
vṛṣṭím	<i>_t</i>	I1	11/
iṣitó		I1	
vṛṣṇa	<i>_n</i>	I1	
devēṣu		I1	/11
durgāhā_	<i>_g</i>	XI1	/11+
rákṣāṃsi	OAv. <i>raśab-</i>	I6	/11
sedha	<i>V_(R)—</i>	VII2	/11
iṣanyasi		I1	
vyūṣṭau	<i>_t</i>	I1	/11
tákṣad	PE <i>*k'_</i>	I6	11/
sāma	<i>V_(R)—</i>	VII2	/11
sānīlebhiḥ		I2	11/
sānīlebhiḥ	<i>_p</i>	XI3	^{la}
bhrátur	<i>_N</i>	X1	11/
saptáthasya	<i>V_(R)—</i>	VII2	^{la}
yātāpaduṣpadā (āpaduṣpadā)		X7	/11
svārsātā		VI5	11/
ṣadat	<i>pāri</i>	V1	
saniṣyān		I1	/11
'vánír	<i>_g</i>	XI1	;
gōṣv		I1	/11
sāsriḥ	<i>V_(R)—</i>	VII2	/11
sāsriḥ	<i>_#</i>	XI1	//11
rudrébhir	<i>_V</i>	X1	^{ca}
muṣāyān		I1	/11
pātir	<i>_d</i>	XI1	/11
ṣalakṣām	<i>*k'_</i>	XI6	11-/
ṣalakṣām	PE <i>*k''</i>	I6	11-/
triśírṣāṇam		I4	
mānuṣa		I1	

sāviṣad		I1	11/
nāhuṣo		I1	
śārīraiḥ	<i>_ś</i>	XI4	//11-
'yopāṣṭir	<i>_b</i>	XI1	;
śavasānébhir	<i>_V</i>	X1	/11
śūṣṇam	<i>_n</i>	I1	11/
nāryebhir	<i>_V</i>	X1	/11
devébhir	<i>_Y</i>	X1	^{la}
cātuṣpāt		X7	/11
stómebhir	<i>_V</i>	X1	^{la}
vṛṣabhēṇa		I1	
píproḥ	<i>_#</i>	XI1	//11
gīḥ	<i>_p</i>	XI3	//11
vakṣáthāya	<i>*g_</i>	I6	/11
paḍbhír	<i>_V</i>	X1	^{la}
svastím	<i>V_(R)—</i>	VII2	/11
īṣam		I1	11/
devébhir	<i>_N</i>	X1	12/
krandádiṣṭaye	<i>_t</i>	I1	/12
sāviṣad		I1	/12
pratibhūṣema		I1	/12
sumánā	<i>V_(R)—</i>	VII2	^{ca}
saṃdadhúr	<i>V_(R)—</i>	VII2	/12
saṃdadhúr	<i>_V</i>	X1	//12
párur	<i>_d</i>	XI1	/12
āyusaḥ		I1	/12
mānuḥ	<i>_p</i>	XI3	^{ca}
prámatir	<i>_N</i>	X1	;
súkṛtaṃ	<i>V_(R)—</i>	VII2	^{ca}
'gnír	<i>_g</i>	XI1	12/
kavíḥ	<i>_#</i>	XI1	//12
cárur	<i>_V</i>	X1	/12
duṣkṛtām		X7	/12
nāviṣṭyaṃ (āviṣṭyam)	<i>_t</i>	I1	12/
devahélanam		I2	/12
mákir	<i>_N</i>	X1	12/
sāviṣan		I1	/12
madhuṣúd		VI1	
sotári	<i>V_(R)—</i>	VII2	/12
dvēsāṃsi		I1	12-/
sanutár	<i>V_(R)—</i>	VII2	^{la}
pāyúr	<i>_V</i>	X1	/12
īḍya		I2	/12
tanúr	<i>_V</i>	X1	12/
bheṣajám		I1	/12
prámatih	<i>_s</i>	XI4	/12
bhānūḥ	<i>_k</i>	XI3	^{la}
abhiṣṭīḥ		V1	/11
abhiṣṭīḥ	<i>_s</i>	XI4	//11
spṛdho	<i>V_(R)—</i>	VII2	11/
ádhrṣṭāḥ	<i>_t</i>	I1	/11
rājīṣṭhaya	<i>_tb</i>	I1	11/
gós	<i>_t</i>	XI2	//11
tútūrṣaty		I4	11/
duvasyúḥ	<i>_#</i>	XI1	//11
sānīlāḥ		I2	/11
uṣāsaṃ		I1	
īṣkṛnudhvam		X7	11/
śruṣṭīḥ	<i>_t</i>	I1	11/

śruṣṭīḥ	_s	XI4	l ^a
devēṣu		II	/8
sumnayā	V _(R) —	VII2	/8
nīr	_V	X1	8/
suṣēkam		VI1	8/
īṣkṛtāhavam		X7	8/
suṣecanām		VI1	/8
āyasīr	_V	X1	/11
ādhrṣṭā	_t	II	/11
susroc		III1	11/
sahāsradhārā	V _(R) —	VII2	12-//
gaūḥ	_#	X11	//12-
śiñca	V _(R) —(tū)	VIII1	11/
drór	_V	X1	/11
vāśibhis	_t	XI2	l ^{ca}
takṣatāśmanmāyībhiḥ (takṣata)	PE *k'_	I6	l
takṣatāśmanmāyībhiḥ (āśmanmāyībhiḥ)	_#	X11	//11
śvajadhvaṃ	pāri	V1	11/
kakṣyābhir	*k'_	I6	/11
kakṣyābhir	_V	X1	//11
vāhnir	_V	X1	l
dvijāniḥ	_#	X11	//11
śū	V _(R) —(nī)	VIII1	11/
niṣṭigryāḥ	PE	II/Y	12/
dhṛṣṇuyā	_n	II	/8
dhanabhakṣēṣu	*g'_	I6	8/
dhanabhakṣēṣu		II	/8
rathīr	_V	X1	11/
gāviṣṭau	_t	II	/11
jārhṣāṇaḥ		II	/11
muṣkābhārāḥ		II	11/
sīśāsan		II	/11
vṛṣabhām		II	l
ājēḥ	_#	X11	//11
vṛṣabhó		II	l
sārathir	_V	X1	;
dūdher	_Y	X1	11+//
ṣmā	V _(R) —(rcbān ti)	VIII1	11/
niṣpādo		X7	l
śīkṣan	*k'_	I6	/11
pādyābhiḥ	_k	XI3	/11
tāviṣīr		II	/11
tāviṣīr	_V	X1	/11
vṛṣabhāsya		II	l
kāṣṭhāyā	PE	I4a	11/
pṛtanājyeṣu		II	/11
eṣaiṣyā		II	11/
eṣaiṣyā		II	11/
sātām	V _(R) —	VII2	/11
cākṣur	*k'_	I6	8/
cākṣur	_V	X1	8/
cākṣuṣaḥ	*k'_	I6	/8
cākṣuṣaḥ		II	/8
vṛṣā		II	12/
vṛṣaṇā		II	l
sīśāsasi		II	/12

āśūḥ	_ś	XI4	11/
vṛṣabhó		II	l
kṣóbhanaś	*k'_	I6	l
carṣaṇīnām		I4	/11
'nimiṣā		II	l
saṃkrāndanenānimiṣē ṇa (animiṣēṇa)		II	/11+
jīṣṇúnā	_n	II	/11+
duścyavanéna		X9	l
dhṛṣṇúnā	_n	II	/11+
īṣuhastena		II	l
vṛṣṇā	_n	II	/11
īṣuhastaiḥ		II	11+//
īṣuhastaiḥ	_s	XI4	l ^a
niṣāṅgibhir		V1	/11+
niṣāṅgibhir	_Y	X1	/11+
sāṃsraṣṭā	V _(R) —	VII2	11//
prātihitābhir	_V	X1	/11
rakṣohāmītrāḥ (rakṣohā)	OAv. raṣab-	I6	11/
sāhamāna	V _(R) —	VII2	l ^a
abhīsatvā		VI1	l
tiṣṭha	_tb	II	/11
sām	ānu l	V1y	/11
sāhasā	V _(R) —	VII2	l ^a
śatāmānyur	_V	X1	/11
duścyavanāḥ		X9	11/
pṛtanāśāl	*g' ^b _	XI6	/11
bṛhaspātīr	_d	XI1	//11
dākṣiṇā	*k'_	I6	11/
sómaḥ	V _(R) —	VII2	/11
vṛṣṇo	_n	II	11/
ghóṣo		II	11/
dharṣaya (harṣaya)		I4	11/
ghóṣāḥ		II	/11
sāṃrteṣu		II	/11+
dhvajēṣv		II	/11+
īśavas		II	l
hāveṣu		II	/11
amīśām		II	11/
nīr	_d	XI1	l ^a
sókair	_V	X1	//11
'nādhṛṣyā		II	8/
sómaḥ	V _(R) —	VII2	11/
nṛbhiḥ	_s	XI4	11/
mimikṣúr	*g' ^b _	I6	11/
mimikṣúr	_Y	X1	11/
tébhir	_Y	X1	11/
vṛṣṇa	_n	II	l
satyām	V _(R) —	VII2	/11
sutāsya	V _(R) —	VII2	11/
dhénābhir	_V	X1	l ^a
dhībhir	_Y	X1	11/
vīśvābhiḥ	_ś	XI4	l ^a
mānuṣo		II	/11
tasthūr	_g	XI1	11/
prāṇitibhiḥ	_t	X6	11/
suṣṭóḥ		VI1	/11
suṣṭóḥ	_s	XI4	//11

suṣumnāśya		VII	11/
māmhiṣṭhām	<i>tb</i>	II	11/
sūñtābhiḥ	<i>#</i>	XII	//11
sutāśya	<i>V_(R)–</i>	VII2	/11
kṣāmamānam	PE	I6/Y	l
abhimātiṣāhaṃ		VII	/11
bhūṣanti		II	11/
jaritūḥ	<i>p</i>	XI3	/11
devīḥ	<i>s</i>	XI4	l ^a
yābhiḥ	<i>s</i>	XI4	11/
srāvantīr	<i>d</i>	XII	//11
mānuṣe		II	/11
mahīr	<i>V</i>	X1	l ^{ca}
abhiśaster	<i>V</i>	X1	/11
tābhir	<i>Y</i>	X1	11/
viśvāyus	<i>t</i>	XI2	l ^a
pupuṣyāḥ		II	/11
krátur	<i>V</i>	X1	l
suśastīr	<i>V</i>	X1	//11
īṭte		I2	/11
abhiṣṭiḥ		V1	/11
abhiṣṭiḥ	<i>#</i>	XII	//11
samātsu	<i>V_(R)–</i>	VII2	/11
saṃjītaṃ	<i>V_(R)–</i>	VII2	l ^a
stotrāṃ	<i>V_(R)–</i>	VII2	8+/-
vēr	<i>V</i>	X1	//12-
pātīr	<i>d</i>	XII	/12-
yōr	<i>V</i>	X1	12-/
tāviṣivān		II	/10
sācāyōr (ayōr)	<i>V</i>	X1	l ^{ca}
cārkaṣa		II	/12-
nadāyor	<i>Y</i>	X1	l ^{ca}
vīratayoh	<i>s</i>	XI4	;
puṣṭyai	<i>t</i>	II	/8
ṛṣvaújā		II	8/
ṛṣvébhis		II	/8
ṛṣvébhis	<i>t</i>	XI2	//8
tatākṣa	PE <i>*k'–</i>	I6	8/
ṛbhúr	<i>N</i>	X1	10/
krátubhir	<i>N</i>	X1	/10
suhánāya	<i>V_(R)–</i>	VII2	l ^a
árutahanur	<i>V</i>	X1	l ^a
jósati		II	/12-
dhūrṣú		I4	/8-
sādman	<i>V_(R)–</i>	VII2	/8-
sajūr	<i>N</i>	X1	12-/
sācāyōḥ (ayōḥ)	<i>#</i>	XII	//12-
pīśnir	<i>V</i>	X1	l ^a
dārvir	<i>V</i>	X1	/8-
siñcāsa	<i>V_(R)–</i>	VII2	/11-
durmitrā	<i>N</i>	X1	8-/
sudíneva (sudínā)	<i>R_(R)–</i>	VII2	11//
pīkṣa	<i>*k–</i>	I6	l
uṣṭāreva (uṣṭārā)	PE Av. <i>-šr-</i>	II/Y	11/
phārvareṣu		II	/11
śāsúr	<i>V</i>	X1	/11
ṣṭhó	<i>V_(R)–(bī)</i>	VIII1	11/
jāneṣu		II	/11
mahiṣēvāvapānāt		II	l

(mahiṣā)			
pakṣā	PE Oss. <i>faxis</i>	I6	/11
yājúr	<i>V</i>	X1	;
gamiṣtam	<i>t</i>	II	/11
agnír	<i>V</i>	X1	11/
devayōr	<i>d</i>	XII	;
puṣṭyai	<i>t</i>	II	11/
śruṣṭivāneva (śruṣṭivānā)	<i>t</i>	II	11/
gamiṣtam	<i>t</i>	II	/11
pūṣaryā		II	l
gharmyeṣṭhā		VII	/11
méseveṣā (mésā)		II	11/
méseveṣā (iṣā)		II	11/
pūrīṣā		II	/11
kṣádmēvārtheṣu (kṣádma)	PE <i>*k'–</i>	I6	11/
kṣádmēvārtheṣu (ārtheṣu)		II	11/
kharājúr	<i>Y</i>	X1	//11
vāyúr	<i>N</i>	X1	11/
sanérū	<i>V_(R)–</i>	VII2	/11
candránirṇiṇ	<i>N</i>	X1	/11
candránirṇiṇ	<i>*g^u–</i>	XI2	//11
gambháreṣu		II	/11
pratiṣṭhām	<i>tb</i>	II	/11
śásúr	<i>V</i>	X1	l ^a
smārāthó	<i>V_(R)–</i>	VII2	/11
sāraghēva (sāraghā)	<i>V_(R)–</i>	VII2	11//
āsiṣvidānā		II	/11
gōṣv		II	/11
aśvínoh	<i>k</i>	XI3	;
āvír	<i>V</i>	X1	11/
eṣāṃ		II	/11
nír	<i>V</i>	X1	/11
jyótiḥ	<i>p</i>	XI3	l ^{ca}
pitṛbhir	<i>d</i>	XII	;
urúḥ	<i>p</i>	XI3	11/
dákṣiṇāyā	<i>*k'–</i>	I6	l
dákṣiṇāvanto	<i>*k'–</i>	I6	l
asthur	<i>Y</i>	X1	//11
sūryeṇa	<i>V_(R)–</i>	VII2	/11
āyuh	<i>#</i>	XII	//11
pūrtīr	<i>d</i>	XII	l ^{ca}
dákṣiṇā	<i>*k'–</i>	I6	l
prāyatadakṣiṇāso	<i>*k'–</i>	I6	/11
nṛcākṣasas	<i>*k'–</i>	I6	12/
cakṣate	<i>*k'–</i>	I6	/12
havīḥ	<i>#</i>	XII	//12
saṃgamé	<i>V_(R)–</i>	VII2	/12
dákṣiṇāṃ	<i>*k'–</i>	I6	12/
saptāmātaram	<i>V_(R)–</i>	VII2	/12
dákṣiṇāvān	<i>*k'–</i>	I6	11/
dákṣiṇāvān	<i>*k'–</i>	I6	11/
grāmañír	<i>V</i>	X1	;
dákṣiṇāṃ	<i>*k'–</i>	I6	l
ṛṣiṃ		II	11/
āhur	<i>Y</i>	X1	//11

tisró		III1	/11
dákṣiṇayā	*k' _	I6	
dákṣiṇāśvaṃ (dákṣiṇā)	*k' _	I6	11/
dákṣiṇā	*k' _	I6	
dákṣiṇā	*k' _	I6	11/
dákṣiṇānnaṃ (dákṣiṇā)	*k' _	I6	11/
dákṣiṇāṃ	*k' _	I6	11/
mamrur	_N	X1	l ^{la}
īyur	_N	X1	//11
riṣyanti		I1	11/
dákṣiṇaibhyo (dákṣiṇā)	*k' _	I6	
jigyuh	_s	XI4	l ^{ea}
jigyur	_Y	X1	l ^{ea}
jigyur	_V	X1	l ^{ea}
jigyur	_Y	X1	l ^{ea}
puṣkarīṇīva (puṣkarīṇī)		I1	
pāriṣkṛtaṃ		V1	11/
suṣṭhuvāho		VII1	
suvīd	V _(R) —	VII2	11//
dákṣiṇāyāḥ	*k' _	I6	/11
bhāreṣu		I1	/11
samanikēṣu		I1	/11
sarāmā	V _(R) —	VII2	^{ea} l
jāguriḥ	_p	XI3	/11
parācaiḥ	_#	XI1	//11
kāsméhitiḥ (asméhitiḥ)	_k	XI3	11/
dūtīr	_V	X1	l ^{la}
iṣitā		I1	
atiṣkādo		V1	11/
dūtīr	_V	X1	l ^{la}
gópatir	_N	X1	;
dūtīr	_V	X1	l ^{la}
sraṁato	V _(R) —	VII2	l ^{la}
aniṣavyās		I1	11/
pāpīḥ	_#	XI1	//11
ādhr̥ṣṭo	_t	I1	11/
bṛhaspátir	_Y	X1	11/
mṛlāt		I2	/11
nidhīḥ	_s	XI4	l ^{ea}
góbhir	_V	X1	11/
ásvebhir	_Y	X1	l ^{la}
vásubhir	_N	X1	/11
nyīṣṭaḥ	_t	I1	/11
rākṣanti	*k _	I6	11/
sugopā	V _(R) —	VII2	/11
īṣayaḥ		I1	
svasṛtvám	V _(R) — u	VII2	/11
vidur	_V	X1	l ^{ea}
minatīr	_V	X1	/11
bṛhaspátir	_Y	X1	11/
īṣayaś		I1	
brahmakilbiṣē		I1	/11+
vīlūharās		I2	11/
mayobhūr	_V	X1	//11

devīḥ	_p	XI3	l ^{ea}
agnír	_b	XI1	11/
ādhír	_V	X1	/11
eṣā		I1	/11
saptaṣāyas	V _(R) —	VII2	11/
saptaṣāyas		I1	11/
niṣedúḥ		V1	/11
niṣedúḥ	_#	XI1	//11
durdhām	_db	XI1	11/
vēviṣad		I1	/11+
vīsaḥ		I1	/11+
bṛhaspátīḥ	_s	XI4	//11+
adaduḥ	_p	XI3	//8
manuṣyā		I1	/8
daduḥ	_#	XI1	//8
devaír	_N	X1	8/
nikilbiśám		I1	/8
mānuṣo		I1	/11
kavír	_V	X1	
dhībhír	_V	X1	l ^{la}
īdyo		I2	
vásubhiḥ	_s	XI4	/11
sajōṣāḥ		I1	/11
yakṣīṣitō (yakṣi)	*g' _	I6	11/
yakṣīṣitō (iṣitō)		I1	
barhīḥ	_p	XI3	l ^{la}
vāstor	_V	X1	11/
syonám	V _(R) —	VII2	/11
vyācasvatīr	_V	X1	l ^{ea}
dévīr	_d	XI1	11/
bṛhatīr	_Y	X1	;
suṣvāyantī		I1	11/
uṣāsānāktā		I1	11/
yōṣaṇe		I1	11/
surukmé	V _(R) —	VII2	/11
mānuṣo		I1	/11
vidátheṣu		I1	/11
jyótiḥ	_p	XI3	l ^{la}
īlā		I1c	11/
manuṣvād		I1	11/
tisró		III1	11/
devīr	_b	XI1	l ^{la}
barhír	_V	X1	
svāpasah	V _(R) —	VII2	^{ea} l
rūpaír	_V	X1	11/
iṣitō		I1	
yakṣi	*g' _	I6	/11
havīṃṣi		I1a	/11
vānaspátīḥ	_ś	XI4	l ^{ea}
agnīḥ	_s	XI4	//11
agnír	_d	XI1	11/
hótuḥ	_p	XI3	l ^{ea}
svāhākṛtaṃ	V _(R) —	VII2	11//
havír	_V	X1	
mānīṣiṇaḥ		I1	11/
manīṣām		I1	/11
satyaír	_V	X1	l ^{ea}
kṛtébhiḥ	_s	XI4	//11
girvaṇasyúr	_Y	X1	/11

sádaso	V _(R) —	VII2	^{ea}
dhítúr	_V	X1	/11
gārṣṭeyó	_t PE	I4	11/
vṛṣabhó		I1	
góbhir	_V	X1	/11
atiṣṭhat	_tb	I1	11/
taviṣṇā		I1	
jīṣṇúḥ	_n	I1	11/
jīṣṇúḥ	_p	XI3	^{ea}
góḥ	_p	XI3	//11
pátir	_d	XI1	11/
ángirobhir	_g	XI1	/11
śúṣṇam	_n	I1	/11
dhṛṣṇo	_n	I1	11/
dhṛṣatā		I1	
uśásah		I1	
nákṣatraṃ	PE *k'—	I6	11/
nákir	_N	X1	
jāgmur	_V	X1	/11
sasrúr	V _(R) —	VII2	/11
sasrúr	_V	X1	/11
síndhūṃr	_V	X3	^{ea}
múmuṣamānā	*k'—	I6	11/
sadrhícīḥ	_s	XI4	11/
uśatír	_V	X1	/11
jāgmuḥ	_s	XI4	^{ea}
pūrvīḥ	_#	XI1	//11
pūrvápīṭīḥ	_#	XI1	//11
hāṛṣasva		I4	11-/
ukthébhīṣ	_t	X6	11/
yébhir	_Y	X1	11/
vṛṣabhir		I1	
vṛṣabhir	_N	X1	;
śréṣṭhai	_tb	I1	11/
śréṣṭhai	_r	X2	11/
rūpaís	_t	XI2	^{ea}
asmābhir	_V	X1	11/
sākhibhir	_b	XI1	/11
niśádyā		V1	/11
mádeṣv		I1	/11
hāribhir	_V	X1	;
yuktaīḥ	_p	XI3	//11
priyébhir	_Y	X1	11/
táviṣīm		I1	/11
sá	V _(R) —	VII2	11//
vṛṣabha		I1	
téṣu		I1	/11
satínāmanyur	V _(R) —	VII2	11//a
satínāmanyur	_V	X1	^{la}
akṛṇor	_b	XI1	;
śú	V _(R) —(nī)	VIII1	11/
sīda	V _(R) —	VII2	11/
gaṇéṣu		I1	/11
āhur	_Y	X1	^{ea}
sākhinām	V _(R) —	VII2	/11
satyaśuṣma—		I1	/11
sācetasā	V _(R) —	VII2	/12
vísvebhir	_d	XI1	12/
devaír	_V	X1	^{la}

śúṣmam		I1	/12
sómasya	V _(R) —	VII2	12/
vīṣṇur	_n	I1	12/
vīṣṇur	_N	X1	^{la}
devébhir	_V	X1	12/
sayāvabhir	_Y	X1	//12
paúmsyaṃ		I1a	/12
táviṣír		I1	/12
táviṣír	_V	X1	/12
dhṛṣitó		I1	
dāśúṣe		I1	/12
táviṣibhyo		I1	
mahitvébhir	_Y	X1	^{ea}
samīyātuḥ	V _(R) —	VII2	/12
samīyātuḥ	_#	XI1	//12
vīṣṇyāni	_n	I1	/12
_agnír	_N	X1	12/
jāmbhais	_t	XI2	^{la}
tṛṣv		I1	/12
dákṣebhir	PE Av. -x.š	I6	12/
dákṣebhir	_Y	X1	^{la}
vacanébhir	_V	X1	/12
īkvabhiḥ	_s	XI4	//12
sakhyébhiḥ	_s	XI4	^{ea}
yébhir	_N	X1	11/
sugébhir	_Y	X1	11/
duritā	_V	X1	
śú	V _(R) —(vidó, vidā u)	VIII1	11/
āpatus	_t	XI2	//11+
táyor	_j	XI1	11/
júṣṭim	_t	I1	11/
dīdhiṣāṇā		I1	
aveṣan		I1	/11
vidúr	_d	XI1	11/
tisró		III1	11+/
nīrtír	_V	X1	
nīrtír	_V	X1	/11+
cikyuh	_k	XI3	^{la}
pāreṣu		I1	11/
gúhyeṣu		I1	/11
vratéṣu		I1	/11
cātuṣkapardā		X7	11/
yuvatīḥ	_s	XI4	/11
vṛṣaṇā		I1	
ṣedatur	nī	V1	/11+
ṣedatur	_Y	X1	//11+
caṣṭe	*k'—t	I7	/12-
sá	V _(R) —	VII2	^{la}
vácobhir	_V	X1	//11
adhvaréṣu		I1	/11
ṣaṭtrimśámś	*k'—	XI6	11/
manīśá		I1	/11
īksāmābhyām		VI6	11/
cáturdaśānyé (cáturdaśa)	_d	XI1	11/
saptá	V _(R) —	VII2	/11
sutásya	V _(R) —	VII2	/11
viṣṭhitam		V1	

vāk	<i>k^u</i> _	X12	//11
dhīṣṇyām	<i>_n</i>	II	11/
āhur	<i>_b</i>	XI1	//11
dhūrṣú		I4	11-/
asthuḥ	<i>_#</i>	X11	//11-
chīśos (śīśos)	<i>_t</i>	XI2	^{la}
vakṣátho	<i>*g_</i>	I6	/12
vavákṣa	<i>*g_</i>	I6	12/
agnír	<i>_b</i>	XI1	12/
vṛṣā		II	/12
druśádam		VII1	
śocīśā		II	/12
dhákṣor	<i>*gth_</i>	I6	12/
dhákṣor	<i>_N</i>	X1	12/
sánty	<i>pāri</i>	V1z	/12
śīśanta		II	/12
iṣṭáye	<i>_t</i>	II	/12
agníḥ	<i>_k</i>	XI3	^{ea}
táruṣaḥ		II	/12
agníḥ	<i>_p</i>	XI3	12-/
agníḥ	<i>_s</i>	XI4	/12-
agnír	<i>_d</i>	XI1	12-/
téśām		II	
supitrya	<i>V_(R)_</i>	VII2	/12
tṛṣú		II	12/
dhṛṣatā		II	
aviṣyaté		II	/12
evágnír (agnír)	<i>_N</i>	X1	^{ea}
mártaiḥ	<i>_s</i>	XI4	;
sūrībhir	<i>_Y</i>	X1	//12
vásu	<i>_st</i>	X10	12/
ṣṭave	<i>V_(R)_(vāsu, vāsub)</i>	VIII1	12/
sáhasaḥ	<i>V_(R)_</i>	VII2	^{ea}
nṛbhiḥ	<i>_#</i>	X11	//12
súdhitā	<i>V_(R)_</i>	VII2	^{la}
dyumnaír	<i>_V</i>	X1	^{la}
sánti	<i>abbí</i>	V1z	/12
mānuṣān		II	/12
vṛṣā		II	/11
vāk	<i>k^u</i> _	X12	//11
stośāma		II	11/
áyuḥ	<i>_p</i>	XI3	^{la}
vṛṣṭihávyasya	<i>_t</i>	II	
ṣayo		II	
anakṣan	<i>*k'_</i> _	I6	/11
anakṣan	<i>*k'_</i> _	I6	/11
śaviṣṭha	<i>_tb</i>	II	/11
vṛṣasva		II	/11
saúbhagāya	<i>V_(R)_</i>	VII2	/11
pārthiveṣu		II	/11
vṛṣā		II	11/
pāriṣiktam		V1	/11
vṛṣasva		II	/11
sáho	<i>V_(R)_</i>	VII2	^{ea}
vigadéṣu		II	/11
'bhímātiḥ	<i>_#</i>	X11	//11
sáhobhir	<i>_V</i>	X1	//11

havír	<i>_N</i>	X1	^{ea}
samrāl	<i>V_(R)_</i>	VII2	11/
havíṃṣi		IIa	/11
dadhiṣva		II	11/
síndhāv	<i>V_(R)_</i>	VII2	11//
arkaíḥ	<i>_#</i>	X11	//11
kṣúdham	PE YAv. <i>śu-</i>	I6	
dadur	<i>_V</i>	X1	//12
rayíḥ	<i>_p</i>	XI3	^{ea}
marḍitāram		I2	
raphitáyopajagmúṣe (upajagmúṣe)		II	/12
sthírām	<i>V_(R)_</i>	VII2	12//a
sévate	<i>V_(R)_</i>	VII2	/12
marḍitāram		I2	
utápariṣu (aparíṣu)		II	11/
sákhāyam	<i>V_(R)_</i>	VII2	/11
sákhye	<i>V_(R)_</i>	VII2	/11
sacābhúve	<i>V_(R)_</i>	VII2	11//
sácamānāya	<i>V_(R)_</i>	VII2	^{ea}
tiṣṭhanta	<i>_tb</i>	II	
púsyati		II	
sákhāyam	<i>V_(R)_u</i>	VII2	/11
kṛṣānn		II	11/
carítraiḥ	<i>_#</i>	X11	//11
āpír	<i>_V</i>	X1	^{ea}
ṣyāt	<i>abbí</i>	V1	/11
cátuṣpād		X7	11+/-
abhisvaré		V1z	/11+
sampáśyan	<i>V_(R)_</i>	VII2	11//
pañktír	<i>_V</i>	X1	^{la}
upatíṣṭhamānaḥ	<i>_tb</i>	II	/11
viviṣṭaḥ	<i>_t</i>	II	/11
yamáyoś	<i>_c</i>	X9	11/
mártyeṣv		II	/8
tiṣṭhasi	<i>_tb</i>	II	8/
svāhuto	<i>V_(R)_</i>	VII2	/8
'gnír	<i>_V</i>	X1	8/
ilényo		I2	8/
ghṛténāgníḥ (agníḥ)	<i>_s</i>	XI4	8/
vibhāvasuḥ	<i>_#</i>	X11	//8
śocīśā_		II	/8
rákṣas	OAv. <i>raśab-</i>	I6	8/
oṣa		II	8/
uruḥśáyeṣu		II	/8
gīrbhír	<i>_V</i>	X1	/8
yájiṣṭham	<i>_tb</i>	II	8/
mānuṣe		II	/8
matír	<i>_V</i>	X1	/8
táṣṭeva (táṣṭā)	PE <i>*k'_t</i>	I7	8/
akṣipác	PE <i>*k'^u_</i>	I6	/8
_āchāntsuh	<i>_p</i>	XI3	8/
kṛṣṭáyah	<i>_t</i>	II	/8
pakṣām	PE Oss. <i>fāxs</i>	I6	8/
oṣām		II	8/
pakṣò	PE Oss. <i>fāxs</i>	I6	/8-

acikṛṣam		I1	/8
údiṣitaḥ		I1	/8
bhúvaneṣu		I1	/11
jyēṣṭham	<i>tb</i>	I1	/11
tveṣāṅmṇaḥ		I1	/11
śátrur	<i>d</i>	XI1	11/
sám	V _(R) —	VII2	11/
mádeṣu		I1	/11
dvír	<i>Y</i>	X1	11/
trír	<i>bb</i>	XI1	l
svādóḥ	<i>s</i>	XI4	11/
yodhīḥ	<i>#</i>	XI1	//11
dhṛṣṇo	<i>n</i>	I1	11/
sthirám	V _(R) —	VII2	^{la}
tanuṣva		I1	/11
durévāḥ	<i>V</i>	X1	/11
rāṇeṣu		I1	/11
vácobhiḥ	<i>s</i>	XI4	//11
stuṣéyyam		I1	11/
darṣate		I4	11/
sākṣate	<i>*g'—</i>	I6	11/
dadhiṣé		I1	11/
inoṣi		I1	11/
śūśám		I1	11/
svarsāḥ		VI5	/11
svarājo	V _(R) —	VII2	/11
mātarībharīr	<i>V</i>	X1	/11
pātir	<i>V</i>	X1	;
haviṣā		I1	/11
praśiṣam		I1	l
mṛtyúḥ	<i>k</i>	XI3	//11
haviṣā		I1	/11
nimiṣató		I1	l
cātuṣpadaḥ		X7	/11+
haviṣā		I1	/11
sahāhúḥ (āhúḥ)	<i>#</i>	XI1	//11
haviṣā		I1	/11
dyaúr	<i>V</i>	X1	11/
stabhitám	R _(R) —	VII2	^{ca}
antárikṣe	PE <i>*k''—</i>	I6	11/
haviṣā		I1	/11
aikṣetām	<i>*k''—</i>	I6	11/
súra	V _(R) —	VII2	11/
haviṣā		I1	/11
bṛhatír	<i>Y</i>	X1	;
janáyantír	<i>V</i>	X1	/11
avartatásur (ásur)	<i>V</i>	X1	/11++
haviṣā		I1	/11
dákṣam	PE Av. <i>-xš</i>	I6	11/
janáyantír	<i>Y</i>	X1	/11
devésv		I1	11/
haviṣā		I1	/11
himsij		I1a	11/
bṛhatír	<i>j</i>	XI1	/11
haviṣā		I1	/11
gṛṇiṣe		I1	/11
adviṣeṇyám		I1	/11
'gnír	<i>b</i>	XI1	11/

ghápatiḥ	<i>s</i>	XI4	/11
juṣānó		I1	12/
sukrato	V _(R) —	VII2	/12
ghṛtanirṇig	<i>N</i>	X1	12/
dāśúṣe		I1	12/
sukṛte	V _(R) —	VII2	^{la}
svābhúvā	V _(R) —	VII2	/12
juṣasva		I1	/12-
haviṣmanta		I1	12/
īlate		I2	l
saptá	V _(R) —	VII2	/12
ghṛtáprṣṭham	<i>tb</i>	I1	/12
ukṣāṇam	<i>*k'—</i>	I6	/12
suvír'yam	V _(R) —	VII2	/12
dāśúṣo		I1	/11+
stómebhir	<i>bb</i>	XI1	^{la}
rurucuḥ	<i>#</i>	XI1	//11+
iṣam		I1	12/
ghṛtásnus	<i>t</i>	XI2	^{la}
trír	<i>V</i>	X1	l
vartír	<i>Y</i>	X1	12/
uśáso		I1	l
vyūṣṭiṣu	<i>t</i>	I1	/12
vyūṣṭiṣu		I1	/12
mānusāḥ		I1	/12
vāvṛdhur	<i>V</i>	X1	//12
vásiṣṭhā	<i>tb</i>	I1	12/
vidátheṣu		I1	/12
póṣam		I1	12/
yājamāneṣu		I1	/12
svastibhiḥ	<i>s</i>	XI4	/12-
jyótirjāryū	<i>j</i>	XI1	11/
jyótirjāryū	<i>r</i>	X2	^{la}
sūryasya	V _(R) —	VII2	/11
matibhi	<i>r</i>	X2	/11
prṣṭhām	<i>tb</i>	I1	11/
viṣṭāpi		V1	/11
bhrát	<i>*g'—</i>	XI6	//11
ānūṣata		I1	/11
pūrvír	<i>V</i>	X1	^{la}
tīṣṭhan	<i>tb</i>	I1	11/
sānīlāḥ		I2	/11
vāṇīḥ	<i>#</i>	XI1	//11
ghōṣam		I1	11/
mahiṣāsyā		I1	/11
sīndhum	V _(R) —	VII2	/11
asthur	<i>Y</i>	X1	//11
upasiṣmiyāṇā		I1	/11
yóṣā		I1	11/
yóniṣu		I1	/11
pakṣé	PE Oss. <i>faks</i>	I6	11/
sá	V _(R) —	VII2	/11
suparṇám	V _(R) —	VII2	11/
ácakṣata	<i>*k'—</i>	I6	/11
híraṇyapakṣam	PE Oss. <i>faks</i>	I6	11/
cákṣasā	<i>*k'—</i>	I6	l
bhānūḥ	<i>s</i>	XI4	11/

śociśā		I1	/11
havyavāl	* <i>g'</i> _h _	XI6	^{la}
āsayiṣṭhāḥ (aśayiṣṭhāḥ)	_ <i>tb</i>	I1	/11
svāt	V _(R) _	VII2	11//
bahvīḥ	_ <i>s</i>	XI4	11/
agnīḥ	_ <i>s</i>	XI4	11/
nīrmāyā	_ <i>N</i>	X1	11/
āntārikṣam	PE * <i>k''</i> _	I6	/11
nirēhi	_ <i>V</i>	X1	/11-
soma	V _(R) _	VII2	/11-
haviṣ	_ <i>tv</i>	X6	11/
haviśā		I1	/11
kavīḥ	_ <i>k</i>	XI3	12/
nīr	_ <i>V</i>	X1	/12
jyēṣṭham	_ <i>tb</i>	I1	11/
svadhāyā	V _(R) _	VII2	^{la}
mādanīḥ	_ #	X11	//11
atiṣṭhan	_ <i>tb</i>	I1	/11
āhur	_ <i>V</i>	X1	//11
anuṣṭūbham		V1	11/
cikyul	_ <i>k</i>	XI3	^{la}
manīṣā		I1	/11
rudrēbhir	_ <i>Y</i>	X1	^{la}
vāsubhiś	_ <i>c</i>	X9	/11
ādityāir	_ <i>V</i>	X1	^{la}
viśvādevaiḥ	_ #	X11	//11
pūṣāṇam		I1	/12
haviṣmate		I1	/12
suprāvyē	V _(R) _	VII2	12//
saṃgāmanī	V _(R) _	VII2	^{ea}
cikitūṣī		I1	11/
ādadhul	_ <i>p</i>	XI3	/11
bhūristhātrām		V11	11/
jūṣṭam	_ <i>t</i>	I1	11/
devēbhir	_ <i>V</i>	X1	^{la}
mānuṣebhiḥ		I1	/11
mānuṣebhiḥ	_ #	X11	//11
ṣim		I1	
dhānur	_ <i>V</i>	X1	;
brahmadviṣe		I1	11/
yónir	_ <i>V</i>	X1	^{ea}
samudré	R _(R) _	VII2	/11
tiṣṭhe	_ <i>tb</i>	I1	11/
varṣmāṇópa (varṣmāṇā)		I4	
duritām	_ <i>V</i>	X1	/8
sajōśaso		I1	8/
dvīṣaḥ		I1	4
nīr	_ <i>V</i>	X1	8/
dvīṣaḥ		I1	4
nāyiṣṭhā	_ <i>tb</i>	I1	8/
neśāṇi		I1	/8
pārṣiṣṭhā		I4	8/
pārṣiṣṭhā	_ <i>tb</i>	I1	8/
parśāṇy		I4	/8
dvīṣaḥ		I1	4
yusmākaṃ		I1	8/
syāma	V _(R) _	VII2	8//

dvīṣaḥ		I1	4
srídho	V _(R) _	VII2	/8
marúdbhī	_ <i>r</i>	X2	10/
dvīṣaḥ		I1	4
ṣú	V _(R) _ (<i>ū</i>)	VIII1	/8
duritā	_ <i>V</i>	X1	/8
carṣaṇinām		I4	/8
dvīṣaḥ		I1	4
saprātha	V _(R) _	VII2	/8
dvīṣaḥ		I1	4
ṣitām	V _(R) _ (<i>padī</i>)	VIII1	11/
ṣv	V _(R) _ (<i>evō</i> , <i>evā u</i>)	VIII1	11/
āyul	_ #	X11	//11
ākṣābhiḥ	PE * <i>k''</i> _	I6	/8
ākṣābhiḥ	_ #	X11	//8
jyōtiśā		I1	8/
nīr	_ <i>V</i>	X1	8/
svāsāram	V _(R) _ <i>u</i>	VII2	8/
_ uśāsaṃ		I1	8/
āvīkṣmahi	* <i>k'</i> _	I6	/8
vṛkṣē	PE * <i>k'</i> _	I6	8/
avikṣata	* <i>k'</i> _	I6	/8
pakṣīṇaḥ	PE Oss. <i>f a x s</i>	I6	/8
kṛṣṇām	_ <i>n</i>	I1	8/
úṣa		I1	8/
vṛṇīṣvā		I1	8/
stómaṃ	V _(R) _	VII2	8/
jigyúṣe		I1	/8
vihavēṣv		I1	/11
puṣema		I1	/11
tváyādhyakṣeṇa (ádhyakṣeṇa)	PE * <i>k''</i> _	I6	11/
santu	V _(R) _	VII2	/11
sārva	V _(R) _	VII2	/11
viṣṇur	_ <i>n</i>	I1	/11
viṣṇur	_ <i>V</i>	X1	/11
agnīḥ	_ #	X11	//11
māmāntārikṣam (antārikṣam)	PE * <i>k''</i> _	I6	11/
āśīr	_ <i>V</i>	X1	11/
devāhūtiḥ	_ #	X11	//11
vanuṣanta		I1	/11
'riṣṭāḥ	_ <i>t</i>	I1r	11/
_ ākūtiḥ	_ <i>s</i>	XI4	11/
dévīḥ	_ <i>s</i>	XI4	11/
ṣaḥ	* <i>k'</i> _	XI6	11/
urvīr	_ <i>V</i>	X1	^{la}
tanūbhir	_ <i>N</i>	X1	//11
dviṣaté		I1	
soma	V _(R) _	VII2	/11
pāreṣām		I1	/11
'maīśām (eśām)		I1	11/
pátir	_ <i>d</i>	XI1	//11+
abhimātīśāhām		VI1	/11
bḥhaspátir	_ <i>d</i>	XI1	//11+
mahiśāḥ		I1	/11+
purukṣūḥ	_ #	X11	//11

mṛṭaya_		I2	/11+
rīriṣo		I1	
upariṣpṛṣam		V3	/12++
mṛtyúr	_V	X1	11/
sām	V _(R) —	VII2	^{la}
nír	_V	X1	/11
pratīṣyā		I1	11/
manīṣā		I1	/11
raśmír	_V	X1	/11
eṣām		I1	/11
svid	V _(R) —	VII2	/11
práyatiḥ	_P	XI3	//11
vīṣṣṭiḥ		V2	/11+
vīṣṣṭiḥ	_#	XI1	//11+
visárjanena_		V2	/11
vīṣṣṭir		V2	11/
vīṣṣṭir	_Y	X1	^{la}
asyádhyaṣaḥ (ádhyaṣaḥ)	PE *k ^u _	I6	11/
tántubhis	_t	XI2	/12-
devakarmébhir	_V	X1	/12
āyayúḥ	_P	XI3	//12
sedur	_V	X1	/11+
sádaḥ	V _(R) —ū	VII2	/11+
cakrus	_t	XI2	^{la}
paridhīḥ	_k	XI3	/11
agnér	_g	XI1	11/
_uṣṇihayā	_n	I1	11/
anuṣṭúbhā		V1	11/
ukthaír	_N	X1	/11
bḥhaspáter	_b	XI1	^{ja}
virāṇ	*g'	XI6	11/
mitrávāruṇayor	_V	X1	/11
abhiśrír	_V	X1	//11
triṣṭúb		VII1	11/
ṣṣayo		I1	
manuṣyāḥ		I1	/11
ṣṣayo		I1	
manuṣyā		I1	/11
cákṣasā	*k'_	I6	/11
ṣṣayaḥ		I1	
pūrveṣām		I1	11/
ihéhaiṣām		I1	11/
barhīṣo		I1	11/
jagmúḥ	_#	XI1	//11
sthúry	V _(R) —	VII2	11/
saṃgaméṣu	V _(R) —	VII2	/11
saṃgaméṣu		I1	/11
vṛṣaṇaṃ		I1	
sácā	V _(R) —	VII2	/8
_índrāváthuḥ (áváthuḥ)	_k	XI3	^{ja}
kāvayair	_d	XI1	;
daṃsánābhiḥ	_#	XI1	//11
śácibhiḥ	_s	XI4	//11
abhiṣṇak	_n	I1	/11
ávobhiḥ	_s	XI4	//11
sumṛṭikó		I2	11/
dvēṣo		I1	11/

suvíryasya	V _(R) —	VII2	11//
saumanasé	V _(R) —	VII2	^{ca}
syāma	V _(R) —	VII2	/11
dvēṣaḥ		I1	11/
dyaúr	_g	XI1	;
gūrtāvasur	_V	X1	//11-
bhūmir	_V	X1	^{la}
prabhūṣāṇi		I1	/11
sumnaír	V _(R) —	VII2	8/
sumnaír	_V	X1	/8
suṣumnéṣitatvātā (suṣumnā)	V _(R) —	VII2	12//
suṣumnéṣitatvātā (suṣumnā)		VI1	12/
suṣumnéṣitatvātā (iṣitatvātā)		I1	
yuvóḥ	_k	XI3	8/
sakhyaír	_V	X1	//8
ṣyāma	<i>abbí</i>	V1	8/
rakṣásaḥ	OAv. <i>raṣab-</i>	I6	/8
dīdhiṣāmahe		I1	/11
púṣyati		I1	8+/
nákir	_V	X1	
dyaús	_t	XI2	//11
vīṣveṣām		I1	11/
naítāvataínasāntakadh rúk (antakadhrúk)	*g ^b _	XI2	//11
avór	_Y	X1	8/
tanúṣv		I1	/8
yuvór	_b	XI1	12/
mātáditir (áditir)	_Y	X1	/12
dyaúr	_N	X1	12/
bhūmiḥ	_p	XI3	^{la}
raśmībhiḥ	_#	XI1	//8
tīṣṭhad	_t ^b	I1	12/
dhūrṣádaṃ		VI5	
vanarṣádaṃ		VI5	/12
kaṇūkayántir	_N	X1	//8-
ṣv	V _(R) —(<i>pró</i> , <i>prā u</i>)	VII1	8/
śūsám		I1	/8
samátsu	V _(R) —	VII2	8/
anyakéṣām		I1	/8
síndhūm̐r	_V	X3	/8
ásatrúr	_V	X1	8/
jajñiṣe		I1	/8
puṣyasi		I1	8/
ṣvajāmahe	<i>pári</i>	V1	8/
anyakéṣām		I1	/8
śú	V _(R) —(<i>ví</i>)	VII1	8/
rātír	_d	XI1	8/
dadír	_Y	X1	/8
anyakéṣām		I1	/8
vṛkāyúr	_V	X1	8/
sāsahír	V _(R) —	VII2	/8
sāsahír	_N	X1	//8
anyakéṣām		I1	/8
sánābhir	V _(R) —	VII2	8//
sánābhir	_Y	X1	8/

nīṣṭyaḥ	_t	I1	/8
dyaúr	_V	X1	/8
anyakéṣām		I1	/8
duritā	_V	X1	/8
anyakéṣām		I1	/8
śikṣa	*k_	I6	/11
gaúḥ	_#	X11	//11
āpapráthoṣā (uṣāḥ)		I1	/8
carṣaṇínām		I4	/8
durhaṇāyató	_b	XI1	8/
sthirām	V _(R) —	VII2	/8
bṛhatīr	_V	X1	/8
īṣo		I1	/8
śácibhiḥ	_ś	XI4	8/
viśvābhir	_V	X1	/8
ūtíbhīr	_d	XI1	//8
dhūnuṣé		I1	/8
sácā	V _(R) —	VII2	/8
sahasrīṇibhir	_V	X1	/8
ūtíbhīr	_d	XI1	//8
viṣvak		I1	8/
durmatír	_N	X1	/8
durmatír	_d	XI1	//8
bíbharsī		I4	/8
nákir	_d	XI1	8/
nákir	_V	X1	8/
pakṣébhir	PE Oss. <i>f a x s</i>	I6	8/
pakṣébhir	_V	X1	8/
apikakṣébhir	*k'_	I6	/8
apikakṣébhir	_V	X1	//8
sām	<i>ātrābbī</i> (<i>abbī</i>)	V1y	8/
vṛkṣé	PE *k'_	I6	8/
supalāśé	V _(R) —	VII2	/8
devaiḥ	_s	XI4	8/
viśpātiḥ	_p	XI3	/8
mānasākṛṇoḥ (ākṛṇoḥ)	_#	X11	//8
ékeṣām		I1	8/
tiṣṭhasi	_tb	I1	/8
nír	_V	X1	/8
nirāyaṇam	_V	X1	8/
nālīr	_V	X1	//8
gīrbhīḥ	_p	XI3	8/
pāriṣkṛtaḥ		V1	/8
viśām		I1	/8
jyótir	_V	X1	/8
ávikṣata	*k'_	I6	/8
antárikṣeṇa	PE *k''_	I6	8/
múnir	_d	XI1	8/
vāyóḥ	_s	XI4	/8
devésito		I1	/8
múniḥ	_#	X11	//8
samudráv	V _(R) —	VII2	8/
svādúr	_N	X1	8/
vāyúr	_V	X1	8/
pináṣṭi		I1a1	8/
smā	V _(R) —	VII2	8/

viśasya		I1	8/
cakrúṣam		I1	/8
síndhor	_V	X1	8/
dákṣam	PE Av. -xš	I6	8/
bheṣajám		I1	/8
viśvābheṣajo		I1	/8
śāmtātibhir	_V	X1	//8
ariṣṭātātibhiḥ		I1r	8/
ariṣṭātātibhiḥ	_#	X11	//8
dákṣam	PE Av. -xš	I6	8/
ābhārṣam (abhārṣam)		I4	/8
yákṣmam	PE Yaghn. - xš; *k'	I6	8/
bheṣajír		I1	/8
bheṣajír	_V	X1	//8
amīvacātaniḥ	_#	X11	//8
bheṣajīs		I1	/8
bheṣajīs	_t	XI2	//8
bheṣajám		I1	/8
sakhyéṣu		I1	/12
ādardirur	_Y	X1	/12
uśaso		I1	l
usrá		III1	12/
sūryo	V _(R) —	VII2	12/
pípror	_V	X1	l ^a
ánādhṛṣṭāni	_t	I1	12/
dhṛṣṭó		I1	l
nidhīm̐r	_V	X3	12/
śátrūm̐r	_V	X3	l ^a
chundhyúr	_V	X1	l ^a
uśá		I1	/12
ákṛṇor	_V	X1	/12-
sūryaraśmir	_b	XI1	l ^a
jyótir	_V	X1	l ^a
pūśá		I1	11/
ṛcákṣā	*k'_	I6	11/
eśá		I1	11/
antárikṣam	PE *k''_	I6	/11
viśvácir	_V	X1	l ^a
caṣṭe	*k'_t	I7	/11
ghṛtácir	_V	X1	//11
caṣṭe	*k'_t	I7	/11
śácibhiḥ	_#	X11	//11
samaré	V _(R) —	VII2	l ^a
dadṛśúṣis		I1	11/
dadṛśúṣis	_t	XI2	l ^a
sūryasya	V _(R) —	VII2	11/
paridhīm̐r	_V	X3	/11
viśvāvasur	_V	X1	l ^a
dákṣam	PE Av. -xš	I6	11/
dāśúṣe		I1	/8
iyarṣi		I4	/12
pr̥nákṣi	PE *k'_	I6	8/
suśastíbhīr	_N	X1	//12
dhītíbhīr	_b	XI1	/8
íṣaḥ		I1	12/
dadhur	_bb	XI1	;

jantúbhir	_V	X1	//12
vápušo		I1	/12
pr̥ṇākṣi	PE *k_	I6	8/
sānasīm	V _(R) —	VII2	8/
iṣkartāram		X7	12/
iṣam		I1	/12
sānasīm	V _(R) —	VII2	8/
mahiṣām		I1	
mānuṣā		I1	/8
bṛhaspātīḥ	_#	X11	//8
gīrbhīr	_b	X11	8/
viṣṇum	_n	I1	8/
viṣṇum	_n	I1	8/
agnībhir	_b	X11	//8
sāhasaḥ	V _(R) —	VII2	12++//
hīmsānām		I1a	12/
saniṣanta		I1	/12
vṛṇākṣi	*g_	I6	/11
bahór	_V	X1	11/
táviṣīm		I1	
eṣi		I1	11/
śócīr	_Y	X1	//11
anvéṣi		I1	/11
śúsmā		I1	11/
arcīr	_V	X1	//11
kṛṇuṣvetāḥ (kṛṇuṣva)		I1	8/
puṣpīṇīḥ		I1	/8
puṣpīṇīḥ	_#	X11	//8
samudrāsya	V _(R) —	VII2	8//
kakṣīvantam	PE *k'_	I6	8/
ṣyatam	vī	V1	/8
yāviṣṭham	_tb	I1	8/
dāmsiṣṭhāv	_tb	I1	8/
sīṣāsataṃ		I1	8/
stómo	R _(R) —	VII2	8/
rātīḥ	_s	X14	8/
sumatīr	_V	X1	/8
sámāne	V _(R) —	VII2	8//
pārṣatho		I4	/8
patatrībhir	_N	X1	//8
sumnaiḥ	_ś	X14	8/
māṃhiṣṭhā	_tb	I1	8/
bhūṣataṃ		I1	/8
pipyúṣīr		I1	/8
pipyúṣīr	_V	X1	/8
iṣaḥ		I1	/8
índur	_V	X1	8/
dákṣo	PE Av. -xš	I6	8/
viśváyur	_Y	X1	/8
ṛbhúr	_Y	X1	8/
ṛbhúr	_N	X1	8/
ghṛṣuḥ		I1	8/
ghṛṣuḥ	_ś	X14	8/
svāsu	V _(R) —	VII2	8/
vartanīḥ	_#	X11	//8+
áyur	_j	X11	/12
devéṣu		I1	12/
áyuḥ	_s	X14	/12
óṣadhīm		I1	/8

súbhage	V _(R) —	VII2	/8
sāhasvati	V _(R) —	VII2	/8
sapátnīm	V _(R) —	VII2	8//a
sāhamānā_	V _(R) —	VII2	/8
sāsahīḥ	V _(R) —	VII2	/8
sāsahīḥ	_#	X11	//8
sāhasvatī	V _(R) —	VII2	8/
sapátnīm	V _(R) —	VII2	8//
sahāvahai	V _(R) —	VII2	/8
gaúr	_V	X1	8/
bhír	_V	X1	8/
vindatī3ḥ	_#	X11	//8
vṛṣāravāya		I1	8/
āghātībhir	_V	X1	8/
araṇyānīr	_N	X1	8/
araṇyānīḥ	_s	X14	/8
śakaṭīr	_V	X1	8/
aṅgaiśā (eṣā)		I1	8/
aṅgaiśó (eṣó)		I1	8/
ákrukṣad	Onomat.?	I6	8/
araṇyānīr	_b	X11	/8
svādóḥ	V _(R) —	VII2	8//a
svādóḥ	_pb	X13	8/
jagdhvāya	*g ^(u) b_t	I7	/8
ákṛṣīvalām		I1	/8
aśamṣiṣam		I1	/8
vivér	_V	X1	/12
śúsmāt		I1	12/
māyābhir	_V	X1	^a
gāviṣṭiṣu	_t	I1	/12
gāviṣṭiṣu		I1	/12
íṣṭiṣu	_t	I1	/12
íṣṭiṣu		I1	/12
aíṣu (eṣu)		I1	12/
sūriṣu		I1	/12
ānaśūr	_N	X1	/12
pāriṣṭiṣu		V1	/12
pāriṣṭiṣu		I1	/12
makṣú	*k'_	I6	12/
sá	V _(R) —	VII2	12/
nṛbhiḥ	_#	X11	//12
suṣvāṇāsa		I1	11/
ṛṣvās		I1	11/
dāsīr	_Y	X1	11-/
ṛṣīnām		I1	11/
syāma	V _(R) —	VII2	11/
sómair	_V	X1	//11
bhākṣaíḥ	*g_	I6	/11
bhākṣaíḥ	_#	X11	//11
tébhīr	_bb	X11	11/
sákratur	_Y	X1	;
yéṣu		I1	/11
venyáśyārkaíḥ (arkaíḥ)	_#	X11	//11
ūrmír	_N	X1	11/
nīmnaír	_d	X11	^a
yantraíḥ	_p	X13	^a
savitā	V _(R) —	VII2	^c q
ivādhukṣad	*g ^b _	I6	11/

(adhukṣad)			
antārikṣam	PE *k ^u _	I6	/11
bhūr	_V	X1	11/
savitūr	_g	XI1	/11
yūyudhir	_V	X1	/11
pātir	_V	X1	11/
rudraír	_Y	X1	l ^a
vásubhir	_N	X1	/12
mṛṇikāya		I2	8/
juṣāṇā		I1	8/
mṛṇikāya		I2	8/
mṛṇikāya		I2	8/
agnír	_d	XI1	12++/
manuṣyā		I1	12/
ṣayaḥ		I1	l
mṛṇikām		I2	8/
agnír	_V	X1	12/
gāviṣṭhīram		VII1	/12
vāsiṣṭho	_tb	I1	12/
mṛṇikāya		I2	8/
śraddhāyāgnīḥ (agnīḥ)	_s	XI4	8/
havīḥ	_#	XI1	//8
bhojēṣu		I1	/8
ásureṣu		I1	/8
ugrēṣu		I1	/8
bhojēṣu		I1	/8
sákhā	V _(R) _	VII2	/8
pātir	_Y	X1	//8
vīṣéndraḥ (vīṣā)		I1	8/
rākṣo	OAv. <i>raṣab-</i>	I6	8/
dviṣatō		I1	/8
manyóḥ	_ś	XI4	8-/
īnkhāyantīr	_V	X1	/8
sáhaso	V _(R) _	VII2	8//
vṛṣan		I1	8/
vīṣéd (vīṣā)		I1	/8
antārikṣam	PE *k ^u _	I6	/8
sajōṣasam		I1	/8
bibharsī		I4	/8
bāhvóḥ	_#	XI1	//8
indrābhibhūr (abhibhūr)	_V	X1	/8
anādhīṣyās		I1	/8
svār	V _(R) _	VII2	/8
yayúḥ	_#	XI1	//8
pradhāneṣu		I1	/8
sahāsradaḥṣiṇās	*k' _	I6	/8
sūryam	V _(R) _	VII2	/8
īṣīn		I1	8/
sátvabhis	_t	XI2	//8
tébhiṣ	_tv	X6	8/
ārúṣī		I1	/8
tīkṣṇāśṇīngodṛṣānn (tīkṣṇāśṇīnga)	*g _	I6	8/
tīkṣṇāśṇīngodṛṣānn (udṛṣān)		I1	/8
síndhoḥ	V _(R) _	VII2	8//

síndhoḥ	_p	XI3	8/
apūruṣám		I1	/8
durhaṇo	_b	XI1	/8
prácīr	_V	X1	/8
maṇḍūradhānikīḥ	_#	XI1	//8
aneṣata		I1	/8
ahṛṣata		I1	/8
devēṣv		I1	8/
dadharṣati		I4	/8
ivājiṣu (ājiṣu)		I1	/8
jeṣma		I1	8/
sénayāgne (sénayā)	V _(R) _	VII2	8//
sthūrām	V _(R) _	VII2	8/
nákṣatram	PE *k' _	I6	8/
iyótir	_j	XI1	8/
ketúr	_Y	X1	8/
préṣṭhaḥ	_tb	I1	8/
śréṣṭha	_tb	I1	8/
sīṣadhāma _		I1	/11
_ādityaír	_V	X1	11/
ādityaír	_V	X1	11/
marúdbhir	_V	X1	//11
abhirákṣamāṇāḥ	*k' _	I6	/11
chácībhir	_V	X1	//11
iṣirām		I1	l
antārikṣāt	PE *k ^u _	I6	/8
agnír	_N	X1	8/
jōṣā		I1	8/
cákṣur	*k' _	I6	8/
cákṣur	_N	X1	8/
cákṣur	*k' _	I6	8/
cákṣur	_N	X1	8/
cákṣur	*k' _	I6	8/
cákṣur	_db	XI1	8/
cákṣur	*k' _	I6	8/
cákṣur	_N	X1	8/
cákṣuṣe	*k' _	I6	/8
cákṣuṣe		I1	/8
cákṣur	*k' _	I6	8/
cákṣur	_Y	X1	8/
susamdíṣam		VII1	8/
nṛcákṣasaḥ	*k' _	I6	/8
sūryo	V _(R) _	VII2	8/
āsākṣi	*g ^{'b} _	I6	8/
viṣāsaḥīḥ		V1	/8
viṣāsaḥīḥ	_#	XI1	//8
ketúr	_V	X1	8/
pātiḥ	_s	XI4	//8
virāt	*g' _	XI6	//8
saṃjayā	V _(R) _	VII2	/8
havīṣā		I1	/8
āvīkṣam (avīkṣam)	PE	I6	8/
ajaiṣam		I1	8/
saṇátnīr	_V	X1	8/
sarvarathā	V _(R) _	VII2	11//
sutāsaḥ	V _(R) _	VII2	/11
sótvasas	V _(R) _	VII2	/11
juṣāṇó		I1	/11
sómam	V _(R) _	VII2	/11

sarvahrđá	V _(R) —	VII2	11//
ánuspašto		V5	11/
ešo		II	/11
sómam	V _(R) —	VII2	/11
nír	—V	X1	11/
brahmadvíšo		II	11/
ābhūšantas		II	11/
sumataú	V _(R) —	VII2	la
havíšā		II	l
ajñātayakšmād	PE Yaghn. - xš; *k'	I6	11/
rājayakšmāt	PE Yaghn. - xš; *k'	I6	/11
gráhir	—j	XI1	11/
ksitáyur	—Y	X1	la
mṛtyór	—V	X1	ca
nírter	—V	X1	l
nírter	—V	X1	/11
áspāršam		I4	11/
sahasrākšéṇa	PE *k''—	I6	11/
śatáyusā		II	11/
havíśāhāršam (havíšā)		II	l
havíśāhāršam (ahāršam)		I4	/11
duritáśya	—V	X1	l
savitā	V _(R) —	VII2	la
bṛhaspátih	—ś	XI4	//11+
śatáyusā		II	11/
havíšemám (havíšā)		II	l
duḥ	—#	XI1	//11
āhāršam (ahāršam)		I4	8/
cákṣuḥ	*k'—	I6	/8
cákṣuḥ	—s	XI4	//8
áyuś	—c	X9	8/
bráhmanāgnih (agnih)	—s	XI4	8/
rakṣohā	OAv. <i>rašab-</i>	I6	8/
durñámā	—N	X1	8/
durñámā	—N	X1	8/
agniš	—t	X6	8/
níš	—k	X7	8/
nišatsnúṃ		V1	8/
sarīšpám		III1	/8
pátir	—bh	XI1	/8
akṣībhyām	PE *k''—	I6	8/
yákšmaṃ	PE Yaghn. - xš; *k'	I6	8/
śīrṣanyām		I4	8/
mastiskāj		II	/8
uṣṇihābhyah	—n	II	/8
yákšmaṃ	PE Yaghn. - xš; *k'	I6	8/
doṣanyām		II	8/
vanīṣthór	—tb	II	8/
vanīṣthór	—b	XI1	8/
yákšmam	PE Yaghn. -	I6	8/

	xš; *k'		
pārṣṇibhyām	—n	I4	8/
yákšmaṃ	PE Yaghn. - xš; *k'	I6	8/
yákšmaṃ	PE Yaghn. - xš; *k'	I6	8/
yákšmaṃ	PE Yaghn. - xš; *k'	I6	8/
nírtyā	—V	X1	8/
cákṣva	*k'—	I6	/8
cákṣva		I8	/8
dákṣīnam	*k'—	I6	/8
cákṣur	*k'—	I6	/8
cákṣur	—b	XI1	//8
niḥśásābhisāsā (niḥśásā)		XI4	l
agnír	—Y	X1	11/
duṣkṛtāny		X7	/11
ájuṣtāny	—t	II	11/
dviśatām		II	8/
ājaiśmādyāsanāma (ājaiśma)		II	8/
dviśmās		II	8/
dvéṣti	—t	II	8/
iṣitó		II	l
nírtyā	—V	X1	11/
niṣkṛtim		X7	/11+
cātuṣpade		X7	/11+
iṣitó		II	l
grhéṣu		II	/11
agnír	—b	XI1	11/
juśatām		II	l
havír	—N	X1	/11
hetih	—p	XI3	ca
pakṣīñi	PE Oss. <i>f</i> axs	I6	l
hetih	—p	XI3	11/
pakṣīñi	PE Oss. <i>f</i> axs	I6	11/
púruṣebhyaś		II	/11
himśid		IIa	11/
eśā		II	/11
iśam		II	11/
duritāni	—V	X1	l
pātiṣṭhaḥ	—tb	II	/11
ṛṣabhām		II	8/
viśāsahím		V1	/8
sapatnahā—	V _(R) —	VII2	/8
iváriṣto (áriṣṭaḥ)		IIr	8/
padór	—V	X1	//8
sárve	V _(R) —	VII2	8/
abhiṣṭhitāḥ		V1	/8
śedhemán (sedha)	<i>ní</i>	V1	/8
abhibbhúr	—V	X1	8/
ṣicyate	<i>pāri</i> l	V1	/12
spṛdho	V _(R) —	VII2	12//
bṛhaspáter	—V	X1	ca
abhakṣayam	*g—	I6	/12

bhakṣām	*g _—	I6	12/
stómaṃ	V _(R) —	VII2	12/
sūrír	—V	X1	/12
suté	V _(R) —	VII2	12//a
sāténa	V _(R) —	VII2	12/
stanáyann	V _(R) —	VII2	^{ca}
ghóṣaḥ		I1	/11
divispṛṅg		VI2	11/
divispṛṅg	*k' _—	X12	11/
viṣṭhā		V1	/11
sámanam	V _(R) —	VII2	^{la}
yóṣāḥ		I1	/11
tābhiḥ	—s	XI4	11+/
sayúk	*g _—	X12	^{ca}
sarátham	C _(R) —	VII2	^{ca}
antárikṣe	PE *k'' _—	I6	11/
pathíbhir	—V	X1	;
eṣāḥ		I1	/11
ghóṣā		I1	11/
haviṣā		I1	/11
mayobhūr	—Y	X1	11/
vātusrā (usrā)		III1	/11
úrjasvatír	—V	X1	^{ca}
óṣadhír		I1	
óṣadhír	—V	X1	;
pívasvatír	—j	XI1	^{ca}
mṛḷa		I2	/11
agnír	—V	X1	^{ca}
cakrús	—t	XI2	//11
devéṣu		I1	11/
prajāvatír	—V	X1	^{ca}
goṣṭhé		VI1	
prajāpatir	—N	X1	^{ca}
viśvair	—d	XI1	11/
devaiḥ	—p	XI3	^{ca}
pitṛbhiḥ	—s	XI4	;
satír	—V	X1	^{ca}
goṣṭhám		VI1	/11
vibhráḍ	*g' _—	XI6	12/
somyám	V _(R) —	VII2	/12
āyur	—d	XI1	12/
abhirákṣati	*k' _—	I6	/12
pupoṣa		I1	12/
vibhráḍ	*g' _—	XI6	12/
satyám	V _(R) —	VII2	/12
jyótir	—j	XI1	12/
śréṣṭham	—tb	I1	12/
jyótiṣām		I1	
jyótir	—V	X1	/12
viśvabhráḍ	*g' _—	XI6	12/
sūryo	V _(R) —	VII2	/12
sáha	V _(R) —	VII2	^{la}
jyótiṣā		I1	/8
ásṛnoḥ	—s	XI4	8/
múhuḥ	—ś	XI4	8/
údhbhiḥ	—#	XI1	//4
mámhiṣṭho	—tb	I1	8/
sudánubhiḥ	—#	XI1	//4
uṣā		I1	8/

svásus	—t	XI2	/8
tvāhārṣam (ahārṣam)		I4	8/
tiṣṭhāvicācaliḥ (tiṣṭha)	—tb	I1	8/
tiṣṭhāvicācaliḥ (āvicācaliḥ)	—#	XI1	//8
cyoṣṭhāḥ	—tb	I1	/8
ivāvicācaliḥ (āvicācaliḥ)	—#	XI1	//8
tiṣṭha—	—tb	I1	/8
haviṣā		I1	/8
sómo	V _(R) —	VII2	8/
pātiḥ	—#	XI1	//8
dyaúr	—db	XI1	8/
bṛhaspātiḥ	—#	XI1	//8
cāgnís (agnís)	—c	X9	/8
haviṣā—		I1	/8
sómam	V _(R) —	VII2	8/
kévalír	—Y	X1	//8
haviṣā		I1	/8
tiṣṭha—	—tb	I1	/8
sómo	V _(R) —	VII2	8/
haviṣā		I1	/8
viṣāsahíḥ		V1	/8
viṣāsahíḥ	—#	XI1	//8
eṣām		I1	/8
dhūrṣú		I4	8/
duchúnām		X9a	/8
durmatím	—N	X1	/8
usrāḥ		III1	8/
bheṣajám		I1	/8
úparesv		I1	/8
sajōṣasaḥ	V _(R) —	VII2	/8
sajōṣasaḥ		I1	/8
vīśṇe	—n	I1	8/
vīśṇyam	—n	I1	/8
vakṣad	*g'' _—	I6	/8
ānuśák		V1	/8
ānuśák	*k' _—	X12	//8
śyá	V _(R) —(u)	VII1	8/
devayúr	—b	XI1	//8
yór	—V	X1	/8
agnír	—V	X1	/8
uruṣyaty		I1	/8
cakṣate	*k' _—	I6	/12
manīṣám		I1	/11
pathíbhiś	—c	X9	/11
sadhrīcīḥ	—s	XI4	^{ca}
viṣūcír		I1	
viṣūcír	—Y	X1	/11
bhúvaneṣv		I1	/11
śú	V _(R) —(ū)	VII1	11/
āriṣṭanemim		IIr	11/
tárkṣyam	PE	I6	
riṣāma		I1	/11
kṛṣṭīḥ	—t	I1	/11
kṛṣṭīḥ	—s	XI4	//11
jyótiṣāpás (jyótiṣā)		I1	
rámhir	—N	X1	//11
tiṣṭhatāva (tiṣṭhata)	—tb	I1	8/

havír	_V	X1	l ^{ca}
şv	V _(R) –(ó, á u)	VII1	l ^o
nidhíbhíh	_s	XI4	/11
súsrátam	V _(R) –	VII2	11//
juşānāh		I1	/11
sasāhişe		I1	11/
jyēştas	_tb	I1	11/
śúşma		I1	11/
rātír	_V	X1	/11
dákşīnenā	*k' _	I6	l
pātiḥ	_s	XI4	11/
giriştāh		VII1	/11
tālhi	*k' _db	I7!	11/
vṛşabha		I1	l
carşāṇīnām		I4	/11
akṣṇor	_V	X1	/11
_ānuştubhasya		V1	11/
havíşo		I1	/11
havír	_Y	X1	/11
dhātúr	_d	XII1	11/
savitús	_c	X9	/11
víşno	_n	I1	/11
víşno	_r	X2	//11
vásiştah	_tb	I1	/11
dhātúr	_d	XII1	11/
savitús	_c	X9	/11
víşnor	_n	I1	/11
víşnor	_bh	XII1	//11
agnéh	_#	XII1	//11
yāju	_sk	X10	11/
şkannām	V _(R) –(yāju, yājuḥ)	VII1	11/
dhātúr	_d	XII1	11/
savitús	_c	X9	/11
víşnor	_n	I1	/11
víşnor	_V	X1	//11
bṛhaspátir	_N	X1	l ^{ca}
durgáhā	_g	XII1	/11+
neşad		I1	11/
kşipád	PE *k ^(u) _	I6	11/
durmatím	_N	X1	/11
yóḥ	_#	XII1	//11
háveşu		I1	/11
kşipád	PE *k ^(u) _	I6	11/
durmatím	_N	X1	/11
yóḥ	_#	XII1	//11
tápurmūrdhā	_N	X1	11/
rakşáso	OAv. raşab-	I6	/11
brahmadvíşah		I1	11/
kşipád	PE *k ^(u) _	I6	11/
durmatím	_N	X1	/11
yóḥ	_#	XII1	//11
yuvatír	_b	XII1	/11
óşadhíşv		I1	/11
óşadhíşv		I1	/11
víşeşu		I1	11/
bhúvaneşv		I1	/11
aparíşu		I1	/11

víşnur	_n	I1	8/
víşnur	_Y	X1	8/
prajāpatir	_db	XII1	//8
sinivāli	V _(R) –	VII2	/8
sarasvati	V _(R) –	VII2	/8
púşkarasrajā		I1	8/
nirmánthato	_N	X1	8/
sútave	V _(R) –	VII2	/8
durādhárşam	_V	X1	8/
durādhárşam		I4	8/
téşām		I1	8/
vāranēşu		I1	/8
ripúr	_V	X1	/8
áditeḥ	_p	XI3	//8
jyótir	_Y	X1	8/
bheşajám		I1	/8
áyūmşi		I1a	/8
tārişat		I1	/8
nidhír	_b	XII1	/8
vṛşabhāya		I1	8/
parşad		I4	8/
dvíşah		I1	/8
sá	V _(R) –	VII2	8//a
parşad		I4	8/
dvíşah		I1	/8
rákşāṃsi	OAv. raşab-	I6	8/
víşā		I1	8/
şocíşā		I1	/8
parşad		I4	8/
dvíşah		I1	/8
sá	V _(R) –	VII2	8//a
parşad		I4	8/
dvíşah		I1	/8
agnír	_V	X1	/8
parşad		I4	8/
dvíşah		I1	/8
barhír	_V	X1	/8
mīlḥúşah		I2	/8
mīlḥúşah		I1	/8
suştutím	V _(R) –	VII2	/8
suştutím		VII1	/8
hav yavāhanīḥ	_#	XII1	//8
tābhír	_N	X1	8/
gaúḥ	_p	XI3	8/
pṛśnir	_V	X1	/8
mahişó		I1	/8
vák	*k ^u _	I6	8/
vástor	_V	X1	/8
dyúbhiḥ	_#	XII1	//8
saṃvatsaró	V _(R) –	VII2	8//
mişató		I1	/8
_antárikşam	PE *k ^u _	I6	8/
svāḥ	V _(R) – u	VII2	/8
vṛşann		I1	/8
ilás		I1c	8/
sám	V _(R) –	VII2	/8
sá	V _(R) –	VII2	8//
saṃjānānā	V _(R) –	VII2	8//

sámitiḥ	_s	XI4	/11
samānām	V _(R) —	VII2	11//
eṣām		II	/11
haviṣā		II	/11
ākūtiḥ	_s	XI4	//8-

sūśahāśati (sūsaha)		VI1	/8
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Izjava o avtorstvu

Izjavljam, da je diplomsko delo v celoti moje avtorsko delo ter da so uporabljeni viri in literatura navedeni v skladu z mednarodnimi standardi in veljavno zakonodajo.

Ljubljana, 22. aprila 2012

Gašper Beguš